

PARADIGM OF PHILOSOPHY

TABLE OF CONTENTS

CHAPTER 1

PARADIGM OF PHILOSOPHY.....3

Introduction to the Paradigm of Philosophy.....3

1.1. General. Philosophy of Cognition.....27

1.2. Special. Philosophy of Hierarchy.....49

1.3. Particular. Philosophy of Fundamentalities.....67

1.4. Singular. Philosophy of Human.....128

1.5. All-encompassing. Philosophy of Matter.....207

1.6. Incommensurable. Philosophy of the Metagalaxy.....260

1.7. Synthesis. Philosophy of the Worlds.....323

1.8. Whole. Philosophy of Synthesis.....363

Conclusion.....423

CHAPTER 2

SYNTHESIS-PHILOSOPHY.....442

2.1 Synthesis-Philosophy.....442

2.2 Synthesis-Philosophy of Teaching.....449

2.3 Methodology of Synthesis-Philosophy.....450

2.4 Ontology of Synthesis-Philosophy 454

2.5 Dialectic of Synthesis-Philosophy.....458

2.6 Human in Synthesis-Philosophy.....464

2.7 Synthesis-Philosophy of Cognition.....469

2.8 Metaphysics of Synthesis-Philosophy.....478

2.9 Matter in Synthesis-Philosophy.....482

2.10 Synthesis in Synthesis-Philosophy.....488

CHAPTER 1

PARADIGM OF PHILOSOPHY

Introduction to the Paradigm of Philosophy

Entering philosophy, we must determine that the very translation of the word "philosophy" is love-wisdom, from the Greek *filio* means *love*, *sophia* means *wisdom*, which determines the presence of interaction of two principles of love and wisdom in synthesis with each other. And this approach has been operating up to the present time, defining the torments of emerging philosophy, when a lot of philosophical currents, a lot of philosophical trends have been created that go in one way or another to the Truth, but do not define the paradigmatic basis of philosophy, its main goal, not only as the cognition of truth as such, but also what is considered to be a certain essence of philosophy ontologically, where ontology is the essence of the doctrine or the teaching about the being, that is, about the philosophical essence of philosophy itself as such.

In this context, we begin the fourth volume of the Paradigm, based on the first three volumes: the Paradigm of Science, the Paradigm of a Human and the Paradigm of the Metagalaxy, with the base of all those knowledge and competencies, paradigmatic approaches and depth of abstracting by the material, entering the Paradigm of Philosophy in the form of paradigm phenomenon as such. Understanding and recognizing that philosophy is a process of cognition of the Truth, which makes possible to determine both cognition itself, methods of cognition, phenomenon of cognition, and the Truth, in general, forming the corresponding recognition of both the Metagalaxy, the Human and the science as a whole. Without philosophy there is nothing to act with in the Paradigm and there is no need, since without the ability to think, recognize, cognize and manifest, there is no possibility either to see the matter of the Metagalaxy, or to see the Human acting by it, or to see the science as such.

In this sense, philosophy was, is and will be the "cornerstone" of the Paradigm, where, on the basis of a new paradigmality and conceptuality of sciences, a new paradigmality and conceptuality of a Human, a new paradigmality and conceptuality of the Metagalaxy, as a new environment for human existence and habitation, on their basis, philosophy builds up a new paradigmality and conceptuality of cognition itself, the process of cognition and the Truth, not just as a general picture of the world in the synthesis of three principles, philosophy itself as the fourth and the Paradigm of the Matter in the fifth, but in the phenomenon of all types of cognition, all approaches to the processes of cognition, recognition, thinking, reflection, rationality, consciousness and further of materiality, substantiveness, naturalness, and so on, and so on, in synthesis with each other, actually, for the phenomenon of any paradigm and all paradigms in general.

Looking ahead and still going to such a conceptual conclusion, it is possible to clarify in advance that the goal and the main perspective of philosophy as a special practice of mankind is the formation and building up paradigms, both of different sciences and different types of human activity. In fact, in this Essence the goal-setting of philosophy is the creation of paradigms and the formation of paradigms in general and in particular, as a new stage in the growth of human and humanity, with the formation not just of general picture of the world, but the formation of the Paradigm of phenomenon and activity of human and humanity as the next stage of their phenomenon, with the corresponding description of contours of this phenomenon by science, by human and by habitat, which for us is the Metagalaxy in synthesis with Planet Earth, which is the centering of its existence. It is also the formation of appropriate approaches, methods, rules, standards and other types of implementations, in the phenomenon not only of this one reality being or the synthesis of realities among them, but also the transition of human and humanity to a new level of paradigmatic boundaries by the corresponding phenomena of thought and thinking by this, reasonableness and reflection by this, consciousness and intelligence by this, as well as any other perspectives known both in philosophy and in the types of human activity in general.

In this sense, we believe that the resolution of the main issue of philosophy between the ideal and material, between spirit and nature, between mind and object, and so on - the resolution of all contradictions of the twofold will be the next stage of wholeness of phenomenon, which is the Paradigm. That is, when resolving the main issue of philosophy of the previous stage, we enter the integrity of phenomenon of this resolved issue, and move into the Paradigm that describes new perspectives of human and human activity. In this phenomenon of the Paradigm of the fourth volume we have a description of the perspectives of philosophy as such. In this sense, we proceed from the philosophical principle of dialectics, where the parts, gathering into a system, form a new whole, which is several orders of magnitude superior to the system and all types of parts of the previous. And this is the Paradigm.

Accordingly, in our work we synthesize the parts as types of philosophy and directions of philosophy "outdated" for today natural philosophy, theories of cognition, sociophilosophy or philosophy of history, dialectics of philosophy, dialectical materialism, idealism, and any other philosophies, we can say smiling, which there is no end. But some of them cannot be attributed to philosophy and which are not philosophy at all, but only approaches to some understanding of this or that reality of human existence. By synthesizing all these parts with each other into a new whole we enter a new stage of the Paradigm of Philosophy as a whole, where all parts of previous types of philosophy are merged into systems, completed systemically, rebuilt hierarchically, transferred internally into a whole by the phenomenon of philosophical developments and introduced into the Paradigm of Philosophy of a new epoch-making stage of development of the Metagalaxy by human and humanity of earthmen by the Metagalaxy, as a new habitat and the phenomenon of Human with the Metagalaxy, which naturally includes Planet Earth and all questions of planetary existence.

Thus, we will refer rarely to certain philosophers, scientists or certain phenomena in the Paradigm of Philosophy, but we will recognize the very essence of philosophy, relying on the entire database of all philosophers, all scientists who acted by it. And we will describe the contours of a new growing philosophy, based and basing by the Paradigm of Philosophy with an approximately visible prospect of 65,536,000 years, which will undoubtedly cause a smile upon the first approach to reading of this introduction. But after recognizing all eight sections and conclusions on them, having tuned already into a serious philosophical mood with an understanding of the scale of the stated goals and the philosophical adjustments, and, in fact, the scale of time for mastering them, not only in theorization, but also in the practical application by each person in resolution of certain philosophical phenomena, the laid down time will be quite acceptable. This does not negate the fact that in the course of these time periods deeper paradigms of philosophy of the next stages will arise, expanding the given, determining the general or the particular of this or that development, but starting fundamentally from the first picture of the world of the metagalactic nature of the habitat of Human of Planet Earth and philosophical understanding of this habitat. Including, the philosophical understanding of matter itself, the very fire and spirit of Human, the very nature of the phenomenon of a Human and, in fact, the philosophy - not only as a method and a process of cognition of all this, but as a principle that introduces a new paradigmality into this picture of the world as a new stage of phenomenon of Human and humanity of Planet Earth.

This differs fundamentally this work of the "Paradigm of Philosophy" from all previous philosophies and philosophical constructions, where there was no clear target indication of boundaries, scales and, in fact, the purpose of phenomenon of philosophy, but only certain particulars, general characteristics, types of pictures of the world, were studied, based on human thinking, consciousness, mind, reason, or social, or material practice, certain individual directions of philosophy as such, without generalizing characteristics of all philosophy as a whole.

Starting from this, we enter the Paradigm of Philosophy as the synthesis of philosophy with all general characteristics of its phenomenon and development prospects as such.

If we talk about philosophy as such, then today the main contradiction that arises among philosophers, up to the denial of philosophy as such, is the contradiction between science and philosophy, and, in fact, philosophy, as a special human activity. We will not use further the word humanity as a whole, but we will talk about the specialty of a human, since the depth of philosophy is occupied by humans - individuals or individuals who manifest the human, and whose work is being mastered already by all of humanity as a whole.

Accordingly, certain persons rush between the philosophy of science and philosophy in the implementation of philosophy, or denying philosophy itself and leaving for the science of philosophy, or denying the science of philosophy and leaving for philosophy, not seeing in this the unity and struggle of opposites, or, speaking in the language of dialectics, between the scientificity and philosophicity as such. Therefore, on the one hand, the first step of introducing into the paradigm of philosophy is to define the difference between science and philosophy and philosophy as such, on the other hand. And we will dwell further on philosophy, since this work is the Paradigm of Philosophy, leaving the science of philosophy for the next stage of scientific philosophical practice based on this Paradigm of Philosophy. In this sense, some deny in philosophy scientificity as such, but in addition to recognizing different types of realities by physics, chemistry, biology, mathematics and other types of sciences, we must understand that there must be a science that explores thinking itself, consciousness itself, the mind itself or the very methods of recognition, cognition, awareness, reasoning, mentality, which operate in a particular science as such.

We attribute the process of researching of cognition, recognition, discrimination, consciousness and others to the phenomenon of science of philosophy. In this sense, it is not philosophy, but namely the study of the process of cognition, the study of the process of awareness, the study of the process of comprehension, reflection, reasoning, that is, the study of all the processes by which a person conducts scientific practice as such. If we recognize simply physical reality by the science of physics, but we do not investigate the processes that lead to this recognition in the person himself, in the relationship between the person and the objective reality that physics investigates, if we do not recognize that there is an objective reality in contrast from subjective reality, that there is an object as opposed to a Human Subject when recognizing this reality, that there is the process as opposed to the system and the whole, that there is categoricity as opposed to the judgment, that there is the theory as opposed to the hypothesis that there is the paradigm as opposed to the concept of the whole, that there is a general picture of the world in contrast to the scientific picture of the world as such, then we will not advance either our science, or our scientific practice, or the development of human and humanity beyond our "own nose" and subjective views on this topic.

Unfortunately, in many and many both philosophical and scientific phenomena of today, it is the subjective view on certain philosophical or scientific tendencies that prevails. This is not to say that this is bad with a deep preparation of the Human Subject. And at the same time, in the absence of an understanding of the processes of cognition or recognition of phenomenon or philosophy, or science, it looks rather absurd and sad. If this Subject of activity, as a process of cognition, or a human phenomenon, is not dealt with by a separate science, we will not be able to develop a human by the results of the scientific practice of phenomenon of a particular science, or scientificity as a whole. We will not be able to introduce new scientific postulates and achievements into humanity. And the saddest thing is that humanity will not be able simply to master the technical component that science provides to it. In order to master not only the results of science as a theoretical practice, but also the practical results of science as a civilizational practice, where technologies appear, where techniques appear, where a new objective reality appears that was not characteristic of natural humanity before, the method of cognition and recognition of these techniques, these technologies comparable to the scientific ones is needed. Moreover, we believe that first of all what individual scientists previously achieved in the methods and processes of cognition is now becoming a common practice for humans and humanity in mastering, for example, the technical tools of being that help a human to live and act.

If we compare the recognition of imperatives and the same Kant's categorical imperative of the past, as a philosophical category, that operates only among philosophers and individual scientists, then imperatives of behavior, imperatives of activity, imperatives of mastering a particular technique, or a technical component, imperatives of phenomenon of legal canons, that is, rules, or expediency of existence in a community, in a state and so on, become now the natural environment of each human and humanity. Accordingly, the imperative practice, which previously did not characterize particularly human and humanity in history, this does not mean that it did not exist, is now becoming commonplace and a natural manifestation of each one.

Therefore, we see the science of philosophy precisely as a science that investigates all the processes of cognition and all processes of human activity in these types of cognition. And the science of philosophy differs clearly in this from philosophy as such, where science examines definitely the very possibility of cognition. At the same time this does not negate, what the theory of cognition can create in philosophy. But at the first step I would suggest now to distinguish between the object, subject and perspective of the study of philosophy, in general, and the science of philosophy as such.

From this point of view, on the one hand, it is generally used that philosophy is a kind of activity that cognizes the truth or reveals the truth, on the other hand. If we take it scientifically, the scientist and the science go to the truth, they try to investigate the truth. And speaking philosophically, philosophers should reveal the facets of the truth, investigating it, and form the truth with themselves. That is, philosophy is a process of organizing the manifestation of the truth by human and humanity, or the recognition of this truth by oneself. However, the truth leads to the wisdom of both human and humanity.

If we take the science of philosophy as such, we can say, without going into details, that the object of the science of philosophy is the truth as such, which objectifies in general the science of philosophy by this. At the same time, we must understand that a certain essence of all paradigmatic phenomena, a certain depth of all paradigmatic phenomena operating in humanity is introduced into the truth. And a certain truth is formed in the synthesis of all paradigmatic realizations as such, the level and depth of implementation of which determines the quality of human and humanity as a whole, both biologically, what is included in the process of the ability to recognize, reflect, understand, and, in fact, by the practice of humanity as such. The level of wisdom of human and humanity is the recognized, cognized and described truth of philosophy what is the definition of quality and capabilities of a human.

Since the truth becomes the object of the science of philosophy, the question arises: "What is the truth?" And the best definition of truth that we have come across in philosophers is the phenomenon of interaction between the cognizing thinking, the consciousness or its subjective given, and the objective reality in the form of the subject of the nature of a thing, and so on. If we talk about the historical foundations, this is the interaction between spirit and nature, where spirit is cognizing, and nature is objective, and they are distinguished by this.

From the point of view of modern understanding of the truth according to the Paradigm of the previous volumes, we believe that the truth at the root of its word in Russian, with essence of the word construction in Russian [ис-тин-а] in reverse reading is [а-нит-си], where [нит] means *thread* and [си] means *synthesis*, is the *si thread*, where the association arises uniquely with the thread, and *si* can be interpreted as an abbreviation of the word *synthesis*. Any ancient "sacred" words have had always two types of reading – from the right to the left and from the left to the right. That is, the truth in reverse translation is a thread of synthesis. And synthesis, besides the method of mathematical analysis and synthesis, is also the synthesis of all types of wisdom, the parts of which form a system of wisdom, passing into one acting whole – the Truth. And a multitude of syntheses, carrying this or that truth, forms the synthesis thread of a human, his personal truth of the all-unity of his Wisdom.

Multiple types of synthesis, mutually organizing, are synthesized among them into a thread of synthesis, like a set of points that mathematically form a straight line. Here we should move away from the category of the straight line, because the thread can be of any twist, including spiral

manifestation, that is, it is necessary to assume different types of scaling and realization by this. Accordingly, the units of the available manifested realized synthesis form a kind of thread between them, and the Truth as such arises already with the compactification of these types of synthesis with each other into a certain new basis of being, a certain transition into the next phenomenon of multiple synthesis to a certain depth of synthesis. Moreover, proceeding from the paradigmatic foundations of prasyntesis, which we described in the Paradigm of Science, the truth exists by itself and by the synthesis of the declared possibilities. But at the same time, in the process of recognizing these possibilities, identifying from the prasyntesis standards, laws, imperatives, axioms, beginnings, principles, methods and rules, including as canons, if we take an appropriate understanding of the rules, in the synthesis of separate units of synthesis between them and in linking of these units of synthesis with each other into some new higher beginning, which we would define as some newer constant of truth, the truth as such, the constant one at the first stage, is formed by the synthesis of the most diverse syntheses on the basis of the most diverse holisms of wholes that human manifests by himself.

This allows the truth, as an object of cognition by the science of philosophy, to diversify in its specifications and move away from a narrow understanding of the truth, as a kind of the general given unrecognizable as such, to which all scientists and all sciences go. In this sense, we lay down a new approach to the truth, which allows to cognize the truth itself, as an object of scientific research by the science of philosophy, and to result in the whole process of a centenary-thousand years old search for the truth, where the truth becomes an objective given of scientific research by the science of philosophy, and we believe that the truth as such should be fixed in the science of philosophy as an object of cognition.

Hence, the subject of the science of philosophy, if we take it broadly, should be the cognition of this truth with all methods of cognition, types of cognition: conscious cognition, mental cognition, scientific cognition, unscientific cognition, subjective cognition, objective cognition. In general, everything that we can attribute to the category of cognition in the variety of activities of Human Parts, developing different types of cognition of the whole: scientific cognition, cognition of art, cognition of culture, cognition of philosophy - integral holisms of types of cognition that realize the synthesis of types of cognition and different synthesis of these cognitions, and which reveal a certain truth of cognition of a human as such in the synthesis of syntheses of cognition with the thread of synthesis of syntheses of cognition.

Therefore, the subject of the science of philosophy we consider the cognition of the truth. The only thing is that in this subtlety, the scientists, abstracting from everything, do not determine who cognizes this truth and who reveals the truth by himself. This is taken for granted. But from the point of view of the new paradigm approach laid down in the volumes of the Paradigm, this is not self-evident. It can be assumed that mastering the Metagalaxy habitat, we will meet reasonable, intelligent, conscious, contemplating or of other species creatures that are not only similar to humans, although we are engaged in human practice. And such a recognition is not so fantastic, if we take into account some historical and mythological data about the intelligence of individual creatures, which is quite high. If you take Western European history, this is a centaur. If you take Asian philosophy, these are intelligent monkeys, the same Hanuman. If you take Polynesian or African Dogon history, it is the intelligent fish-man. It is clear that all they called them human, because they had no other types of names. But this speaks also of the diverse form of phenomenon of humanity, as rationality and consciousness, existing in nature. And we cannot deny the facts that it is impossible to invent something that does not exist or did not exist. Accordingly, some elements of these implementations could well be. Including that how science now distinguishes between individual specialties of mental activity in certain species of animals, or thinking activity, or collective thinking. In the future, this can lead to a more interesting practice of types of recognition and cognition of reality.

Accordingly, we believe that in the science of philosophy it is imperative to introduce the Human Subject of research in addition to the object and the subject, as laid down in the Paradigm of Science. And this Subject should be a human in our earthly paradigmatic practice. That is, the

question is not about the theoretical necessity of introducing human subjectivity, but the question is about the practical need to recognize the diversity of his phenomenon. If we see the entire Metagalaxy as a habitat, we must assume that the Metagalaxy is saturated with more intelligence, consciousness in various types of creatures than we see now on Planet Earth. Even from the point of view of planetary science, we can assume, and some scientists agree completely with this, that our Planet Earth is a living organism synthesizing in the aggregate the reasonableness of all people by itself. And if we take into account that the total synthesis of reasonableness is a certain system of mankind consisted of Human Parts of all people, then the Planet, passing into a certain whole from the reasonableness of individual human beings, becomes a reasonable whole. Proceeding from the methods of philosophy, it is quite difficult to deny this, because there are many carriers of reason on Planet Earth in the form of people, and when this multitude is united into a single whole, Planet Earth must receive reason as such with the need for holism or be reasonable as such. As a result, without noticing it, we can see a quite living organism of cosmos in the form of a planet, which is quite reasonable in the reflection of a human. And if we take into account that in the higher types of dimensions - from five-dimensional and higher - the human body is a ball, and the Planet for us is a ball, and in the higher dimensions this ball can be compactified into a certain human body, then we will see a somewhat objective approach of reasonable corporeality of the Planet, although for modern science it is still fantastic, but we are dealing with the paradigm of perspectives and not fantasies on the topic. Based on the methods of philosophy of modern scientific cognition, it is quite necessary to make such a conclusion that we can see the Planet as a kind of being or a human who compactifies the sphere of Planet Earth with himself and realizes the corresponding principles of life at the higher level of natural reality. We would call it "overmetagalactic", beyond the metagalaxies known to us, or the initially higher metagalactic, based on the term of the Initially Highest Father introduced into the categoricity of the first volume of the Paradigm.

Thus, we can investigate and compare already a human, as an intelligent creature, and the planet, as an intelligent creature, with each other. Naturally, the cognition of truth by the human, and the cognition of truth by the planet, as a kind of object in the cosmos for us and quite a Subject of some higher life of the cosmos, the Initially Highest Father, will be different. Hence, if we do not introduce the Subject into the phenomenon of science, and in particular the science of philosophy, which with we are dealing now, then in the perspective of philosophical and scientific practice we may face the blurring of the boundaries of cognition, with the completion of certain types of scientific and philosophical activity, the impossibility of continuing their phenomena, with the lack of a clear definition - who is engaged in science, with what specifics in this scientific practice, and who is engaged in philosophy and in the corresponding specifics of philosophical practice?

Therefore, we believe that in addition to the object in the form of truth, the subject in the form of cognition of truth, it is also necessary to introduce the Human Subject in the form of a human who manifests this truth and cognizes this truth in the science of philosophy. At the same time, the study of the science of philosophy will be the process of cognizing the truth. That is, all types of processuality of cognition of truth, which we will expand in the future to such a strange now word, but by the end of phenomenon of the Paradigm of Philosophy it will be understandable, to the process of the ivdivity of truth, where we attribute the cognition to the tenth type of hierarchization of phenomenon, and the ivdivity to the 16th higher type of hierarchization of phenomenon. This will be a new kind of fundamental nature of the development of philosophy. So, the action of the science of philosophy is the process of ivdivity of the truth as such. At the same time, in the usual sense, it is a process of cognition of the truth as such.

We stop at this definition in the organization of the science of philosophy, believing that what has been said is enough to comprehend the science of philosophy as such, and to separate it from philosophy as such. The only thing we will clarify is that in the system of sciences, the 16-fold integrity of sciences, according to the Paradigm of Science, the phenomenon of the science of philosophy as such is not observed today only because philosophers talk about the science of

philosophy, but, in fact, such a type of activity as the science of philosophy, as a science and scientific practice did not take shape fully. At the same time, there is a mass of phenomena of the science of philosophy, mass of researches, mass of correct approaches, mass of correct beginnings of the science of philosophy as such, but without clear definition of the object, subject and Human Subject of research in the phenomenon of the science of philosophy, the science itself cannot take place with all correct approaches to it, including with the distinction, and, one might say, even with the alienation of the science of philosophy from philosophy, in the inalienable practice of their mutual organization and interaction with each other.

From the point of view of the Paradigm of Philosophy, the science of philosophy is still being created. Therefore, we put the science of philosophy, as one of the types of sciences, in the cluster of sciences of the science of synthesis, where the synthesis of such a science as philosophy in the science of synthesis, its gradual determination by practice, generalization of all research and categorical definition of these scientific developments, continue with the gradual identification of the science of philosophy as such, in its own separate, clearly organized science, which allows to form the processes of cognition in any other science and to determine the processes of thinking in any other science, based on the philosophical approach as a whole of the philosophy that is now being laid with the Paradigm of Philosophy. And where philosophy is defined as the higher whole, or as the higher synthesis reality of the Paradigm of Philosophy, and science is a more practical and utilitarian expression of the whole in the corresponding scientific reality.

In this sense, proceeding from the contradictions of the past, we have defined the science of philosophy, let us smile, as a material practice of the current scientific reality, while not using the term materialism, since we consider the terms and categories "materialism" and "idealism" to be somewhat outdated. And this will be shown in the process of publishing of the Paradigm of Philosophy. Just let's refer to the fact that in the published Paradigm, the "idea" is just the seventh kind of the human's particularities out of 16. Accordingly, idealism or ideology is only the seventh type of human practice out of 16. Accordingly, the development of idealism and ideology has lost its practical value on the scale of the opposition of idealism and materialism by the fact that a human has grown beyond the limits of ideas and ideology twice, and already completely today. That is, it has become the 16-fold integrity, with ideological content and idealism based on ideology, in the septenary context of hierarchical phenomenon. Hence, idealism and ideality are overcome not philosophically and scientifically in the conflict of contradictions between idealism and materialism, but by the very growth of human, which shows the objectivity of the inclusion of the Subject, that is, a human, in the process of scientific cognition of the science of philosophy. Thus, idealism, while preserving the seventh horizon of phenomenon of ideas and ideology, becomes a particular case of phenomenon of scientificity in the development of a particular science. In this sense, we are faced now with a system of physical options, when the classical physics of Newton became a particular case of the more general physics of our time in various physices in the phenomenon of new types. So, now idealism becomes a particular and particular theoretical realization of the seventh level. This is very high for modern scientific practice, considering that the thought is the fourth level, but still, it is a particular case of a broader philosophical picture of the world as such.

Therefore, we believe, passing to philosophy as such, that human and humanity in their development, overcame idealism and ideality, not canceling it, but preserving it as one of the important basic components, and we believe that the new contradiction that has arisen in humanity and human, is a contradiction between matter and prasyntesis as such. Hence, the main direction of the implementation of philosophy as such is prasyntesis. At the same time, against this background, prasyntesis is not separated from matter, as some ideal higher whole, but on the contrary fits into matter, according to the first volume of the Paradigm, where prasyntesis is recorded in the nuclei of matter as such. Therefore, in the variant of the opposites of prasyntesis and matter, a new philosophical practice and a new kind of philosophy appears, which we substantiate now with the Paradigm of Philosophy.

In this sense, the science of philosophy is the material base, and philosophy is the prasyntesis base of mankind, in the synthesis of which between them a kind of true synthesis of various possibilities and prospects of human and humanity as a whole is formed. The Initially Higher Synthesis which synthesizes the prasyntesis of philosophy and the synthesis of the nuclear organization of Human Parts, synthesizing by the human specifics the materiality of the science of philosophy with each other into one higher whole, the high integrity of phenomenon, to which we are going in the phenomenon of the Paradigm as such.

Or in another sense Tao arises with the coordination of the Yang - philosophy and the Yin - science of philosophy among them - the paradigm as such, where a new whole arises, which in ancient times was defined as Tao, for each next stage of growth of philosophy and science of philosophy, uniting all types of sciences by methods of cognition and implementation, hypotheses, categories, judgments among them. In this way, this new whole we define as a Paradigm that transfers human and humanity to the next degree of holism of phenomenon, but in new categories, in a new degree of synthesis of phenomenon of practice and everything around us.

As a result, the synthesis of philosophy and the science of philosophy, distinguished from each other, form the paradigm of a new phenomenon of human and humanity. In this sense, dealing with the Paradigm of Philosophy, we will act as a paradigm as a whole, connected already by the synthesis of sciences with the science of philosophy, and the synthesis of philosophy in the phenomenon of the Paradigm of Philosophy, as a new whole that has arisen in human and humanity in the present.

Having recognized the science of philosophy, we must go proper to philosophy and define its goal-setting in the introduction, because if we do not organize philosophical recognition as such, we risk coming again to a plurality of philosophical trends, directions, categories, judgments, theorizings, hypotheses, and so on, existing in modern philosophy with different names for these phenomena, to some extent correct, to some extent incorrect, and we will not approach the paradigm of philosophy in all this diverse set. To rephrase one thinker, we would say that values and also types of philosophy are transient, and a human is eternal in the assimilation of these values and growth further by philosophy through himself.

Therefore, we move away from the plurality of existing philosophy, we will not think by it and explore it historically with the philosophy of history or sociophilosophy, or another direction of philosophy, but we will synthesize all types of philosophy into a system, going out into the whole and developing synthesis-philosophy, entering into another philosophical practice.

Here we will make a small digression and clarify that synthesis is a method of mathematics, a well-known word in science, implying the synthesis of certain processes, where in modern science it is used by both chemical synthesis and physical synthesis. It is categorically wrong to say that the phenomenon of synthesis as such is unknown today. We applied synthesis from the point of view of philosophical understanding of reality, believing that all the previous types of synthesis are approaches to the new phenomenon of synthesis, as "supra-wholeness", "post-wholeness" or "post-holism" as such. After knowing wholeness and holism, we must see the next stage, which should come after knowing wholeness and holism as such. And this next stage is the synthesis of this wholeness and holism, which are compactified by the phenomenon of different types of synthesis, and are realized by the multiplicity of synthesis by such a phenomenon as the truth. Now we propose to do the same with the philosophy, and recognize the philosophy, in contrast to the science of philosophy.

Moving on to the second section of the introduction with the designation of philosophy itself in the phenomenon of the Paradigm of Philosophy, we must determine how philosophy as such differs from the science of philosophy as a whole. The simplest approach is if the science of philosophy is a study that is determined by the process of cognition of truth, then philosophy is the phenomenon of wisdom not of separate studies of individual sciences, including the science of philosophy, as cognition of truth, but the wisdom based on the cognized truth operating in human and humanity.

Unfortunately, today there is no definition of philosophy, in contrast to the context of the science of philosophy or, in general, the scientific context. Therefore, the process of philosophy is blurred. But if we take into account that philosophy is translated as love for wisdom, in a different context of love-wisdom, then it can be argued that the fundamental phenomenon of philosophy is still philosophizing, *sophieness*, or *sophia* [софия] in general.

We believe that philosophy is wisdom inherent in human and humanity based on previously recognized truths of one order or another, which are the integral wisdom of the context of truth, explicitly or not explicitly, visible or not visible, manifested in the growth of phenomenon of human and humanity through them. As a result, if we can define the science of philosophy as a process of research, and all the scientific data arising from this, then philosophy as such should be defined as a certain qualification and level of wisdom achieved by a human with which he knows how to operate, in which he is prepared philosophically. Moreover, wisdom, based on the previously recognized truth, both of an individual science and of all sciences in synthesis, if we talk about philosophizing of philosophy as a whole as such.

It is clear that the truth cannot be recognized purely by the context of wisdom today. Therefore, we believe that the wisdom of philosophy is the first step towards a deeper specificity of phenomenon. If we recall the development of the 16-fold integrity of specifics of the fundamentalities inherent in the Paradigm, then in their hierarchical context at the peak of phenomenon, we will see fire, which is thought to be the opposite of matter, where fire and matter, as an integral OM, interacting creatively with each other, grow a new whole of the next step of material reality of humanity.

In this context, one can recall spirit and nature, known from the individual works of one of the ancient philosophers, and form here another interesting context: light and world, as well as energy and evolution, previously not put in philosophy. Having determined that love is written into energy, wisdom is written into light, will is written into spirit, and synthesis is written into fire, in the creation of a common whole by them. In this context, philosophy that deals only with philosophizing no longer will be able to rise above the world. Therefore, in the philosophy of the previous stages of development, there is always a question about the general view of the world, in the analogy that light is the border of the world. Thus, philosophy revealed the depth of wisdom, which was determined and limited by the boundaries of the world, where wisdom, saturating and writing into light, showed the boundaries of light as the boundaries of the world of an individual human, as well as of all humanity as a whole, both individual scientists and philosophers in general. And nothing more! Accordingly, the question about the Position of Observer with the corresponding breadth and scale of perception, thinking or consciousness arose in philosophy. But they expanded simply the world of perception, expanding light and wisdom written into it. But more often than not they did not transfer the boundaries of the worlds into the higher phenomenon.

Expanding the basis of philosophy to these four phenomena, we believe that philosophy, despite the context of the word translation "love for wisdom" or "love-wisdom", entered into their annihilation among them into one whole, two opposites resolving into one whole, which entered into the synthesis of the new by it. Merging with each other, love and wisdom give birth to a new whole - the synthesis, with a real philosophy and a new view on the world already on the basis of synthesis. That is why we declare about the Philosophy of Synthesis of Russian Cosmism, developed by the passionarity of Russia and forming the new synthesis-philosophy by itself.

Accordingly, the process of manifestation of love, recorded in a human in energy, characterizes the evolutionary passionarity of human, where 16 evolutions of the Metagalaxy increase hierarchically the passionarity and energy intensity of human, and therefore the depth and quality of human's love. It turns out, that Love is also the breadth of view or coverage of matter as a whole in the synthesis of evolutions, where energy is more an evolutionary phenomenon. Wisdom, defining the boundaries of light and the world, compactifying them with each other by writing into light, gives birth to the next higher whole, which we can define as the next stage of development and realization. Spirit and nature synthesize the integrity of the reality of the existence of Planet Earth or the Metagalaxy, including, as a whole, as a type of organization of

matter, and the synthesis recorded in the fire forms the next super-integral version of implementation.

Therefore, we believe that the philosophy of this period is moving from pure philosophizing to a pure phenomenon of synthesis, phenomenon of pure synthesis, based on all the contexts of previous formations. In this phenomenon, we can talk about the philosophical formation of multiple synthesis, in the synthesis of which the truth appears, as the specificity of philosophical phenomenon of reality. Hence, fire, as the next stage in the realization of human and humanity, unfolds in matter, forming the recognition of the next level and type of hierarchized material reality.

The object of the Paradigm. It is clear that philosophy cannot be the realization of only synthesis, because the truth is formed from multiple syntheses. Philosophy is philosophizing based on the achieved truth, and the truth is multiple synthesis in the form of a thread of synthesis of the previously achieved results of the synthesis of compactification of holistic approaches, wholes, holistic phenomena, meaning that holism and wholeness are one and the same, but we will distinguish them on quality characteristics among themselves. But philosophy goes even further, into a deeper phenomenon, which is called prasyntesis. This is the environment beyond the IVDIVO, the Home of our metagalactic existence, which is located around the IVDIVO, recorded by the interpenetration of fire and matter inside it with the birth of wholeness and compactified into synthesis, fixing new specificities by itself.

Around the IVDIVO there is the environment of prasyntesis, as a kind of material basis, of which all standards, laws, imperatives, axioms, beginnings, principles, methods and rules consist. This has the meaning and context of the ivdivity, as a new process of cognition not only of truth, but a new process of ivdivity of truth, when prasyntesis flows into the most enormous metagalactic sphere of phenomenon of human and humanity around the entire Metagalaxy – the IVDIVO, including all its many spheres of all sizes around Planet Earth, Solar System and Milky Way Galaxy. And prasyntesis, penetrating into these spheres, forms a new nuclear substantiality of matter organization and saturation of this nuclearity with the corresponding content of prasyntesis, which is the process of ivdivity as such. The saturated content of the nuclei reveals prasyntesis, as the concentration of the record inside the core of the corresponding set of 16 fundamentalities from the rule to the ivdivinity, in the corresponding hierarchization of the previous volumes of the Paradigm.

In another way, if synthesis is the 16th level of organization for us, written into fire, as the 16th type of fundamentality, then prasyntesis is realized over fire, as the 17th type of fundamentality. Here the keys of prasyntesis and fundamental laws work, where the 17, as prasyntesis, controls the 14, as light itself. In other words, prasyntesis governs light. Considering that wisdom is written into light, we can offer a kind of analogy that prasyntesis governs wisdom. A very elegant, more or less correct, question of philosophy raises here: what if prasyntesis governs wisdom to some extent? And if philosophy is philosophizing, then we must understand that the simple philosophizing as such is not interesting always, but managing wisdom, managing the recognition of wisdom and the ability not just to apply wisdom, but to implement wisdom in a managerial way is very promising! It is clear that this context is not recognizable particularly today, but it cannot be canceled as such, because owning wisdom is one thing, but managing this possession of wisdom is quite another.

Here we have a wide field of philosophical activity, where philosophy is not just philosophizing, but it is already the phenomenon of managing the wisdom, acting on the basis of the truth. And this is completely different, deeper, broader context of philosophical activity. Not just philosophizing, but prasyntesis possession and action with wisdom.

If we take into account that prasyntesis is a kind of environment located above fire, that is, in fact, the wider cluster of matter, which is still difficult to cognize for us, then this is the corresponding environment, penetrating with which we accumulate the saturated nuclearity of each of us. We can determine that the synthesis is written into fire - today we have no other

definitions yet. Then, just as synthesis is written into fire, the initially superior synthesis is written into prasyntesis as such. And thus, the records of the initially superior synthesis in prasyntesis, as its material organization, govern wisdom, which is recording in light or recorded in light in the context of phenomenon of wisdom by philosophy and by each of us.

It is clear that when we talk about the initially superior synthesis, we start a blurry phenomenon of perception, because the limit of our perception is a certain boundary of IVDIVO, which is a certain limiting formation of the Home for humanity around the entire Metagalaxy. The best that we can perceive from this is prasyntesis, as the next kind of supra-fiery, or post- or over-fiery high-material environment, which is prasyntesis as such. Moreover, this environment is also written into nuclearity by fire.

In this sense, even the category "prasyntesis" is oversynthesis which, in fact, carries more informative than material-formal meaning for us. In fact, the entire synthesis recorded into fire reaches the level of prasyntesis, as the next type of matter, where synthesis is for us a lofty and over-material phenomenon, but prasyntesis in the next kind of matter is already a material phenomenon, where synthesis is not over-material, but purely material phenomenon, that is, the actual phenomenon of prasyntesis. But this is such a lofty material phenomenon for us that at this stage we can be saturated only with this material phenomenon, revealing it outside the boundaries of IVDIVO, that is, we cannot use it, but we can be saturated with it, penetrating with the depth of nuclearity by the records of prasyntesis in each of us. Accordingly, we are not talking yet about any recognition of the initially higher synthesis in this prasyntesis content.

But perhaps, the recognition of the initially higher synthesis, as records in prasyntesis standing above the synthesis, another term will appear in the future in the place of the initially higher synthesis, - this is the main goal of philosophy.

Therefore, we would deduce from this content a different view of philosophy, where the goal of philosophy is to form the Paradigm of the next stage of being, based on the initially higher synthesis by application or by phenomenon of prasyntesis. Accordingly, from this point of view, speaking in scientific language, the object of philosophy is prasyntesis as such. Moreover, for the modern stage of mankind, this is the over-fireness, that is, above fire and matter, if we consider that there is matter, and above it there is fire, where a new whole is formed in the synthesis of fire and matter, outside of which there is prasyntesis.

And the object of research and the efficiency of philosophy, which provides a basis for study of the science of philosophy, is prasyntesis, as a new goal-setting of philosophy.

The Subject of the Paradigm. Accordingly, if we are talking about the subjective phenomenon of the science of philosophy by a human phenomenon, then we consider the subjective phenomenon of philosophy a scientist, who recognizes prasyntesis by himself. It is clear that a scientist is the same human. We can pose the question of not just a human, but a human of the Metagalaxy, as one of the types of human realization. But the repetition of the category "human" leads to tautological recognition that is not effective. We suggest that the category of human, as a Human Subject of realization, be attributed to scientific and philosophical activity, to the philosophy of science with all types of human and humanity as such. And scientist is attributed to the phenomenon of philosophy. If we recall our specificity of scientific dissertation seekers, then by a scientist we should understand candidate of sciences, doctor of sciences, initiated of sciences, servant of sciences, hypostasis of sciences, teacher of sciences, master of sciences and avatar of sciences, by a phenomenon of new specifics of scientific activity. And when we talk about prasyntesis, which is revealed by the nuclear nature of the Human Subject, we must have in mind the scientist who is engaged in the recognition and phenomenon of the hierarchical depth of prasyntesis of the given eightfold integral depth of scientific activity - from candidate of sciences to avatar of sciences. And the higher the degree of scientific realization is, the deeper must be the prasyntesis revealed by it.

It is clear that such categories of phenomenon of philosophy and science are not yet recognizable particularly by us, and can cause a certain shade of bewilderment. But the whole problem is in prasyntesis, which has an eightfold integral minimum depth of organization of

phenomenon in each core of any structure of matter. In this context, even the structure of a human ends with eight main realizing Human Parts, from the 249th to the 256th, which sound like Human, Initiated, Servant, Hypostasis, Teacher, Master, Avatar and Father. And since the realizability of the Father according to the previous Paradigms is the context of the individuality with a rich realization of prasyntesis competence, we consider the level of the Father's appearance in scientific implementations, publications, not entirely correct, since it can cause a religious shade of activity, what is why we did not introduce it into the specifics of phenomenon of dissertation applications, considering this level to be the guiding beginning of science as a whole.

But the identification of saturation of prasyntesis competence of other specialists, from the avatar to the human, is a new scientific and philosophical realization. In the general nature of these phenomena, in the recognition of different types of categorical approaches that exist today and are generalized by this 8-fold integrity, the general name of these specifics sounds quite worthy to itself as a scientist. That is, a human who knows how to live, and to replicate as an initiate, and to construct as a servant, and to create as a hypostasis, and to love as a teacher, and to philosophize as a master, and to realize the will as an avatar, realizing correspondingly prasyntesis and synthesis by himself. And this is not just our theorizing and hypothetical nature of phenomenon, but this is a clear definition of the highest gradations of human in prasyntesis, which penetrates through the shell and spheres of IVDIVO into fire of his environment, recording and compactifying with the nuclei of the corresponding matter, and defining just such a context for the development of the nuclearity of the inner corporeality of a human, in the formation of one or another depth of prasyntesis, realized by a human in a phenomenon by himself. And since this process is very, very wise, and for a modern person is complex, difficult to define, we propose the category of a scientist as a Human Subject of philosophical activity, which determines the next step in the development of civilization and civility.

Based on the historical experience and the phenomenon of the philosophy of history, we believe that the new century of the onset of civilization in the phenomenon of Metagalaxy and metagalacticity will be scientific, so to speak. At the same time, we understand that in philosophy and in science, as well as in public recognition, the word scientism does not evoke always positive responses and has its own niche of categorical application. But we see scientism as a civilized life based on knowledge in the depth of realization of cognition, developed from the rules to the individuality, and carried out in ordinary human practice. And in this definition, scientism begins to play with other facets, higher specifics of implementation and other realizing phenomena than we are used to in the previous version of philosophical practice of phenomenon of wisdom.

These categories are culturally estimated and philosophically grounded. It is clear that they need separate comprehension and separate work, which will appear later, when we finish this five-volume Paradigm book with all the semantic contexts that exist in humanity.

But today, in the generalization of all these phenomena in the peak practice of activity, it is the scientist who is seen for it, where scholarship emphasizes the depth of a person's preparedness for the action of one or another practice of civilizational forms of life. If we consider this context of phenomenon, and also realize that civilization needs some clear definitions that allow to manage in a civilized manner, develop in a civilized manner and support the development of man and mankind in a civilized manner, then putting all these phenomena into a whole, into a system of these phenomena and a single whole, except for the category of scientists, as the Subject of philosophical activity and the objective phenomenon of prasyntesis by oneself, nothing can be found. By the way, this supports also the philosophy of science, which determines the methods of thinking, develops the correctness of constructing hypotheses and judgments, among other things, develops the theory of cognition as such with the phenomenon of corresponding realizations of this cognition by one or other scientist, by one or other practice, by one or other specifics and so on.

Having decided on the Human Subject of philosophical activity, we need to take the last step - to define scientifically the Subject of philosophy as such. But first, we'll get back to the processes. If the science of philosophy is in the process of knowing the truth, then we must determine that for

philosophy there is a process of recognizing the prasyntesis. But realizing that philosophers are very strongly attached to the phenomenon of truth, as a goal-setting of philosophizing of philosophy, we can add that this can be a process of the true prasyntesis, a process of recognizing the true prasyntesis, or a process of recognizing the prasyntesis of truth as such. Bearing in mind that from prasyntesis, we must decipher all the necessary records of its organization and phenomena, and then form a new truth and a view of it by the corresponding phenomenon of scientist, philosopher or practitioner of this or that activity, including the scientific one.

Note, that speaking about the Human Subject of philosophy, we are not talking about the philosopher, where we can place also him as the Subject of the activity of philosophy. A philosopher who is engaged in philosophy cannot be at the same time the Subject of its activity. This is not a logically meaningful and dialectically essential phenomenon. Therefore, we do not pose the question of the philosopher as a Subject of philosophical activity, which would be tautologically and logically incorrect, and we refer philosophers to the next type of over-philosophical and the paradigmatic activity.

We can say that a philosopher is a Human Subject of paradigm, when the Paradigm appears based on the results of philosophy and the goals of philosophical activity, and where the philosopher becomes the Human Subject of formation of paradigm, of phenomenon of paradigm and of creation of paradigm. In this context, the philosopher begins to stand between science and philosophy by the synthesis of all sciences and philosophy, as a special cluster of philosophizing of mankind in recognizing prasyntesis, cognizing prasyntesis, cognizing the true prasyntesis or cognizing the prasyntesis truth, in recognizing of the prasyntesis truth by the paradigm, which is the result of philosophical activities, as we stated earlier. On the other hand, to use the paradigm, apply the paradigm, develop the paradigm, and even deal with the paradigm as the new over-philosophical and paradigmatic practice of mankind, there will be already a new Subject - the philosopher. And, in fact, the philosopher will be the Subject of realization, and the Subject of study of the paradigm, where the object of the Paradigm will be the initially higher synthesis, formed from the records and realizations of this or that prasyntesis reality.

At the same time, the processuality of the Paradigm, its recognition, will be hierarchization, as a new phenomenon in the modern practice of mankind. The depth of hierarchization, specificity of hierarchization, phenomenon of hierarchization, as such, or phenomenon of hierarchy of everything in everything, is a new horizon for paradigmatic research. This is a new step in the paradigmatic understanding of the world, which is absent today in thinking and cognition of mankind, where the hierarchy and hierarchization of everything in everything brings new limits to human capabilities.

If we define the phenomenon of philosophy between the science of philosophy and the Paradigm in this way, where philosophy is the golden mean between them, then its subject will become clear to us. And if the subject of the science of philosophy is the cognition of truth, then the subject of philosophy will be cognition by the formation of the Paradigm.

Respectively, according to new paradigmatic studies, the subject of philosophy is the individity of the paradigm in the activation of thinking, consciousness, mind, and other Human Parts, for the hierarchiality of all phenomena, all subjective and objective relations of the whole among them, where not only systematization is taking place, but the multilevel hierarchical organization of everything in everything, bearing in mind that hierarchy is a synthesis of nonlinear multilevel antinomial systems that give rise to one new whole, the next stage of being. And the next stage of organization of the whole, after the hierarchization of everything in everything, its hierarchical nature, is just the individity by the synthesis of integral relations and organizations of the Home of these processes. Accordingly, the individity formed by the integrity of prasyntesis competence in the synthesis realized by it, directs and organizes the Paradigm of human activity in the mutual variation of its parts. From the point of view of science and philosophy this is the level of governing bodies, including governing bodies of country, civilization and other parameters. That is why among certain peoples the most significant leaders for this nation or for the people were called the Fathers. The individity is the level of competence of the Father, the head of IVDIVO. In the Slavic

version - Batya. And worthy leaders are called simply Batya, Bat'ka, sometimes Father. And in this context, humanity has been evolving with ivdivity long ago, not realizing the full depth of the events taking place. But the time to notice this has come.

If we determine that the subject of philosophy is the ivdivity of truth or the ivdivity of prasyntesis, or, in its depths, the ivdivity of the truth of the prasyntesis, we will combine the incompatible, where the truth passes from wisdom as such and from organizations of the Master's activity, to the synthesis as such going to the level of the Father of prasyntesis acting within, becoming the Father's truth. And this is truly a revolution in the relations of the Truth, realized on Planet Earth and in the Metagalaxy, where the truth, having become the 62nd Human Part, remained in the realization of wisdom, and the Truth of the Father passed by prasyntesis into the Synthesis, the higher fundamental nature of the phenomenon! And in this context, the ivdivity of the prasyntesis truth, where the combination of the *Prasyntesis Truth*, [истина] in Russian, gives the famous sound *Pi* - the main sound and format of life, and the Father is the specifier of realization of life as such from the sound *Pi*, then from this point of view, the subject of philosophy is the ivdivity of the prasyntesis of the truth with all types of cognition, recognition, hierarchizations, powers of perfections, synthesisness, based on the benchmarks, creative syntheses, based on the corresponding beginnings, statuses that determine the corresponding construction possibilities, and, one might say, initiations that realize the corresponding possibilities of replication by a Human with these depths, with the corresponding nuclear saturation of prasyntesis and structuredness of prasyntesis truth through each one with his simple life. By this we will see that the subject of philosophy is a new depth and scale of phenomenon, incomparable with modern philosophical practice and even scientific philosophical practice, which is now carried out by mankind.

Moreover, the prasyntesis is recorded already in the nuclearity of a human, and we see it only because we decipher the saturation of our nuclearity with this prasyntesis by ourselves, having joined the process of researching its realizations from outside the IVDIVO. And let us clarify for objectivity that the variety of these data is recorded in the prasyntesis of a human's nuclei that determine his capabilities, and therefore each specialist sees what he sees as a specialist. In this sense, in science there is a statement that "there is no thought that does not have the reality of realization", otherwise this thought would not have arisen. Thus, the formed and realized thought - built up and unambiguous - determines the corresponding realization in the future of the whole philosophy as such.

Having decided on the subject of philosophy, let us approach the subject of the Paradigm.

The subject of the Paradigm. If the Human Subject of the Paradigm is a philosopher, the object of the Paradigm is the initially higher synthesis of multiple types of prasyntesis among them in the phenomenon of the depth of saturated nuclearity of the paradigmatic outlook on the surrounding life, then the subject of the Paradigm and the paradigmality will be an even higher phenomenon than the prasyntesis of truth, and even higher than the phenomenon of truth as such. We can smile, but this object will become the physical body of a human - the bearer of truth as such. At the same time, we are accustomed to perceive the body as a kind of objective predestination, by the fact that we have it, but at the same time we see any kind of person, a scientist in all types and varieties, not as an abstraction of a certain shadow walking on the surface of Planet Earth, but as a kind of the physical body in the realization of the corresponding capabilities. Moreover, we emphasize that the physical body is an objective, natural, bodily phenomenon of a human. It is the physical body, because in history, in culture, in religions there are multiple bodily forms, such as intelligent animals, such as angels, somewhat fantastic for science, but quite acting for themselves with a subtle type of matter, that is, with light-substance, with an attempt to cognize spirit in their evolutionary development, with the corresponding chants and actions of spirit, or other real bodies - the same animals, plants, minerals that exist on the planet and are not given necessarily physically, that is, existing subtly, or specifically materially in other worlds for us.

Therefore, we emphasize that the physical body of a human as a subject of paradigmatic activity, where exactly this body synthesizes the entire multiplicity of nuclei among them, the

entire multiplicity of saturated prasyntesis of these nuclei among them, revealing with its Parts, systems, apparatuses and particularities, the ability to use prasyntesis, saturated nuclearity, to form from this prasyntesis the truth, which is unambiguously bodily organized physically in each human.

But at the same time, we understand that there is a human himself, as a Subject of personality, individuality, as an individuum, therefore we refer a human as a Subject of scientific activity, to the science of philosophy. But in this human we reveal his special manifestation with the physical body of a human. And here we do not mean the natural specifics of the organization - the respiratory systems, the digestive systems - this is the science of biology. We are talking about the paradigmality of the physical body of a human, as a certain subject of research and perception of the Paradigm, where this Paradigm is realized based on the results of the Paradigm and in the process of paradigmatic activity. Accordingly, the subject of the study and the implementation of the Paradigm - for today it is the subject of implementation of the Paradigm, but we believe that in the future the larger set of Paradigms and a separate human practice of activity will appear - Paradigm and paradigmality will be formed, not only philosophers will appear, but also paradigmators as such, as a new type of specialty in the high activity of man and mankind - the subject and the specificity of activity will be the physical body of a human, its nuclear perfection, its perfection of the specifics of systems, apparatus, Parts, the development of its particularities as such and the recognition of not just the prospects of a human, this is still being done by certain types of sciences, namely the paradigmatic application of these perspectives with the physical body. Either the physical body is cultivated, including evolutionarily, into these paradigmatic perspectives, or these paradigmatic perspectives are purely theorized, and cannot be applied with the physical body, and therefore are useless, and are a type of wise cunning or philosophizing without a clear manifestation of wisdom, what is quite enough taking into account the free will in modern human and humanity.

And this facet of phenomenon by the physical body of the corresponding paradigmatic foundations, including the Paradigms of other sciences and other specifics, will be protection, inter alia, from invented, fictum, unnatural paradigms, ideologies, philosophies and scientific concepts that do not correlate with scientific practice, philosophical practice and moreover the paradigm practice. Therefore, as the subject of the Paradigm's activity, only the physical body can determine finally and unambiguously all the facets of the Paradigm, its perspectives in the corresponding application of a human.

In this sense, we begin to advance the philosophy after the truth to the next level of an objective material phenomenon, where the truth unfolds in the physical body of a human, is recognized by the physical body of a human, and therefore the carrying of truth and the recognition of truth, and the development of truth depends to some extent on preparation of perfection and depth of specifications of the human physical body. If the physical body is not prepared, then it is not capable of recognizing the truth, acting with the truth, carrying the truth and promoting the truth with itself. Without canceling the truth as the most important movement in philosophy, we believe that according to the results of philosophical practice, it is necessary to manifest the Paradigm with the corresponding developed physicality of their bodily phenomenon. At the same time, when we speak and publish this now, most often the biological factors of the physical body and the term biologization inherent in modern scientific, philosophical and theoretical practice arise in our head. But we would like to remind the modern research of physiologists, which determine the primary phenomenon of the human physical body at the present stage with 26 elements of basic inorganic nuclei, which then are replicated into many nuclear physiological realizations of human physical body. But upon the fact of fertilization of the primary phenomenon, the entire process of physical body, the physiology of physical body begins with nuclearity. And this is the main context for the phenomenon of physical body. This means that here the physical body is combined with our context of prasyntesis saturation of nuclei with the corresponding realizations.

Moreover, we can assume and put forward a promising hypothesis that the very process of fertilization in the formation of the first 26 inorganic nuclei, as a chain, is the phenomenon and the splash of prasyntesis in the nuclei of the beginning of formation of human physical body in the womb. In this context, we believe that 26 nuclei are the facet and level of recognition of physiologists who have reached a certain paradigmatic border of phenomenon of the previous format of philosophy at 26 levels as the maximum recognition of the boundaries of the home of previous centuries of scientific reality.

This chain can grow up to 64 basic elements. And taking into account the fact that we note in modern children the simultaneous formation of 256 Human Parts in the physical body of a human, formed already in the womb, we believe that the chain of 26 should be increased tenfold up to 256 nuclei. Let us remember here again with a smile that according to the laws of Spirit known to mankind, the Father always gives 10 times more. And if the basic person has 26 nuclei in his basis, then when forming a new promising human of the epoch, the Father's Idivity can add 10 times more, 260 nuclei. And according to the previous volumes of the Paradigm, we got just 256 basic Benchmark Parts of Human, based on the chain of 256 basic nuclei.

This is how the data of philosophy, data of culturology, data of physiology and data of the paradigm that we are implementing currently, are joined paradigmally. It is in this context, comprehending the realization of the processes, that we came to the conclusion that the subject of paradigmatic activity is the physical body of a human in the entire context of his paradigmatic development.

In this sense, we have defined all the boundaries of paradigmatic philosophical prescription, bearing in mind that the result of any philosophy and philosophical practice should be a Paradigm, then, accordingly, for Philosophy itself, as a corresponding activity of mankind, there should be its own Paradigm. And in fact, we pass to the Paradigm of Philosophy.

But we continue with the introduction, substantiating, so to speak, eight basic clusters of the Paradigm of Philosophy. If we do not substantiate this in the introduction, each separate chapter based on this cluster of the further in the Paradigm of Philosophy will not be clear. But here the general context of the Paradigm of Philosophy, which we will lay in the introduction, is important. Therefore, we will add further eight directions with a brief justification of them, the next eight parts of the Paradigm of Philosophy. And let's summarize after eight sections of the Paradigm of Philosophy by the corresponding types of philosophy, which we consider main and basic ones.

Bearing in mind that the previous sections of the Paradigm were formed by a fourfold approach, new eight sections, or rather new phenomena of the Paradigm, will be formed by eight sections. I think that in the Paradigm of Philosophy, and later, in the fifth volume - the Paradigm of Matter, we will move from the quadruple to the octal of the corresponding sections of the phenomenon. Because prasyntesis itself requires this from us. If we consider that we have also eight scientific degrees of realization, from the candidate of sciences to the avatar of sciences, then it is time for us to move from the quaternary of recognition to the octal of recognition of all types of paradigmatic activity.

If in the first three volumes we could not afford such a luxury, we lacked the depth of paradigmality, then taking into account our latest research, recognition and actions, we can approach already the scale of the eightfold integral paradigm view and begin to implement it ourselves. Here is the question of the scale of view and imperative approaches of each of us, when we must move simultaneously from the fourfold scale of action to the eightfold scale of view, action, implementation of different types of hierarchizations by us, giving rise to a common paradigmatic view not the fourfold, but the eightfold one.

In this context, there will be both the advantages of this fourth volume of the Paradigm, and the difficulties that we face in order to withstand this octal, the constant octal view. But, as they say, "the hardest thing is the beginning." It is still necessary - we have eight degrees of scientific development. Therefore, we cannot do without an 8-fold integral view on the stages of phenomenon in the paradigmatic approach.

So, the first section of eight or the first paragraph of eight phenomena of the Paradigm of Philosophy is an extension of the method of cognition of philosophy. Exploring philosophical practice, we saw a very curious moment when all philosophers refer only to sensory cognition of the world around them. And even when they speak themselves very clearly about the mentality of philosophical constructions, they talk about formal logic and meaningful logic as dialectics, in particular, they talk about the mentality of mathematics and certain types of sciences, about the mentality of their own philosophy, which determines abstractedly, mentally the processes of cognition, the processes of categoricity and the processes of judgment and reasoning on this topic, but at the same time, as soon as they come to some conclusions, they return to the sensory cognition of the world - we see a certain obsession with both scientists and the philosophy of the past on sensual and only sensual cognition of the world. At the same time, a lot of scientific philosophical practice is quite related to the mental cognition of the world.

But for some reason, such a wording as mental cognition of the world is categorically absent in many materials, although all mathematics lives on the precisely mental cognition of the world today.

Proceeding from this, we believe that it is time to expand the types of cognition of philosophy from one or two types of phenomena, feelings and mentality, to 16, based on the famous formulation of 16 particularities of a human, which are:

- movement
- sensation
- feelings
- thought,
- meaning
- essence
- idea
- right
- power
- paramethod
- base
- synthesis-beginnings
- glance
- imperation
- I-am
- condition.

Thus, expanding by this the phenomenon of cognition of philosophy from one or two phenomena to sixteen. This is, in fact, a new philosophical reality that expands the theory of cognition 16 times! Moreover, it hierarchizes the theory of cognition in new aspects!

Let's see that if we are engaged in sensory cognition of the world, and the three controls the one with sensory cognition of the world, and not mental, then we will see that the main thing that interests a human of humanity are different types of movement: sports, as a variety of movement, choreography, as a variety of movements, specificity of various small motor actions, as a variety of movements, where the sensual is the realized motor. And this is the first level of cognition of reality - tactile or motor.

Then comes cognition in sensations. It is necessary to distinguish between movement as such and sensation as such. Because there is the effect of pleasure in movement as such without sensation. At the same time, scientist will tell me clearly that movement cannot be recognized without sensation. And what about the "second" breath, when you are exhausted and you no longer have the sensation and strength for them? And the "second" breath turns on, and it is as if you have done something. You didn't understand even what you did, but you did it, and you simply couldn't feel at that moment, there was nothing by what to feel it, there was not enough energy. And you understand what you have done, most often even after you have done it. That is, you begin to feel what has been done after you have done it. And this sensation gives already an understanding of

what has been done. Here is such a simple question of the "second" breath. If someone experienced this on himself at least once, and I had the appropriate motor training in this life, and they were trying to achieve motor effects from us, because as soon as we began to sense, we switched from the dynamics of movement to the dynamics of sensation - this is completely different context of practice activity.

Therefore, we believe that the new philosophy should grow from the Paradigm of Philosophy into such interesting things as cognition with movement, cognition with sensation, cognition with feeling, cognition with thought, cognition with meaning, cognition with essence, cognition with idea, cognition with right, cognition with power, cognition with paramethod, cognition with base, cognition with synthesis-beginning, cognition with glance, cognition with imperation, cognition with I-am and cognition with condition.

And then philosophy will lay the foundation for a new 16-fold integrity of organization of phenomenon. If we go to the depth of this, then we must have developed

- theory of cognition with movement
- theory of cognition with sensation
- theory of cognition with feeling
- theory of cognition with thought
- theory of cognition with meaning
- theory of cognition with essence
- theory of cognition with ideas
- theory of cognition with right
- theory of cognition with power
- theory of cognition with paramethod
- theory of cognition with base
- theory of cognition with synthesis-beginning
- theory of cognition with glance
- theory of cognition with imperation
- theory of cognition with I-am
- the theory of cognition by condition.

As a result, we should have 16 theories of cognition. At the same time, everyone notes that in human practice it is impossible to cognize sensually without sensation of movements. And here we recall the law or standard of prasyntesis paradigmality, where the higher includes the lower as a part. And if we have a theory of cognition of thought, then it includes sensual, sensory and motor. The question is so that we can recognize this difference in this theory of cognition.

If we are talking about the theory of cognition with essence, then it includes meaning, and thought, and feelings, and sensation, movement. It is also possible to talk about the purity of the theory of cognition with essence, but this is from the perspective of the sixth horizon, in fact, horizon of the essence. Here we are entering precisely the era of hierarchization or hierarchism of phenomena, which we attributed to the basis of the new paradigmatic practice of mankind, where we must think immediately, hierarchically, in cognizing the world around us with the maximum level of the 16-fold integrity of the content of human particularities.

At the same time, we must understand that at best the majority of modern scientists and philosophers refers to mental or causal, that is, the semantic practice of activity. But most often, it refers to sensory, logically not worked out and not manifested activity, or even logically worked out, but sensually-logically worked out activity, or to sensory activity, when there is a flow of even correct terms and categories informatively, but it is impossible to recognize them logically and mentally, or you want to call it just nonsense. At the same time, sensory theoretical development is categorically correct and necessary, for example, I will say one word: *sommelier*. The sensory cognition. And everyone who knows the practice of this activity will not be able to contradict this point. But at the same time, the absence of such experiences in a *sommelier* or in a human, leads to a completely obscene perception of these elements of human culture. And so on.

Therefore, when we say that the theory of cognition with sensation is absent, I would say that it is absent in the scientific cognition of it. But in the practice of human cognition, it is quite present for itself. The only question is that it is not developed in all activities. Unfortunately, this speaks of our scientific backwardness in the theory of cognition with sensations, with some advancement, as we believe, in the mental theory of cognition.

The anecdote is that one cannot advance in the higher without developing the lower. And if we did not develop the theory of cognition with sensation and the theory of cognition with movement, but go immediately to the theory of cognition of mentality or sensibility, this indicates the limitations of these theories, their underperformance, their hierarchical underdevelopment, and therefore, in the gradual perspective of scientific surmountability, as remnants of the past, that do not lead to the future.

Therefore, the first section of the "Paradigm of Philosophy" will be devoted to the expansion on the basis of 16 particularities the phenomenon of 16 types of cognition and the theory of cognition, which should expand simultaneously from one or two mental and sensory phenomena to 16 in its theoretical depth as a phenomenon of the particularities. The expansion to the hexadecimal context - from sensory and mental to the 16-fold integrity of particularities - should begin with the philosophy of the plan of creation, because no matter what we do in the plan of creation, we operate with particularities everywhere, linking them we define this or that plan of creation, respectively. Therefore, when we scale with particularities, linking it into the plan of creation, we are realized by the corresponding practice. This is the first section.

Hence the second section, which is also connected with the theory of cognition, since philosophy cannot exist without the corresponding phenomena of cognition, where we must determine what our cognition is based on. And when we talk only about the particularities of a human, this cognition can be subjective and not necessarily unambiguous. And the second section will be built on cognition as an effect of fundamentality.

Before proceeding with it, just remember, that according to the hierarchy and hierarchization the word "cognition" refers to the category of knowledge, when we learn through developing knowledge. But if we take this seriously, hierarchically, that is, paradigmally, we should see that knowledge itself is the tenth level of fundamentality. And nothing more. If we cognize and deal only with knowledge as the tenth kind of fundamentality, then in this effect of cognition, or only knowledge, we do not see the remaining six next and higher levels. And if we take it even more seriously, then we can identify there all 32 levels, where our 26 basic nuclei of physiology end in the tenth nucleus, and then we cannot perceive all the rest 16 nuclei physiologically - it should be clear how important it is to define clearly the fundamentalities. That is, if we define incorrectly fundamentalities, then we will have no perception of these phenomena as such. With all the ensuing consequences.

As a result, we must remember that we have a basic 16-fold integrity of fundamentalities. At the same time, I remind you that in philosophy this topic is dealt with gnoseology. Or such a philosophical direction as gnoseology or, as it is called often now, epistemology, it is a new word that means the same effect of knowledge, because so many semantic matrices are attached now to the word gnoseology, or, as psychologists say, frames, that philosophers, in order to fend off different gnoseological theories, factors, judgments, theorizings and any other elements, they decided to cancel the very word "gnoseology" and go to the new word "epistemology", thus, like an ostrich, hiding his head in the sand, not overcoming gnoseology with a new development, but being hidden by a new term. As if to start with a clean slate, but, in fact, without changing, to come to the same thing after decades of this practice. Here's an interesting situation.

Therefore, we believe that at the second level we need to develop the philosophy of gnoseology, but the philosophy of gnoseology not in the form of the peak of knowledge as such, but in the form of the phenomenon of fundamentalities in the cognition of the surrounding world. That is, to expand cognition up to the 16-fold integrity of fundamentalities. For example, a very simple thing is the cognition of rules. The "rules" are translated into Greek also as "canons", therefore there is such a concept as a canonical phenomenon in philosophy. Accordingly, let us

smile when we talk about the canonical, remember the corresponding cultural practices, that is, canonization does not lead to anything beyond the rules. But when people do not understand the word "canon", they mean by this something sacred and high, not always connected simply with rules and regulations. And I would suggest now such a view of cognition with rules or canons, justifying the need to expand cognition to 16 or 32 fundamentalities.

**Note.* During the work on the book, the sections began to unfold in a different sequence. Nevertheless, we decided not to change their mutual coordination in the introduction.

If we do not educate this in scientists, philosophers and paradigmologists of the further phenomenon, then we will boil again, it is not clear, in what juice, without linking the corresponding categories of words in their translation with the corresponding activity and building the fundamentality of cognition as such incorrectly.

Therefore, gnoseology at a new stage should deal with the fundamentality of cognition, but in a different context - the cognition of fundamentalities themselves. It sounds best in the context of prasyntesis - fundamentality of cognition, where fundamentality of cognition of rules, fundamentality of cognition of methods, with the methodology in the future, fundamentality of cognition of principles, fundamentality of cognition of beginnings, fundamentality of cognition of axioms, fundamentality of cognition of imperatives, fundamentality of cognition of laws, on which, by the way, many types of sciences may end, which not always even go into action beyond the laws, but this is logically objective now, fundamentality of cognition of standards, fundamentality of cognition of measures or measure, and the 10, where modern science now reaches - fundamentality of cognition of knowledge can be proposed.

But if we determined that the four controls the one with the standard of prasyntesis, again, then the ten controls the seven. Accordingly, when we go to the cognition, as the fundamentality of cognition of knowledge, then with the ten, which governs the seven, that is, the laws, we cognize mainly laws in the surrounding nature. And this definition contains the objectivity of prasyntesis: as soon as we have set ourselves the limit of only knowledge, which is prasyntesically the tenth hierarchization and hierarchical level, then we cannot go above the seven in the management of knowledge, that is, above the knowledge of laws. This does not mean that there are no standards of knowledge in science, but according to the practice of activity, we always speak of science as the science of laws, when we operate with knowledge as a law.

Let's go further. But what is then above the knowledge? We keep the term "cognition", but in fact, these terms can change. Then we go to the fundamentality of cognition of constants or fundamental constancy, where the fundamental mastery - we will remove the word cognition - of the constants goes. We will talk out of habit about the fundamental cognition of constants. Some will say: why a new word? We leave the word cognition and that's it. But do we remember that in the beginning there was a word? And if we use incorrectly the language of phenomenon of the corresponding constancy, then if the language is managed improperly, we will have incorrect phenomena of prasyntesis in the nuclei, the connections of prasyntesis will be formed incorrectly - and we will cease to perceive objectively and deeply the surrounding reality in this context. Accordingly, we need to learn to move from the cognition to the constancy.

Next comes the fundamental cognition of beauty - the 12th level or fundamental beauty, both in the phenomenon of cognition and in the phenomenon of simply fundamentality.

Next comes the fundamental cognition of eyeness or fundamental eyeness, where the eyeness is a synthesis of all benchmarks and phenomena of organization, both of the environment and what is being carried out.

Next comes the fundamental cognition of truthfulness, or fundamental truthfulness, where the truthfulness is all the effects of perfection and the phenomenon of the very perfection laid down and developed by us. We can say that this is fundamental perfection, but this does not reflect the entire context - the perfection is inherent here, but it is truthfulness that is important here. Just as the benchmarkness is embedded in the eyeness, but the eyeness itself is important there, the

synthesis of benchmarks and perception with them, and not the benchmarks themselves. That is, the unification of benchmarks into the eyeness and the unification of perfections into the truthfulness.

Next comes the fundamental cognition of super-passionarity, when we have to determine a certain kind of motion inherent in certain types of fundamentalities in cognition, a certain passionarity of their implementation and specifics of their deployment.

And at the pinnacle of the 16-fold integrity there is the fundamental cognition of indivinity, which we talked about as a paradigm perspective. Or the fundamental indivinity as such, where we cognize stable phenomena of synthesis of conditions in the formation with them of this or that home, or one or another indivinity of corresponding phenomenon to each of us.

This is the second section of the "Paradigm of Philosophy", the philosophy of gnoseology or the philosophy of fundamentality.

Further, the third section of Philosophy is the saturation of the nuclear structure of a human. The saturation of the nuclear structure or the philosophy of nuclei, relies on the kinds of matter as such. We still can get out with this to the philosophy of nuclei, as a hierarchization, but the third level is the philosophy of kinds of matter as such, without which we cannot cognize the types of a human. We can put here also the Human Parts for objectivity, but in fact, Human Parts are the corresponding kinds of matter, so first we must expand philosophy from one kind of matter, which it cognizes, to 64. And the third section is about the formation of nuclearity, I emphasize, that there is still no philosophy of nuclei here, this is just a formalization of the nuclearity of the corresponding kinds of matter, which form different material contexts of nuclei in our physical body, where we have recognized today 64 kinds of matter in the Metagalaxy. In fact, this means that we have to move on to recognition of 64 kinds of matter by ourselves.

Here we must remember such a term as "natural philosophy", where modern philosophers consider it obsolete and, in fact, completed by the action of the scientific picture of the world. And if we have a scientific picture of the world, then natural philosophy, which gave a general idea of the world, sometimes fantastically wrong, as it were, it no longer works. If it refers to a purely physical one kind of matter, of course, we can say that natural philosophy ended with a scientific picture of the world, unless we clarify that the scientific picture of the world of our time is built completely by the physical kind of matter, that is, the first type of its comprehension. And our science acts no further than the first physical kind of matter. Accordingly, when we expand the scale of philosophical perception or the scale of philosophical and scientific thinking by 64 kinds of matter and begin to understand that we need to build up the scientific picture of the world of all subsequent kinds of matter, that is, we need 64 scientific pictures of the world that have completely different philosophical bases, having completely different philosophical contexts, where the corresponding kind of the world leads to a different type of scientific character, without denying the scientific character itself. We must understand that if another kind of matter, well, has at least different dimension, different speed or other characteristics of space, and according to our paradigmatic data this is necessarily so, then the science that acts with this dimension, speed and other characteristics of space should be somewhat of a different type, that is, without abolishing the scientific nature, it should have other foundations in its types and specifics of development. And this speaks just of the appearance and necessity of the appearance of the corresponding types of philosophy, which at first comprehend these kinds of matter by them.

And so, in order to comprehend these kinds of matter with ourselves we must understand that there must be a philosophical context for each kind of matter. Therefore, we propose to return the term "natural philosophy", philosophical understanding of reality, defining the boundaries of natural philosophy, these are philosophical generalizations, philosophical pictures of the world or philosophical paradigmatic constructions of each of 64 kinds of matter.

Accordingly, each kind of matter develops the corresponding nuclearity and realizability, and the corresponding types of nuclearity in the corresponding kinds of matter are completely assimilated by Human Parts, the basic bases of which are also 64. Therefore, we need to expand

64 types of natural philosophy associated with 64 kinds of matter. This is the third descriptive scaling of the philosophical paradigm as such.

The fourth section is the philosophy of Human Parts, when the developed saturation of the nuclei of 64 kinds of matter builds up the corresponding particularities of a Human. That is, the meaning of kinds of matter is not that we have 64 kinds of matter, and we cognize them abstractly. And the point is that the Parts inside the physical body of a person are so different that, in fact, each Part is built up by the laws of different types of realities and, we would say, other kinds of matter with itself. Accordingly, the nuclearity generated by the corresponding types of matter is realized in the corresponding 64 basic Human Parts.

But another revolutionary philosophical situation awaits us here. The fact is that in modern philosophy, different authors use consciousness, and mind, and reason, and understanding, and rationality, and thinking, as one context for interpreting philosophy. We can say that everything acts in a mixture, and, depending on the author, who loves this or that, in other words, reveals more of this or that Part. It is from this perspective that the author writes. That is, if in ancient times they wrote about the interaction of mind and object, then later they began to write about the interaction of consciousness and thing, or thinking and nature, or rationality and something else there in the objective world and, in fact, not distinguishing them and mixing all these phenomena in one whole, considering that either mind, or reason, or consciousness is "rushing" out of a person, but not talking about the human himself, but speaking specifically about mind, consciousness and reason.

As a result, we have a philosophical mishmash, when, from the point of view of a human, consciousness is one specificity of activity, mind is another specificity of activity, thinking is the third specificity of activity, and from the point of view of modern philosophical practice, it is a mixture of everything in everything, when you can use any of these terms without distinguishing between their specifications, and start the interaction of two beginnings as the main issue of philosophy, for example, of consciousness and objective being.

From the point of view of the organization of Human Parts, we will have to distinguish philosophy at 64 levels of Parts, where the recognition of the Mind is the 52nd level of the hierarchical organization of interaction with matter, and the recognition of the Thinking, which modern philosophers love now, is only the fourth level of mental material activity, as a kind of matter. And, accordingly, on the one hand, the higher and more organized the Human Part is, the higher the kind of matter is in the interaction, and on the other hand, these are completely different types of philosophical practice. And if we move away from the mishmash of modern philosophical practice, then with the philosophy of Parts the modern philosophy will come out on 64 new types of cognition. These are the Parts, where cognition of mind differs from cognition of thinking, where cognition of consciousness differs from cognition of reason, and so on. And we will expand the philosophical practice from one content - a mixed phenomenon of Parts as such, "anyhow" - to the 64-fold integral content of phenomenon of philosophy, the hierarchically multilevel given with different phenomenon of structure of Human Parts.

In this context, this is the next scaling, expansion and hierarchization of the Paradigm of Philosophy, leading to a change in philosophy itself as such, and in this context this is the phenomenon of philosophy as a whole.

Therefore, behind the philosophy of Parts, the fifth philosophy is born - the philosophy of hierarchy or hierarchy, where hierarchy and hierarchy are such an interesting deep phenomenon in terms of content that a separate philosophy is needed that develops hierarchy.

Here we will enter the complex phenomenon of philosophy, because, in fact, the philosophy of hierarchy is the philosophy of nuclearity, when we need to develop philosophically not just the phenomenon of nuclei from kinds of matter, but when we need to develop the specifics of interaction of nuclei with each other in the physical body of a human, a certain philosophical context of prasyntesis, which is this or that interaction of nuclei with each other, as well as the specification of the hierarchization of certain nuclei by prasyntesis saturation with the corresponding established hierarchical practices of human activity, for example, in the sense of

synthesis-physicality, which refers to the philosophy of hierarchy, or the psychodynamic nature of phenomenon, or scientific nature of phenomenon.

When we talk about the philosophy of hierarchy, we do not abstract only into nuclearity, but we understand that the laid layers of prasyntesis have corresponding outputs in the surrounding human activity, and according to the hierarchy or hierarchization, if we say "psychodynamism", we must understand that this is minimal the 9th layer, and if we say "scientificity", then this is the minimum the 13th layer of prasyntesis activity of nuclei - and this is with the 16-fold integral hierarchy. With the 32-fold integral hierarchy - if we say "psychodynamism", then this is already the 25th layer of prasyntesis, and if we say "scientificity" - this is the 29th layer of prasyntesis recorded in the nuclei.

And the corresponding context of prasyntesis hierarchizations within the human nuclei, which determine the content of his internal activity for external realization, is the definition of the philosophy of hierarchy.

After this definition, we have the philosophy of the Metagalaxy, or rather the philosophy of 64 types of Metagalaxies, realized by 64 kinds of matter. Naturally, when we say the word "metagalaxy", we are talking about macrocosm, but we must understand that in the future development of mankind, 64 types of metagalaxies will be formed in each human as microcosm. The proof is the same systematics of Human Parts, in which they are called as the types of Metagalaxies from the 65th to the 128th Part and are realized by the corresponding phenomena of 64 bodily Parts inside a human. For the orientation and activity in it. And, this means, in fact, there is a growth of microcosm inside a human. Therefore, we would call the philosophy of the Metagalaxy more definitely as the philosophy of micro- and macrocosm, where micro- and macrocosm are considered, determined and organized through human.

And so, the interaction of micro- and macrocosm with 64 types of Metagalaxies and the corresponding activity of Human Parts will form not only philosophical, but also the correct scientific content of the next stage in the development of science, when we go into the depths of microcosm, including nanotechnology or other micropereceptions, and, at the same time, we cognize macrocosm. We need to reach philosophically the synthesis of micro- and macrocosm in the future, both in the philosophical and scientific practice of mankind. Therefore, the philosophy of the Metagalaxy is considered extremely important in the future development of mankind.

The seventh type of the Paradigm of Philosophy is the philosophy of the worlds, which exists today culturally in a certain objective and subjective practice of mankind, but is not developed philosophically at all. Let me remind you that according to the previous types of the Paradigm, we have four worlds, which are based on different basic properties of matter, that is, the physical world consists of energy-plus-substance, the subtle world consists of light-plus-substance, the metagalactic world consists of spirit-plus-substance and the synthesis world consists of fire-plus-substance.

From the point of view of philosophy, how does the world of light-substance, that is, the subtle world, work? How is it built up? How is it interpreted philosophically? If we speak in philosophical language, what is the philosophical picture of the subtle world? After all, we are talking about a philosophical picture of the world. There is another option - what is the scientific picture of the world, assuming the physical world, and what scientific subtle picture of the world does arise from this? And since scientists investigate the very phenomena and realizations of actions of the subtle world, philosophers must generalize or offer the appropriate practice of philosophical subtle picture of the world or philosophical picture of the subtle world. The philosophical picture of the metagalactic world, the philosophical picture of the synthesis world also. And this becomes a very important and serious development of modern philosophy, because as soon as we begin to cognize the properties of matter, we must understand that we must develop them philosophically. And this is the seventh level of the Paradigm of Philosophy.

And the eighth known today level, with which we walked in a basic way, is actually the philosophy of a human. It is clear that first of all I would like to recall the Human Parts, but a human is not only Parts, but the 20-fold integrity of phenomenon of a human as a whole, where

Parts are only one of the levels of the 20-fold integrity with the developed systematics of the 20-fold integrity of human phenomenon. Such interesting philosophical concepts as the subjectivity of a human follow from this - with what? Human psychism - with what? The physical of this human - with what?

For example, if we take the previous properties in the form of human fire, then from the point of view of philosophy, this is now ideal, but in principle, it is human. Human spirit. Again, spirit refers to the ideal, but there is natural spirit of human. And as soon as we begin to move from ideal spirit to natural spirit, suddenly, somehow, both scientists and philosophers begin to look a little even sometimes with surprise and say that this is not particularly so. But if we remember the philosophy of the worlds, according to which there is the spirit-substance in the metagalactic world, and the substance is the material basis, then we must understand that, roughly speaking, for the spirit-substance there is the spirit-matter. And any matter gives rise to the corresponding nature of phenomena, and the nature of phenomena is spirit in nature. However, for us spirit and nature, according to one ancient philosopher, are two opposites, when spirit is opposed to nature. In principle, this content has already sounded in the introduction, but in its resolution through a human, we must understand that spirit, light and energy are the specifics of human activity that need to be recognized philosophically.

These eight basic sections, which lead to some, even sometimes new, eight philosophies, we will set as our goal in substantiating the Paradigm of Philosophy as such, and in comprehending the general philosophical practice by this.

In conclusion of the introduction, when we discussed eight sections of the Paradigm of philosophy, we will define that philosophy itself is formed not only by these eight philosophies, but it is also developed by promising eight philosophies, reflecting the depth of the 16-fold integrity of particularities, including for building up the next deeper paradigm. Some of them are recognized by us, and some are not yet.

This is the philosophy of psychodynamics, as the ninth type of philosophy, which is now absent in development.

This is the analytical philosophy, as the tenth kind of philosophy, which is present now in development, but developed in 64 types of analyticity of matter.

This is the eleventh – the philosophy of holomics, a new kind of philosophy and science.

This is the twelfth – the philosophy of hypostasis, a new kind of philosophy and science.

This is the thirteenth – the philosophy of science, the basis of which is determined by the Paradigm of Science.

This is the fourteenth - the philosophy of education, in the reproduction of human in human.

This is the fifteenth - the philosophy of the Home, as the IVDIVO, according to the Paradigm of Science, and this abbreviation has been defined already. In fact, this is the philosophy of prasyntesis, in its appearance in the IVDIVO.

And the sixteenth is the philosophy of synthesis as such, when we define different types of syntheses in the phenomenon of saturation of truth with syntheses of philosophical practice, both of today and of prospects, and the phenomenon of the corresponding philosophical organizations with this.

And, in fact, from the synthesis of these 16 philosophies the formation of the paradigm and philosophical practice is carried out in the future. But if the first eight sections, which we recognize now, are the basis of philosophy and form the paradigm of philosophy as such, then the next eight philosophies are no longer the basis, but a superstructure, that is, this is the development and application of the Paradigm of Philosophy. Therefore, in the modern Paradigm of Philosophy, we lay down the first eight bases, without which philosophy in synthesis as such is impossible, and subsequently, with the development of the Paradigm of Philosophy, we consider it necessary to develop the phenomenon of eight more types of philosophy in the phenomenon of the Paradigm of Philosophy.

This does not negate the fact that in the second section of this paradigm we will consider such phenomena as ontology, methodology, teaching, in fact, synthesis, the phenomenon of human and

another eight basic orientations of philosophy that have been developed today, which make one or another conclusion from the first basic eight sections of philosophy recognized today.

We must understand that eight sections of philosophy base philosophy, but then, proceeding from this, various ontological conclusions, methodological conclusions, metaphysical conclusions, and so on, conclusions are formed, which, in fact, constitute the practice of philosophy. Therefore, in the Paradigm of Philosophy, we can and will refer to them, but we will not consider specifically them in this version, since we have a very complex phenomenon of paradigmality of philosophy, but in the second part of the volume, as conclusions from the synthesis of eight sections of paradigmatic philosophy, we will present individual works and directions of practice of philosophical activity carried out by the specialists of the Institute of Synthesis-Philosophy by the corresponding primary sections of philosophical organization in the phenomenon of conclusions from the paradigm of the currently existing and implemented philosophy. In this context, we consider the phenomenon of development of philosophy as such in two modes to be correct: the general theoretical paradigmatic and general practical concrete philosophical phenomenon with two different parts of the Paradigm of Philosophy.

At the same time, the first general theoretical part of philosophy is the main one in the foundation and development of the Paradigm of Philosophy as such, and the second practical part shows already some bases and possibilities for the practical application of certain philosophical organizations.

This concludes the introduction to the Paradigm of Philosophy with substantiating the basis of philosophical nature of the Paradigm as such. And in fact, then we pass to the consideration of the relevant sections of philosophical practice, or rather, the philosophical paradigm.

All eight sections constitute the essence of the new view of paradigmatic philosophy, which forms the Paradigm of Philosophy as such. In order not to confuse the given with the existing philosophical practice and theorization, we propose to expand the Paradigm of Philosophy as a phenomenon of paradigmatic philosophy, that is, the pinnacle of philosophical activity by a paradigm with the corresponding content of philosophical implementation.

Thus, we can say that we are laying down new stages, a new epoch of action in the form of paradigmatic philosophy, which reinterprets the philosophical practice of our time in a new way.

CHAPTER 1

1.1. GENERAL. PHILOSOPHY OF COGNITION

The first task of development of the Paradigm of Philosophy is the expansion of philosophy from only sensory cognition to the hexadecimal particularities in the hexadecimal hierarchization of cognition. At the same time, it must be borne in mind that if we dwell only on particularities, then we can rest against the level of development of operating with particularities by each person. Where the state will arise that if a person operates with paramethods or bases, then this type of cognition is characteristic of him. But we must understand that the question of cognition is not only in operating with a separate particularity. The question of cognition lies in its specificity as a phenomenon of the corresponding organization of activity. That is, when we say sensory cognition, we do not mean operating only with feelings and analyzing with them, but we mean a larger version of the contexts of sensibility in cognition, realizability in cognition than just operating with feelings and the phenomenon of feelings.

Here you need to understand that many people are engaged in sensitivity and feelings, they reproduce feelings, describe feelings, emotions, and this is a particularity. If we are talking about sensory cognition, then this is a certain addition of Parts, systems and apparatuses, which presupposes precisely the perception of the cognizable by the corresponding sensory categories, phenomena and states of systems, apparatuses and particularities of human.

In this context, we need to expand philosophy not as operating with 16 particularities, but gradually realize philosophical practice in the phenomenon and development of 16 cognitive specifics, expanding the human from sensory cognition to 16 specifics of cognition. And this becomes a new basis for the paradigmatic base of philosophy.

Speaking of expansion, next to the sensory cognition naturally stands the mental or thought cognition, where we must understand that the types of cognition intersect completely with the corresponding kinds of matter. That is, if we say sensory cognition, then we mean the astral kind of matter, which organizes sensibility as such in a human. If we say mental cognition, then we assume immediately the mental kind of matter, known from the previous texts of the Paradigms, and organizing mentality and mental processes of being in a human.

Accordingly, in order to expand the types of cognition from the dual existing or from the developing quaternary in the form of motor, sensory, sensitive and mental cognition to the hexadecimal, it is necessary to see that a Human must learn to operate with the first 16 kinds of matter inside his physical body, inside, attention (!), as many Human Parts as possible, as many systems as possible, as many apparatuses as possible. And just then, through the operation of 16 kinds of matter, we can talk about reaching the emergence of 16 types of cognition.

If a person in his bodily organization does not operate with the corresponding kind of matter, then he does not master the corresponding type of cognition. A person must take shape and take place in this new specificity.

At the first approach to this philosophical problem, at first it will seem that the sensory cognition is the manifestation of Human Parts only of the third horizon of phenomenon, for example, soul, or feeling-awareness, or holoversum. And with a formal attitude to this process, it is precisely these Human Parts that are seen as primary in sensory cognition. But in fact, everything is a little more complicated. It is clear that, first of all, soul, feeling-awareness, voice of powers and holoversum, as Human Parts of the third horizon of phenomenon create the message to the sensory cognition. Moreover, some of them, for example, holoversum, can be attributed to cognition as such by each one. Of course, first of all these Human Parts create the corresponding specifics. But in fact, all kinds of Parts, systems and apparatuses are responsible for sensory cognition. The question here is not that some Part or horizon of Parts is engaged in sensory cognition, but in the integrity of sensory cognition, where all Parts, all systems, all apparatuses of the wholeness of a human, owning the corresponding organization of matter that organizes his perspective of being, are engaged in it. The specificity of sensory cognition is not only in feelings or in operating with the third horizon of Parts. The specificity of sensory cognition is in the mastery of all Parts, systems and apparatuses of the corresponding kind of matter, in this case the third astral kind of matter. And the perspective of existence of whole human with it. Therefore, we can conclude that the main thing in sensory cognition is the saturation of all systems, apparatuses and particularities of human with the corresponding third astral kind of matter in existence with it.

At the same time, it is imperative to understand that there are 64 kinds of matter with which we operate now, and we are talking now about the cognition only of kinds of matter on the basis of sixteen operated particularities. And this is a problem that today a human has only 16 particularities, not 64. And since a human has only 16 particularities, this suggests that at the present moment a human cannot operate more than 16 kinds of matter in their cognition.

We can conclude by this that at the first stage a human can operate only with the first 16 kinds of matter. With the subsequent development of these kinds of matter, a human can move into the higher cognition of his particularities by adding another 16 kinds of matter to mastering. And so, his development gradually continues in four stages, developing his particularities with the first 16 kinds of matter, the second 16 kinds of matter, the third 16 kinds of matter and the fourth 16 kinds of matter, covering all 64 kinds of matter. This is a very large and promising scope of activities. But human and humanity must be saturated by these kinds of matter with their own activity.

Finally, the question is not in the phenomenon of simply sensory cognition as such, by sense organs or sense particularities, but in the development of the corresponding kind of matter, which penetrates into different types of Human Parts, penetrates into different types of systems,

penetrates into different types of apparatus, and produces not only feelings, as a particularity of the third order, but develops the corresponding sensuality of human wholeness through the corresponding phenomena. And for today the question of sensuality is the question of human saturation with the third astral kind of matter. In perspective for the feeling-awareness it is the 19th kind of matter. For the formation of the voice of powers, as the third higher type of sensibility - the 35th kind of matter. And if we take 64 kinds of matter, then today the top is the 51st kind of matter with the realization of holoversum. If we take into account that the holoversum is revealed by brain structure and the brain is the peak, where the highest nervous activity of human unfolds as the peak of sensuality, then we can determine that increasing gradually and consistently our sensibility, we go simultaneously through four kinds of matter in sensory cognition through 64 basic Human Parts.

Hence, sensory cognition is not only a matter of feelings, but it is a matter of saturation with the astral or other kinds of matter of the 3rd horizon out of 64, corresponding to the integrity of human. At the same time, all 16 particularities of the integral perspective of a human can act as the perspective of sensory cognition, where all the particularities, from movement to conditions, can be realized by the corresponding kind of matter.

If we are talking about mastering 16 kinds of matter in our base, then each kind of matter is expressed and can interact with one of 16 corresponding types of particularities. But by the law "everything in everything", each kind of matter is reflected in other kinds of matter by the corresponding type of matter. This gives rise to variety of particularities, that is, variety of feelings according to the kinds of matter, variety of thoughts according to the kinds of matter. At the same time, in 16 basic kinds of matter, this diversity has already comparable factors in 256, and with 64 kinds of matter, this diversity is already corresponding to 1024 types of phenomena of particularities in the form of basic states and organizations of kinds of matter in their synthesis.

How can it be seen paradigmatically? Here we return to prasyntesis nuclearity, which we were talking about already in the fourth volume of the Paradigm, where at the first stage the human, when mastering one or another kind of matter, in order to enter, say, the third kind of matter – the sensible, must be saturated with the nuclei of this particular kind of matter. It is no secret that the sensitivity of people differs: in one it is increased, in the other it is reduced. There are people who have minimal sensitivity as such.

And here the interesting question of the accumulation of nuclear sensitivity in the process of human development arises. But for this, it is necessary to look more modernly, globally, without the narrowness of integral approaches of previous centuries. We believe, and there are a lot of evidences for this, including scientific evidence, that a human has developed and is developing not only in one physical incarnation, but develops over the centuries: through an individual Spirit, or through his own Fire. That is, he lives not one physical life, but many, gradually accumulating certain kinds of matter and kinds of organization of matter through his own Spirit and Fire. It is they who are the final carriers of nuclei of types of organization of kinds of matter, deployed in the bodily structure of a person during the incarnation of spirit in the womb of matter of the future person. This lays the foundation for the organization of a human by the kind of matter and the basis of his cognition. It was so in the planetary conditions of being. This happens much faster metagalactically simply because of the scale of matter needed to be mastered. And a person with one physical life can accumulate several kinds of matter with his capable Human Parts, systems and apparatuses. And for today this maximum number is just sixteen kinds of matter and particularities of human development. And we touched on this orthodoxly "unscientific" question for the sake of honesty. First of all, for philosophical and scientific honesty. The cognition of modern human is limited only by sensory perception by accumulation over the centuries. That is, Spirit and Fire of human, which has centuries-old accumulations of more than one physical incarnation. Accordingly, the moving away from these accumulations and the expanding to a greater number and quality of kinds of matter and types of particularities will become a very, very non-trivial task. And the persistence of denying of these processes will be precisely in these stable habitual accumulations. But it would be too inexpedient from the point of view of nature to go at

such a slow speed. Spirit and Fire of a human, known in cultural descriptions as the body of Spirit or Fire, periodically enter the state of physical matter, unfolding physically, and exit it, passing into other worlds. Such facts have been accumulated objectively already with science, although the general content of modern science still denies this, but this does not mean that it will not be investigated further and quite provable. And with this movement to the physical incarnation and back from it, the nuclei of kind of matter were previously accumulated to organize the process of human cognition by the saturation of Parts, systems and apparatuses with the nuclei of which they are composed, of one or another kind of matter. With the advent of metagalactic conditions of existence on Planet Earth after the millennium 2000, this process was accelerated to the maximum by the scale of metagalactic matter described in the paradigm, but did not cancel the existing planetary processes, including them in the manifestation as a special case of a separate planet of metagalactic existence. And the rate of accumulation of nuclei at least of 16 kinds of matter over these almost twenty years has become almost natural for humanity. But the process is still minimally active with minimal accumulated experience of implementations outside of incarnations and, of course, will cause at first ambiguous reactions to the published. But the nature of many kinds of matter is a new human perception and new conditions of his existence. And we are beginning just to adapt to them, entering into all the processes associated with this. Hence there is the vision of scale of human Spirit or Fire action: after all, they walk exactly over the kinds of matter, being organized by them. So, the cognition only of nuclei or particularities in this process is not enough: it will be necessary to develop the cognition of sixteen kinds of matter and to reveal already with them the realized organizations of cognition.

Why have we written such an ambiguous text for modern scientific knowledge? First, we write and publish the Paradigm of Philosophy for the future, breaking away from the existing present. Otherwise, the Paradigm will lose the meaning of phenomenon. And secondly, if we are talking about the sensory organization of cognition, I think it will be easy to compare the existing experience of mankind with the existence after death in the astral kind of matter at the current stage of human spirit and fire development. And the mastering of other kinds of matter will face the need to expand the very spirit and fire of Human. It was this process that the Russian cosmists foresaw, declaring the common cause of the resurrection of all the dead. After all, introducing new kinds of matter cognition through human Spirit and Fire, we will see just the former dead alive in one of the types of matter organization, realizing a wider metagalactic cognition in relation to the existing planetary. And we couldn't help but publish this context, despite all the scientific and orthodox thinking in these matters. After all, by expanding the types of cognition we will expand the types of perception. And it is precisely through this, that we will change paradigmally.

If we assume that in the centuries a certain peak of human in the form of spirit or a certain peak of human in the form of fire accumulates certain possibilities, at the next physical incarnation (or in other kinds of matter), it is realized in the corresponding possibilities of this human. Hence, any subsequent formation of human body lays a certain concentration of prasyntesis in his nuclearity for the expression of certain kinds of matter. And the higher the preparation with the prasyntesis content of person phenomenon was in the past, in the centuries, even if a person did not know such words as "prasyntesis content" and "types of preparations", the deeper the corresponding kind of matter is formed in this person in any subsequent incarnation, that is in the human physical bodily life. But, I repeat, now this process is accelerating, and we have learned to receive and master the nuclearity of kinds of matter with the human physical body through the activity of Parts in the metagalactic content of possibilities. And now this process becomes not only a process in centuries, but also a natural process of one human physical life. As always, everything rests against the scale of education, the depth of education (with kinds of matter), and the effectiveness of Human Parts, based on the paradigmatic foundations of scientific and philosophical approaches. This is what we do.

This theory or hypothesis is simple, and if we didn't use the words "incarnations" and "many kinds of life", I think many people would agree with this approach. But the modern scientific practice of orthodox scientific faith, despite the facts, when individual scientists prove with

relevant surveys, especially babies and adolescents who still remember, conduct practical experiments on this topic and actually proved that it is, where the memory and recollections of previous lives worked, and in fact everything coincided, not only according to memories, but according to the fact of activity - modern science does not accept yet this content of human life. But if we look at the kinds of matter and their accumulations, then it is easy to assume that a person, completing his life in one kind of matter, passes into the higher kind of matter, developing accumulations in it, and then can move back to the lower one, living in it. And these transitions up and down by kinds of matter for the accumulation of the corresponding organization with kinds of matter, transitions through the worlds for the accumulation of the corresponding specifics of world matters from the point of view of modern life - this is a kind of philosophy that does not have an objective basis not because it does not work, but because there is no corresponding hypothesis, theoretical basis or, paradoxically, there is no research on this topic. When they say that this doesn't exist, and you ask if there have been studies on this topic to prove that it doesn't exist, the paradox lies in the fact that there have been no studies, and we simply believe that it doesn't exist. So, then this is the orthodox scientific belief that it doesn't exist.

Accordingly, when a serious scientist reports that he believes that it doesn't exist, but there are no studies on this topic, either there are no theoretical options of research, there are no hypotheses, this raises a question not about the scientific nature of this statement, but about the religiosity of scientific faith that it doesn't exist, because "it's not in our paradigm base". And "we believe that this does not exist only because we do not want to comprehend paradigmatically that it exists, but we believe, because it does not exist." And a very interesting situation of dogmatism arises, when the level of scientists in the perception of this situation is not higher than the canons adopted by one or another narrow non-public scientific community. Because if we talk about the public community of non-scientists, then most people will agree immediately that they want to live many lives in different kinds of matter. And if you look at the public trend on this topic and the community of people as a whole, we will be informed just that everyone remembers, sees, knows, and children constantly tell. The only thing is that there are no or a few studies on this topic. And only in the scientific community they continue to argue that this doesn't exist. So where is the truth and justice? I think it's time to finish with the paradigmatic one-sidedness of perception and to introduce researches of kinds and types of matter, types of particularities and their cognition, despite the lack of mass of modern research on this topic. Here we are the first who begin to comprehend the existing on a large scale, declaring the necessary.

If the accumulations of a person in a past life or the accumulations of a person in this life, recorded nuclearly, die with him, then the physical law of energy conservation, by which among other things these accumulations are recorded, is violated. But since the law of energy conservation says that energy is always conserved, the first question is what kind of energy, and the second question is what level of energy is conserved. That is, the question is, what kind of matter is this energy of?

It is very interesting, and from the point of view of modern scientists, we move on to a very slippery topic of assumptions and gradations. But since we are writing, formalizing the Paradigm, right from the very first section of the Volume 4, we would like to raise and clarify the question that human life does not act with one kind of matter physically, but with many kinds of matter. If we are talking about the sensual form of cognition, these are the accumulations in the human body of the third kind of matter. But if these are accumulations in the human body of the third kind of matter, then at the end of life in the first physical kind of matter, it is very easy to assume that we can continue to live with the accumulated volume of nuclearity in the second kind of matter. And the question is not the exit of some phenomenon from the human body, as it was imagined in the past, but the action of a very simple thing: when the action of the nuclei of one kind of matter has ended, the fixation of life is grouped and concentrated in the corresponding formation of the nuclei of the next second kind of matter – the ethereal. When life in the ether has ended in the nuclei of the second kind of matter, the fixation of life is grouped and concentrated in the nuclei of the third kind of matter. Taking into account the fact that 16 types of evolutions operate in the Metagalaxy,

the comprehensive evolution of the Metagalaxy, acting all-penetratingly in the synthesis of all 16 types of evolutions, clearly requires a metagalactic perception of the realization of 16 kinds of matter from human from the point of view of 16 types of evolutions in their simultaneous action. So, having completed life in one kind of matter, we pass to the life in another kind of matter, including turning on the second type of evolution. Or it turns on automatically, if we consider that in the introduction, we stated clearly that energy will be organized with evolution - there is a clear relationship, and light will be organized with the world – there is also a clear relationship.

And here we are not trying to create some kind of non-scientific basis, but on the contrary, we are trying to create paradigmatic basis that will allow us to recognize the human wider and deeper. And taking into account the fact that the main task of the Paradigm is the recognition of physical body actions, familiar to us in sensations, then the question arises: What kind of matter of physical body and what kind of matter of physicality do we mean? Both the logic of studies of kinds of matter, and the cognition of them, will lead unambiguously to such a formulation of the question.

Accordingly, on the one hand, it is necessary to understand that all kinds of matter - all 16 kinds of matter, we must cognize physically from the perspective of that physicality and physical bodily existence that we exist. On the other hand, we must assume clearly that when the physical aspect of our existence ends, the concentration of all kinds of matter on us may not disappear, since sensory cognition of the world involves the activation of sensory kind of matter, and this is saturation with astral nuclei and astral prasyntesis of our bodily existence. This means that when the nuclei of physical kind of matter complete their action, there is a compactification of corporeality formations, acting in the astral kind of matter in the organization of the nuclei of astral kind of matter. And thus, we are elaborated and developed gradually with the corresponding kinds of matter according to them.

Considering that this type of activity and action could have been in previous centuries and millennia of human development, not necessarily noticed by modern scientific practice, which has only 200-300 years of accumulated experience, and some texts that have an older version of fixation, just say that the human does not end his life only with physical types of realization, then the question is not the scientific or non-scientific nature of these statements, but the question is the correctness of the paradigmatic understanding of this context of human life.

And expanding philosophy to 16 types of cognition, we specially touched on a topic and context that is extremely dangerous from the point of view of scientists of modern sciences, in order to show what the expansion of the 16-fold integrity of cognition of philosophy and scientificity will lead to unequivocally. It leads to the perception of 16 kinds of matter. But as soon as we accept the perception of 16 kinds of matter, we must understand that the picture of the perceived world will also change. If we see the perceived matter from the perspective not only of physicality, but also begin to see it from the perspective of 16 kinds of matter, different perspectives of kinds of matter, then we will begin to see the world on a larger scale than the environment we are used to.

And here the second question of cognition arises - the angles of the corresponding kinds of matter. That is, the first question is the saturation of our Parts, systems, apparatuses and particularities with the corresponding kinds of matter. This happens by a very simple phenomenon, when the physical body of a human accumulates nuclearity, applying the corresponding phenomena with his bodily existence. For example, the simplest question of nuclear accumulation. We all live according to some events in the world around us. These events are formed by certain conditions, circumstances, states, expressions, but first of all conditions as the 16th particularity around us. It is easy to assume that if we go through some conditions, assimilate and more or less act with them, then, going through the conditions, we accumulate the corresponding nuclearity of the conditions that correspond to the 16th kind of matter. We do not name specially the kinds of matter, so not to divert attention to those words that at first may be perceived ambiguously, especially since these names were published in the previous volumes of the Paradigm.

Accordingly, if a person has some views, and any scientist and person have some views, and simply he says: "But I see it differently." From the point of view of ordinary human practice, a

person simply sees, and this does not mean vision, but precisely the point of view of the problem in a different way. But from the point of view of particularities, the glance refers to the 13th kind of matter, which means that when a scientist or a person “sees” a certain problem steadily in the appropriate context, at that moment he is saturated with the corresponding nuclearity of the 13th kind of matter for this problem. When the nuclearity of the 13th kind of matter is saturated, a person gradually develops recognition, internal recognition of the 13th kind of matter, and the person begins to see steadily certain phenomena in a particular context. Moreover, those people in whom the 13th phenomenon of matter grew, they see, in one context or another, and those people in whom such a phenomenon of matter did not grow, they often do not use this category of the word, which *I see*, and this is fundamentally the way I see it. In general, they somehow slip in the ratio of “a view and a stable position on this topic” and operate not with the view that “I see it this way”, but simply with the fact that “it can be considered this way - it can be considered this way”. And they do not define their view by any context.

Considering it from this perspective, we can see, that 16 particularities used by a human, from the movement to the conditions, allow a human, using these particularities, to accumulate gradually the corresponding phenomena of 16 kinds of matter in the dynamics of the activity of his body.

On the one hand, accumulation occurs by the nuclei of these kinds of matter - this is with quantitative characteristics. But with qualitative characteristics the accumulation still proceeds through prasyntesis states of these nuclei. The point is: there is just a thought that, roughly speaking, a person drives in his head without thinking - he has a thought, like a dream - to do something. That's just a dream. And this is a thought that simply pulls together the nuclearity of mental matter. But there is a thought in the form of a dream, which is concentrated in a person. A person begins to think about it, build judgments on this topic, makes hypotheses, forms theoretical justifications for this thought, looks for practical possibilities, develops this thought higher - in various particularities, comprehends it, translating the thought into “the five”, looking for the essence of this thought, translating the thought and already the context of this thought into “the six”, that is, it works deeper, deeper and deeper, but still preserves this thought. He does not go to essence, meaning, but he deals with this perspective precisely as with thought. Then, at a certain concentration of action with this thought from the quantitative characteristics of the nuclei in the body of this thought we pass into qualitative characteristics, where the corresponding prasyntesis is excited in the nuclei, and on the concentrated message of a human in the processing of this thought, the corresponding laws or rules, or principles, or imperatives of this thought processing begin to emanate from the prasyntesis - from intra-nuclear records. As it were, we flare up and begin to understand: “Oh, it's like that! I have thought for so long and seen.” Sometimes a human thought for a long time - many years - and saw. Sometimes it's faster. That is, the question is how quickly and dynamically these nuclei are formed inside a human.

Accordingly, we see two types of contexts: this is the concentration of nuclearity and the concentration of prasyntesis in these nuclei on one or another message of particularities of human development with this.

As a result, accumulating the corresponding nuclear bonds in the intercellular or subnuclear states of human body - inside human microcosm - we accumulate the corresponding kinds of matter that are formed among them in varying degrees and depths of interconnection, and at the same time, we turn on the corresponding prasyntesis of these kinds of matter, the saturation of the specifics of high-quality processing and application of this prasyntesis by a human with corresponding development of Parts, systems, apparatuses and particularities. And in this depth of development not only the assimilation of kinds of matter in the nuclei takes place, but the mastering of cognition begins with the corresponding kind of matter of the corresponding phenomenon of the 16-fold integrity of human cognition. In this accumulation we begin to accumulate both the nuclearity - the intranuclear matrix of certain kinds of matter, and the prasyntesis organization by the corresponding laws, methods, rules and phenomena in synthesis among them. And a consistent growth of human goes on with this.

Accordingly, whoever has accumulated the corresponding prasyntesis competence, such a person gradually grows sensory cognition. Who has accumulated other competence, then the mental cognition grows. Those who have accumulated causal competence, the meaningfulness grows, and the meanings of the realization of this or that activity grow.

And here there are two approaches to such creation: one is evolutionary, which assumes our first idea that nuclearity and prasyntesis as a specificity of action and interaction grows in a human in the centuries when he lives more than one life. This means that it acts evolutionarily in a variety of phenomena of human life in different kinds of matter and through the evolutionary accumulation in these kinds of matter of the corresponding content and the specificity of prasyntesis, which allows a human to organize himself in this kind of matter. And this evolution goes on for centuries, millennia, even millions of years in order to accumulate both the corresponding nuclearity and to develop the corresponding prasyntesis inside the human corporeality, following the development of prasyntesis with the emergence of the corresponding phenomenon of cognizability in the perspective of the corresponding kind of matter.

And the second type that humanity has been using in recent centuries is education, educational practice, when through the concentrated transfer of the experience of already living acting humanity on a particular topic the younger generation is taught in certain contexts. And in the process of learning the corresponding nuclear matrices of the phenomenon they are activated in a concentrated manner in the corresponding kinds of matter. Let's say mental activity, and with a concentrated study of subjects at school, and with the corresponding prasyntesis content of recording nuclearity on a particular subject studied at school, with deep study and coherence of these issues with the appropriate methodological preparedness of the teacher, the child develops both the corresponding expression and phenomenon of kind of matter, and the corresponding prasyntesis with certain specific educational states. Today, it is extremely difficult to discuss this specifically, although there are pedagogical experience and contexts for this phenomenon. But let us dwell on the fact that in addition to the evolutionary-natural factor now there is a socio-educational factor accelerating the mastering of kinds of matter and the action of prasyntesis in the synthesis of the experience transmitted by man to man by all mankind.

We deliberately stopped at this for not to create an opinion that man and mankind will accumulate 16 kinds of matter for centuries and millennia. That is, this can be achieved by special educational and social practice, literally in years and decades. We recall the famous law: human grows up as an adaptable being. It is clear that most often each one sees adaptations to situations, events of the outside world. And if we set the features of a human adaptability to the kinds of matter, that a human will be able to adapt to the kinds of matter and, imbued with the corresponding prasyntesis, and to unfold in these kinds of matter through the mechanism of biological adaptation. This is a very real achievable moment in social practice. Moreover, it corresponds to the nature of things, because at least 16 evolutions of the Metagalaxy require us to adapt to 16 kinds of matter.

Here the logical message is simple - when in the previous centuries of scientific practice, we saw only one type of evolution and said, there is only one evolution, then this one evolution put in effect one kind of matter in us – the physical! And we are completely immersed in the perception of the physical perspective of matter. As soon as over the past two decades we have been able to fit in metagalactically paradigmally, adapt and see 16 types of evolution, explore them, generalize them, name them, fit into them without knowing these contexts and contents, then the concentration of 16 evolutions implicitly causes us stimulation of the mastering of 16 kinds of matter. This begins to move us towards the 16-fold integral mastering of kinds of matter as one material reality of the Metagalaxy. Accordingly, this is the sixteen-evolutionary challenge to human and humanity, which we go through in a natural way, but human society, from the point of view of modern scientific practice, is a phenomenon separate from nature. And from the point of view of, say, the second evolution of the Metagalaxy, the society of mankind is the second evolutionary degree of activity in particular. There is a gradation or a facet here - something comes from evolution, and something happens in the independent expression of a collective of people.

And, of course, this is included in the laws of action of the corresponding prasyntesis and nuclearity, as an example.

Therefore, we are faced with the choice of implementing of 16 kinds of matter as an evolutionary action and even the impact of the Metagalaxy on us, or through our free will, independently, when we develop in this, or, as always, naturally, when we do not see that nature acts in this way, and the corresponding nuclear prasyntesis states accumulate gradually in us. And since we live many lives, and we may not agree in this life, because we do not accept these paradigmatic realizations, then in the next lives, when humanity will live more habitually in this activity of 16 kinds of matter, it will become for us natural, because, having incarnated as a child, we will adopt the experience of parents who live in these kinds of matter more naturally than modern people. And so, the experience is transferred gradually, including, if I may say so, disagreeing with one or another natural point of view. And this is also a fact in the treasury of logical substantiations of theory and practice of multiple incarnations with multiple kinds of matter. This just refers to the question of cognition types expanding with 16 kinds of matter.

Accordingly, we expand and strive to expand our cognition to 16 particularities, where it seems to be a simple question, when we grow from sensory cognition into mental cognition, causal cognition, and it seems, from operating only with thoughts or only feelings, we must to reach operation of meanings, operation of essence, operation of ideas, which leads to complex life and scientific-philosophical realizations. In fact, in order to operate with ideas, it is necessary to accumulate the corresponding nuclearity of the seventh kind of matter - atmic. And in social practice we see people who have absorbed some idea – the only one, who cannot comprehend and process it, and go around and repeat only this idea to friends and relatives, actually obsessing over it, building up either their lives or their social practice only on the implementation of this one idea. This indicates the smallness of nuclear accumulations of atmic kind of matter.

And there are people who operate with ideas, put forward a lot of ideas, easily act with ideas, accept, reject ideas. And this speaks of nuclear accumulation of this person of the corresponding operability of the seventh kind of matter in the centuries. For example, the Soviet man of the Soviet Union, ideological in training, easily entered the operation of ideas over the seventy years of the existence of this country, which led to grandiose scientific practice and new non-linear discoveries that have affected already the mass of people of our time, including citizens of post-Soviet countries.

Therefore, in order to operate with this or that particularity, during the development of this 16-fold integrity of human particularities, we must unfold and develop through the corresponding kind of matter. With the development through the corresponding kind of matter, we must form the appropriate nuclearity and depth of prasyntesis so that the corresponding kind of matter not only accumulates, but initiate the processes of operability in the maximum number of Parts, systems, apparatuses and the same particularities. And this saturation of kinds of matter in the operability of a human is the primary process of cognition of these kinds of matter through the human himself. At the same time, a human himself cannot say that he cognizes these kinds of matter, because he naturally either lives with them, or tries to do something with the corresponding particularities, twisting in himself the corresponding kind of matter, where the particularity makes a human apply this kind of matter with the appropriate Parts and, straining the physical body, unfolds the corresponding contents of its manifestation.

This twisting of kinds of matter in a human actually means a certain effect of the cognizability of these kinds of matter, which is accumulated either for a long time or more or less quickly in social practice. A human does not call it cognition, but in fact he cognizes internally this kind of matter, because not only the accumulation of nuclearity takes place, but there is an excitation of the corresponding prasyntesis in this nuclearity. This prasyntesis transfers into a human the content of this kind of matter in the form of laws, standards, methods, rules of action of this matter in a human. And a human assimilates in his content the actions of this kind of matter with laws, methods, rules, standards, and so on, that is, with all 16 fundamentalities - from the rules to the individualities. Through transferring of the content of this prasyntesis recording about this kind of

matter from the internal recording of the nuclei to the outside into the corresponding organization of human activity by one particularity or another, there is an internal cognition of saturation of this content of the corresponding kind of matter. And a human makes the first step of cognition with an ordinary type of phenomenon of saturation of the corresponding specifics of 16 fundamentalities of this kind of matter in the internal decoding of prasyntesis by each human.

When we talk about cognition, taking into account the fact that knowledge belongs to the 10th level, it is clear that we would like to single out the 10th kind of matter. After all, from the point of view of scientists, knowledge is the dominant. At the same time, the fundamental nature of knowledge corresponds to the 10th particularity – the paramethodical, if we take the content of knowledge organization. Do we own it? And if we take the phenomena of nature, it is more important for nature, that a human lives according to certain natural conditions, which are the sixteenth particularity, expressing the corresponding 16th kind of matter. But how much a human knows these conditions will be shown by his “experience, the son of difficult mistakes”, when, by getting bumps on one or another condition, he gradually increases his knowledge. Or, filling the teeth of some views, constant correct-wrong actions on the application of one or another prasyntesis to one or another view, he will accumulate again the experience or some paradoxes of applying of certain views, if we take not only experience, but also by paradoxes of activities where, he gradually recognizes correct views, wrong views through paradoxical phenomenon, and again knows them, manifesting the 13th particularity and recognizing the experience of the 13th kind of matter. This is the naturelness of natural activation in centuries. Therefore, I would not say that it is knowledge that on the tenth horizon in the 10th kind of matter is a special natural layer of natural activity or evolutionary activity. On the contrary, for nature it is a natural cluster of activity. But for scientists, yes, this is a special cluster of activity. But this is from the point of view of scientists. Accordingly, for other specialists of other professions, for example, people of art or designers who think with linking the imperatives of different materials and engine parts to each other, knowing them to some extent, this is also a certain cluster of activity and development. But, on the other hand, if they think in imperatives, they are looking for the truth of construction combination for correct application in a variety of factors - both types of environment and phenomena of other specifics that, as it were, do not correspond to the knowledge. These are the imperatives of the 14th level of matter organization. On the other hand, this knowledge is of a different level - higher, imperiational, imperative, true, if we take about the truth. And then knowledge is included there already as a part. And this is also possible, but this is already the 14th kind of matter in use.

This is where the accumulation of the corresponding kind of matter occurs, and when the critical limit of this accumulation passes, when there is enough nuclearity, and prasyntesis is excited sufficiently in different types of human life in time in centuries, at some point in a human this prasyntesis and nuclearity goes off scale, and he passes from the accumulation of kind of matter and its corresponding prasyntesis specifics of fundamentality to mastering of this matter in comprehension of this matter and these prasyntesis fundamentalities. At this moment, the cognition of this kind of matter arises. That is, earlier it accumulated over the centuries, so that now scientists would have mental or astral cognition of two kinds of matter. It must be assumed that human accumulated the corresponding prasyntesis competence with spirit, light, energy (we will not determine through what yet; it is possible with all of them), so that in one life or another he could realize his mental and sensory operations in this kind of matter with corresponding theory of cognition of this kind of matter and this type of activity. Taking into account the concentration of social practice now, this can be done faster, this does not negate the need of accumulation of corresponding nuclearity and corresponding prasyntesis, in operating with which these 16 kinds of matter will be mastered. At a certain critical limit, the accumulation of which goes through nuclearity and prasyntesis, a human passes from the internal potentials of saturation into the external, and begins not only to perceive this kind of matter, but to develop a theory of cognition or specifics of cognition of this kind of matter.

And here we come to the most difficult question. A scientist, even a very venerable one in one or another type of activity, may not have the corresponding accumulation of a kind of matter, and he is not “formed” by this kind of matter - it is difficult to track this for centuries, we do not own yet the appropriate technologies. But if now, due to the specifics of education, the corresponding person, even a venerable scientist, does not try to delve into the corresponding specifics of the organization of this or that particularity in order to evoke in himself the corresponding kind of matter and the corresponding prasyntesis internal competencies, then most likely this scientist will deny the existence of this kind of matter, deny the existence of such prasyntesis phenomenon of this kind of matter within himself, but at the same time he will use calmly the word *mentality* as a phenomenon of thought with which he operates in order to rely on certain phenomena in his scientific practice of his scientific specialty. At the same time, he did not think about of what kind of matter this thought is being built.

The thought arises. We grew up in the Soviet Union, and it seemed to be materialistic, that is, from the point of view of scientists everything is matter. And there is a very simple logical question: if “I think”, then what kind of matter do I think with? The answer is very simple – mental, where in Latin, “*menta*” is thought. And what is the difference between mental matter and physical matter, which is used in the science of physics? And if we answer so easily that we operate with mental matter with thought, then we must recognize how mental kind of matter with thought differs from physical kind of matter, let's say, with movement. At the same time, some will say that the physical kind of matter is not only movement. I agree. There is an everything-in-everything option, where each kind of matter is reflected in another kind of matter, forming types of matter in the mutual coordination of kinds of matter among them.

Here the question of famous hierarchy and philosophy of hierarchy arises with it. When each kind of matter does reflect all other kinds of matter? Theoretically, all 64 at once. In fact, if I act in mental kind of matter, it is the fourth, I live in physical kind of matter, it is the first, I have a cycle of four kinds of matter, the first, the second, the third, the fourth, then in each of these kinds of matter, I reflect only four kinds of matter with four types of matter in each of them. As a result, according to my sensations, 16 kinds of matter arise, but in fact I have four kinds of matter with 16 reflections of them in each other. And I don't see anything wrong with that, it's just a stimulation - to call on yourself 16 kinds of matter with 16 reflections.

And due to this reflection in four kinds of matter and active scientific mentality, we caused the corresponding activation of 16 kinds of matter through the reflection in four kinds of matter of other matters in each other. Roughly speaking, there is physical physicality, this is the specifics of physics. There is physical ethereality, such as the flowers we smell. There is a physical sensitivity - I pricked. And there is a physical mentality - I thought what a beautiful color the flower has. But then there is also ethereal physicality, but in the ethereal kind of matter, there is ethereal ethereality – the pure ether. We can theorize now, but we can say - we have a sensation, it is still difficult to perceive this kind of matter in synthesis with physics. But there are people who can do it. There is an ethereal sensitivity, and most importantly, there is an ethereal mentality, when a person thinks with sensations, feels with sensations. It is very easy to convey this with a specific example, when a university professor says: “Guys, did you sense my thought? Did you feel my thought? “I feel something is not right!” - this is an astral type of thought. Certain conclusions can be drawn if we observe the activities of developed trained specialists. I spoke specifically about university, where teaching staff is very highly trained and scientifically developed. With all the specialty and training in the education of a person, he evokes only the corresponding kinds of matter according to his accumulation.

In solving this issue, the 33rd Part operates in a human – the potential-creation. The potential-creation works to create a greater reflection of different kinds of matter. Each one could advance into the next kind of matter through this number of reflections. Let's suppose now, there are four kinds of matter with four reflections - this is 16, which means that such potential creation arises in order to advance you into the 5th kind of matter. And for this, at least in one of these kinds of matter you should have reflection of some causes or causality, you saw these reasons and began to

comprehend them, you saw these meanings and understood these reasons, or you have formed it mentally or sensually or sensibly. Your prasyntesis context of the 5th kind of matter begins to turn on in you in the form of meanings, comprehension, semantic prasyntesis content, your prasyntesis begins to twist, and the 5th kind of causal matter activates for certain contexts that we must comprehend as this kind of matter and we begin to cognize this kind of matter. I have a reflection of 25 options with 5 kinds of matter, and I am pulling myself already up to a chain of 26 basic nuclei at conception

Why do we talk about kinds of matter and do not talk about realities as kind of matter organization? When we talk about 16 kinds of matter and compare them with particularities, we must remember that, according to the Metagalaxy Paradigm, 4096 realities are involved in particularities, which are formed with 16 kinds of matter, each of which has 256 reflections with types of matter. As a result, the entire physical world in which we live consists of 16 kinds of matter with 256 types of matter, as a reflection of 64 kinds of matter in four properties of the Metagalaxy: energy, light, spirit and fire. And now when we are talking about operating of 16 kinds of matter with 16 particularities, we do not perceive types of matter now, this material will be further in expanding of content of kinds of matter. But if the fixation of the Metagalaxy is densely compacted on a human, and the whole Metagalaxy creates each one, then the physical world for a human is compactified with 16 kinds of matter; the subtle world for a human is compactified with 32 kinds of matter, but it is responsible already for human apparatuses; the metagalactic world for a human is compactified with 48 kinds of matter, but it is responsible already for human systems; and the synthesis world with 64 kinds of matter is responsible for Human Parts. 64 kinds of matter - 64 basic Parts at the beginning, and in reflection of 256 types of matter, we grow out of 64 kinds of Human Parts to 256 Parts of phenomenon of matter organization through us. At the same time, when we say "is responsible", there are no anthropomorphic meanings here. These processes are embedded in the genetic program of each of us, because the Universe has been creating us for all times that we recognize. And it's hard to deny it. Accordingly, in the Universe there is a certain plan of creation in mutual coordination with human genetics, where it is clearly defined which kind of matter what nurtures and what influences. And this axiom is logically consistent, and, therefore, true.

Here a very cunning metagalactic specificity arises: when entering into metagalactic recognitions, we are accustomed to the fact that the main thing is reality. Why? Because we could not comprehend the Metagalaxy in any other way. The reality is the being for us, and the being is an expression of reality as a genesis, if we take the real translation of the word, and through generating the Metagalaxy with ourselves, where in English, the being is a genesis, then through generating the being with the Metagalaxy, we called upon ourselves the realities and develop rigidly our perception according to the realities. But when the Metagalaxy creates each one, a very interesting question arises: "What with does it create?" And we believe that it creates with reality, that is, being, that is, the external organization of natural relations. The reality for the Metagalaxy is a stable formatting of capabilities of human himself, that is, this is his being. This is the being of nature, which can develop in this way. In fact, the Metagalaxy creates each one with matter. After all, we are material, and only then we are real. And there is even a proof: there are 16 evolutions in the Metagalaxy, what means that starting to interact with 16 kinds of matter of the physical world, entering into relationships of 16 kinds of matter of 16 evolutions, we get the physical world, and there will be 256 mutual reflections of them among them, according to the number of types of matter, which are necessary for assimilation and adjustment of the corresponding realities of the physical world. But at the same time, what with the Metagalaxy creates each one? We have the opposite of fire and matter hammered into our heads, and, excuse me, it constructs with matter. But it creates with fire. That is, construction is what is already in the programs of natural self-organization, and creation is a non-linear and spontaneous process of reunification of the new based on the compactification of hierarchically interconnected level systems with each other. And human himself is embedded in these processes of metagalactic realizations.

And when in the external factor of perception, I look at the surrounding reality, I say - this is the physical reality, I begin to operate in the Metagalaxy only with realities and go with this large scale of external perception, since the Metagalaxy is a lot.

But when I, as a scientist, immerse myself in prasyntesis and begin to cause fermentation of prasyntesis inside myself, including the cognition of the Metagalaxy, then the deeper and stronger the prasyntesis ferments in me, the faster the Metagalaxy creates me not with reality, as an external being (for us, reality is an external being, what is around us), but with matter, and paradoxically, through our inner being. And then the Metagalaxy passes to creation. Imagine how right the materialists were saying that everything is made of matter! But they saw under matter the external being as a reality, and this was a logical error. And it was necessary to see the matter as an inner reality, entering the creation with matter ourselves, replicating the given around ourselves. Therefore, the materialistic Soviet Union was so creative both in science and in technical inventions.

For the Metagalaxy the matter is the inner being with prasynteses. And when we begin to comprehend matter in this way, including as an internal being, with a distinction of reality as an external being, where the matter is saturated with prasyntesis, and we said that prasyntesis beyond the IVDIVO shell is matter, it means that like attracts like. That is, the matter outside the shell of IVDIVO is attracted to the matter inside the IVDIVO – the metagalactic matter. And then we master it.

And so, we are talking now not about the scale of realities, where there is an operation in many other forms and implementation, but the most concentrated qualitative prasyntesis phenomenon of the Metagalaxy with kinds of matter. We do not touch even upon the types of matter, as a variation of these kinds of matter. This is the next option when we get to the philosophy of the worlds. And this is already the seventh level of this paradigmatic mastery. And only after that we can talk about the content of realities.

Moreover, when we talk about the paradigm of philosophy, in the publication of eight clusters of development of the paradigm of philosophy, there is no word “reality” at all. Why? Because if we are talking about philosophy as wisdom that controls prasyntesis, and we are talking about the content of the deepest human inner perfections that determine his philosophical nature, then the orientation towards external being and reality, if it should be, is only in the science of philosophy and not in philosophy. That is, in a certain research application, where the paradigm turns into practical results of life activity.

And at the second stage, when we move from the paradigm of philosophy to philosophy, from philosophy we move to the science of philosophy, and from the science of philosophy we distribute it with types of science, we will come just to realities and being. And now we see another principle of hierarchization.

And we approach the philosophy of hierarchy, that on the one hand there is only one category, on the other hand, if we constantly keep in mind the hierarchy and hierarchy of matter, fire, paradigm, human, state of the Metagalaxy, then we begin to capture the hierarchical content of prasyntesis, which either allows us either does not allow entering into it, or you can do without it at all.

Can the Metagalaxy be mastered with 64 kinds of matter without involving types of matter? It can be. It also consists of 64 kinds of matter, and we have 64 codons of genetics - not 256, not 4000, but only 64. So, if we are activated according to the highest content of prasyntesis in us, we will master the Metagalaxy with 64 codons, 64 kinds of matter with prasyntesis saturation with these kinds of matter. But if we want to diversify it, deepen it, refine it, detail it, and others according to the list, we will move on to the types of matter. And when we talk about an external human, who is used to living with nature outside and exploring external nature, then we need types of matter and external activations on the Metagalaxy. And the Metagalaxy reacts to such a human according to his preparation of externally perceived phenomena with the realities, reacts with types of matter, which, in general, are 16,384. And cognizing this external being through many evolutionary lives, with different accumulations of nuclei, a human can master 16,384 external

realities with types of matter, he will be able to synthesize the necessary amount of nuclearity of each kind of matter, to enter into the depth of prasyntesis of this kind of matter and to cognize the Metagalaxy by himself, in this case, the Metagalaxy Fa. The term of 65,536,000 years of mastering the Metagalaxy was revealed by calculations of the prasyntesis depth of possible activations of a human with 16384 types of matter of synthesis of 64 kinds of matter, formed by this Paradigm.

But if we are talking about a scientist who has eight degrees of training or strives for them, who comprehends what an Avatar of sciences is, who comprehends what a Master of sciences is, and who plunges into his prasyntesis at least eight levels, and when deepening, let's say, into different types of philosophy at 16 levels (we substantiated 16 types of philosophies and the specifics of mastering them), then he can evoke immediately 16 levels of prasyntesis competencies of the corresponding kind of matter. And it will be one physical world. And for individual people, outwardly oriented to the external natural factor, to the external nuclearity, with a weak activation of prasyntesis, this will be the physical world of 4096 realities and the corresponding types of matter (16×256). And for people who are focused on prasyntesis, on the depth of hierarchization of this prasyntesis, on the internal mastering of standards, laws, methods and rules, it will be just 16 kinds of matter. The question is that it is necessary to keep such a level of prasyntesis so that the entire physical world of the Metagalaxy fits into 16 kinds of matter, and then from these 16 kinds of matter it is replicated freely with all 256 types of matter. But it cannot be obtained with all types of matter because the types of matter reflect 64 kinds of matter, respectively, it will be necessary to act immediately not only with the physical world, but also with the subtle world of 16 kinds of matter, then the metagalactic world - another 16 kinds of matter, and then the synthesis world, another 16 kinds of matter, four times by 16. But at the same time, we have 16 particularities, and that is why the smart one will see that with activating of 16 particularities with a concentration not on the external, but on the internal, on the prasyntesis of 16 kinds of matter, he will call upon himself the entire physical world of the Metagalaxy and master it. Here is such a paradox.

Here is another point - why all this? Would we leave 16 kinds of matter. But nature lives with diversity. And the more varied the nature is, the more varied the life is. Look, the greater the wealth of natural diversity is, the more interesting it is for us to live. But there is also another option. There are 64 kinds of matter in our Metagalaxy. No one cancels the fact that our Metagalaxy Fa can be included in the higher cluster of metagalaxies, which we define as the Initially Higher Metagalaxy, where our Metagalaxy is one of 65,536 metagalaxies. And then there will be not 64 kinds of matter, but let's say the same 256 (taking into account the fact that $256 \times 256 = 65,536$).

Accordingly, with 256 types of matter, as reflections, we are trying to prepare in advance and to enter into 256 kinds of matter, the next higher metagalactic orientation - the Initially Higher Metagalaxy. And, on the one hand, when immersed in the kinds of matter, they compactify us to the prasyntesis of this metagalactic habitat of 64 kinds of matter of the Metagalaxy Fa. On the other hand, they begin to support us with reflections in the surrounding being of the types of these 64 kinds of matter through the gradual accumulation of these reflections, in mastering of 256 kinds of matter of the next metagalactic habitat of the Initially Higher Metagalaxy. But until we master internally 64 kinds of matter and in the reflection of 256 types of matter and the basis executions activate in reality, we will not be able to act really deeply with the Initially Higher Metagalaxy, that is, the next type of matter, higher than our metagalactic matter - the Initially Higher Metagalaxy. This is the question.

Therefore, we are now talking about 16 kinds of matter. And this meaningfulness allows us to talk now about the kinds of matter in mastering. Therefore, speaking of paradigmality, we are talking about kinds of matter, because only kinds of matter give activation of the corresponding particularities in the active mode. As soon as we talk about types of matter, the particularities begin to act more in a passive mode. This does not mean that they do not work - the speed of action increases. But if we consider the hierarchization, then the kinds of matter have the maximum speed, and the types of matter have the minimum speed. But if we are dealing with a paradigm and

describe the paradigm in particularities, then the paradigm itself and this word cause us to have an increased speed of particularities. Even the fact that we have gathered together and are engaged in such a phenomenon as a paradigm. Now all our systems, apparatuses and Parts are dynamizing as much as possible, and they begin to correspond to the specifics of these 16 kinds of matter to one degree or another, concentrated-concentrated, which increases our activation speed in comprehension of the paradigm as such. And we see that it is interesting for us to get together to work on a paradigm only because some other environment is being created around us - this is a concentration of kinds of matter, in contrast to the kinds of matter familiar to us of the corresponding reality around us.

And what is the hardest question? Is it possible to live only with kinds of matter, without the realities of types of matter? From the point of view of modern external perception, it is impossible, but from the point of view of the Metagalaxy it is possible. One can live simply with a variety of kinds of matter, but it is very difficult.

If we take the philosophical metaphysics of the Metagalaxy, in the phenomenon of physicality, then this is the distribution of the realities of being with the corresponding types of matter that determine this being, so that a human lives in it, and accumulating, develops. And there is the metaphysicality of metagalaxy, when we, plunging into prasyntesis with the corresponding nuclearity, if we can activate the corresponding kind of matter, we begin to develop faster and act with a wider content of possibilities.

There is one more subtlety here to make it clear that it is both simple and not quite simple. Systems and apparatuses of the corresponding Human Parts still have to withstand the kind of matter as such. And if our Human Parts are trained, for example, by the concentration of synthesis, and while doing the philosophy of synthesis, we concentrate the synthesis, activate it through ourselves, where the Part is used to operate with a larger amount of synthesis than there is in the environment, then it can withstand more concentration of the matter by itself, balancing it with the corresponding concentration of synthesis or prasyntesis. After all, prasyntesis, entering fire, as the next kind of matter, unfolds with synthesis. That is, synthesis is written into fire, and prasyntesis into synthesis, being deciphered. If we have trained in synthesis, then it is easier for us to perceive prasyntesis bodily. And if it is easier to perceive, then we are closer to the expression of pure matter, as it is, and not the matter in a variety of realities of being, as it is given in the external variation of sensations.

We have external cognition with realities and types of matter. And there are inner cognitions through prasyntesis and kinds of matter. At the same time, we call inner cognition intuition when it flared up, and we saw, put together, connected, comprehended, and we wonder - why so quickly? And external cognition acts as long as you process all it, comprehend and apply it. This is not intuitive-quick cognition, it is, so to speak, precisely "gradual" cognition.

Here we begin to enter special states of the brain, which is bihemispheric. Where intuition is located more in the right hemisphere, which means that imaginative and intuitive people are closer to the recognition of prasyntesis and get the answer not only from the external circumstances of being, but from the internal prasyntesis factors of the same standards, laws and methods. And externally oriented people seek experience through external conditions and activity of the corresponding circumstances, connections of life, which also need to be known, but they have the habit of looking not in the internal prasyntesis, but in the external (How are you? What about you?), and comparing how it is with each one, in order to draw their own conclusion in the simplest version, this speaks of another cluster of cognition of phenomena – the external. And this also should be taken into account with the theory of cognition, as a completely different view of the surrounding reality and the corresponding being.

As a result, if we talk about the first section of phenomenon, we can say that modern philosophical practice, which has only sensory cognition of the modern training of human and humanity, should expand into 16 simultaneously acting particularities. Proceeding from these particularities - into 16 simultaneously acting types of cognition, affecting on our physical

existence and the physical world, and exactly the physical world metagalactically, 16 kinds of matter in each human physical body.

Thus, the most difficult problems of the next stage of philosophy are:

- A) recognition of these particularities,
- B) determination of the relevant categories, facts, hypotheses, theories, specifics of kinds and types of matter in scientific and philosophical understanding of these phenomena,
- C) determination of the relevant specifics of cognition and the corresponding theories of cognition for each of kinds / types of matter,
- D) the formation of the theory of cognition of each of 16 kinds of matter.

If we consider that we do not cope always even with the basic theory of cognition, sometimes without understanding with what it deals, and these are philosophers or scientists who deal with it that do not understand, then the task becomes very, very difficult. It does not mean that there is no modern theory of cognition or that it does not work. It works and it is. The question is: how is it organized and how is it specified? Accordingly, this theory of cognition must take shape now in every kind of matter. And the modern philosophical practice should aim at 16 theories of cognition of 16 kinds of matter, and should not be guided by what we have accumulated, what we have not accumulated. We need not only to form the philosophical content of this action, that is, a description of the basis of certain occurring phenomena, but we need to focus philosophically precisely on the development of particularities and the theory of cognition with these particularities of the corresponding 16 types in order to cause the prasyntesis of 16 kinds of matter in their cognition and development. We need to activate 16 kinds of matter with ourselves. We need to evoke appropriate prasyntesis reactions from philosophers who will recognize, collect facts, collect data, collect phenomena that not always are unambiguously perceived a priori today. And through all this activity to develop the corresponding phenomena of cognition, to build up judgments, to present facts from this judgment and not only judgments, but in different types of particularities, different specifics, I emphasize not only judgments, but different specifics of cognition with particularities. Because when we talk about a judgment or just judgment - we are talking more about thought and mental specifics of particularities, the difficulty is here. That is, in fact, we need to develop, if judgments occur with thought, then what happens with meaning, and how we think and operate with essence. And do we realize only with essence? After all, we can realize with thought, depending on the inherent context.

Accordingly, philosophy should strive to recognize 16 particularities and, through the recognition of 16 particularities, derive the corresponding practical phenomena of action of these particularities. Just like a judgment is deduced in thoughts, which is assembled into a hypothesis, and a theory is formed from a hypothesis. We must do the same for the essence. I think that there is not a judgment going into a hypothesis, but types of essence sets, where types of thought sets form a judgment from facts, and what do types of essence sets form from the same facts? The easiest thing is to say right now that the wit. And if I answer, that it is image? This will cause some controversy. What kind of image? We are logicians, we are mentalists, we need judgment. But the set of types of essence form an image for us. The sixth type of thinking is figurative. Accordingly, if in thinking, in the reflection of thought, we are talking about a figurative form of thinking, then at the level of the sixth kind of matter we are talking about imagery as a set of essence synthesis, which forms the corresponding image. This begs the question: is this image correct? With the necessary set of essence. Or it's wrong? Just like in logic we have a question - is the judgment correct?

Speaking of 16 particularities, it becomes appropriate to raise axiological questions - the axiology of 16 particularities. Each particularity has its own axiological approach and its own axiology of foundations in perspective axiology, even of other philosophies. If we stop considering axiology in general, as a whole of philosophy, then we can see that there is an axiology of each particularity. And we need to develop an axiological version of each particularity. The "mentalists" simply cannot see the essence - they do not have the axiological base of essence. They need to

become "buddhists" (of the 6th kind of matter) in order to be able to take, to recognize and to apply the essence.

Philosophers who work in the corresponding direction, they must not only recognize, they must saturate the corresponding categories, literally in deciphering the prasyntesis of this matter in them and its mastering with them.

Axiology is not seen generally as the specificity of the development of particularities. What we have just discussed is not in axiology at all. We discussed the values of particularities, and axiology is seen through the values of society, human freedom, as an abstract axiology of perspectives of "it is not clear what". It is necessary to reduce axiology to the values of each particularity, because we do not have yet the linguistic originality: what can we recognize inside a particularity? Let's say, what do we build up inside the essence?

The value is a measure, that is, the price of the issue, if we do not take now any public content – the value from the word "measure", "to measure". The price is a measure of evaluation of specifics, correlations and other realizations within the value, that is, the bearing of the price of the corresponding particularity. And in order to increase the price of a particularity, we must deepen the price of the issue. That is, to develop this particularity as such.

And then the value of essence arises. There is a simpler essence, there is a more complex essence. Their value is different. The more complex the essence is, the higher is its value. The lower the essence is, the lower is its value. And the axiology of essence is born. And then we will adapt axiological practice to normal correct philosophicalness. Scientists and philosophers are trying to develop now axiology, but they are not succeeding, only because they do not see the development of particularities. If I now say "axiology of apparatuses" - this can be understood as the value of the apparatus, but it will have already a completely different sound for a person - it will not give the saturation that is needed. Axiology, as a word, can be applied in different content. But each term carries essentially a certain depth of one important issue. And for axiology, these are particularities. If we manage to applicate axiology to particularities, we will rebuild and straighten it out as a normal philosophical practice, creating for it an area of development, creating for it the systematics and the development prospects in recognizing particularities in their depth, that is, values. And then we can enable an axiological practice. Earlier we determined that the philosophy of the plan of creation is responsible for particularities. And we have the plan of creation not of someone or something, but some kind of identification of the corresponding particularities, activating the corresponding kinds of matter with the depth of prasyntesis in us. And in order to appreciate this depth of prasyntesis and the action of particularities, the depth of particularities themselves, we introduce axiology and axiological practice into the development and operation with them.

We can say that this is the philosophy of axiology, but it will be wrong, because then everyone will go simply in cycles in value orientations, as it is happening already now. And seeing axiology as that well-established method of mankind, the approach of mankind in recognizing of particularities, we will create the basis for a correct philosophical comprehending of particularities. And through these particularities - attraction and activation of the corresponding kinds of matter. And from these kinds of matter - attraction, activation of the corresponding prasyntesis competencies within a human. And let's move philosophy, sorry for the expression, from an empty place of only sensory cognition and some degree of mental cognition, from this axiological practice of developing self-actualized values for the philosopher himself, to 16 types of cognition, corresponding to 16 theories of cognition, and in synthesis of 16 theories of cognition - to the theory of cognition of the plane of creation. Because if we want to synthesize 16 theories of cognition among themselves with 16 particularities, then if we operate with 16 particularities, mastering philosophy, how do we call it and define it in unity? And since these particularities are embedded in the surrounding phenomenon, and the peak of particularities is the conditions, then, among other things, the plan of creation is the ability to operate with the conditions correctly!

Accordingly, the theory of cognition arises already not as a theory of cognition in general, in an abstracted version of everything, but as the synthesis of 16 theories of cognition from the

perspective of the corresponding particularities and kinds of matter, as a theory of cognition of the plan of creation.

That is, of the inherent fundamentalities, prasyntesis saturations and other nuclear and sub-nuclear interactions within the nature as such, within the nature of things, in the philosophical sense of the word, within the matter as such, and kinds of matter here. That is, the nature of things – it is what we used to say. The nature as such, it is the manifestation of matter as such, meaning one kind of matter. And within kinds of matter as such. The theory of cognition of the plan of creation of 16 theories of cognition.

Having reached such a deep peak, it is necessary to return to a certain thought, which is important, and it must be emphasized again. In each kind of matter there are all 16 particularities. So, from the perspective of even one kind of matter you can look at other kinds of matter through these particularities. Accordingly, in addition to recognition in the theory of cognition of particularities of different kinds of matter, we have a system of perspectives or foreshortening of kinds of matter, when the angle of physical matter shows all 16 other kinds of matter through the corresponding particularities. Moreover, they are really visible, because if I have first physical kind of matter, then looking at 16 kinds of matter, in each subsequent kind of matter the first level is an expression of the physical kind of matter and we look through it. Therefore, when they look at 16 kinds of matter with the physical kind of matter and say that they see them physically, we must understand that they do not see all 16 kinds of matter in general, but see the first levels in other kinds of matter with the first physical kind of matter, which correspond to the physicality of matter of the first level.

For comparison, if we switch to the type of perception of the second kind of matter – ether, then the lower-level physical kind of matter is included in the ethereal as a part. Organizing with the ethereal kind of matter, seeing the ethereal kind of matter, where the physical matter must be possessed already, we see in all other kinds of matter only the second level of other kinds of matter in the ethereal perspective of matter perception. This is a mandatory hierarchization in the theory of cognition. And then the second kinds of matter are seen from the perspective of ether, the first perspective of physicality perception of the first levels of kinds of matter should be accumulated already. Only then it is possible to cognize the ethereal kind of matter, organizing with the ethereal kind of matter, and with all second levels of the ethereal kind of matter in 16 kinds of matter. And so up to the 16th kind of matter, where the 16th kind of matter has the 16th level in all 16 kinds of matter.

And only when we have 16 kinds of matter with 16 reflections in each of 16 kinds of matter, that is, 256 reflections, we can say that we have the correct view of 16 kinds of matter and the correct view of physical world of the Metagalaxy, with possibly correct handling of particularities of 16 kinds of matter. So, we will develop correctly 16 theories of cognition of these kinds of matter in 16 kinds of matter through 16 angles of each kind of matter. And in the synthesis of this we will see the correct theory of cognition of the plan of creation.

We dwell on this in such detail once again because, in the future, without having this in mind we can slide again into the theory of cognition from the perspective of only one kind of matter, any of them, even the mental, and say that we calmly recognize 16 kinds of matter through mental kind of matter, and this is so comprehensive that it is final. And not each one will see in this perspective namely the mental kind of matter. And there will be such interests, because if we are used to thinking, and we are strong enough mentally, then the stronger I am in certain particularity, for example, the stronger in my thought and mentality, I naturally want to lay under my mental strength all the rest and particularities and kinds of matter. Then in cognition there will be only mental characteristic of the Position of Observer in perspective of only mental kind of matter. Accordingly, the particularities can express mental movements, mental sensations, mental feelings, and so on. And it seems to me - I see all 16 particularities, I think with my power, but in fact I mentally think from the perspective of the mentality of 16 particularities. I see the mental perspective on this. Accordingly, from the mental perspective I see only the mentality of 16 kinds of matter and, in fact, only the fourth level of all 16 kinds of matter.

It can be assumed that the Metagalaxy is so diverse that it can allow you to see without the lower three levels, astral, ethereal and physical, and take only the mental perspective. Or just the astral. That is why in our scientific practice only sensory cognition of the world arose. Most likely, this is a found cluster of only astral reactions to the surrounding matter, without the ethereal, and I would even say, without the physical. That is, a scientist or a group of people appeared who were able to catch this aspect of phenomenon and introduce it into the appropriate practice. Since it was a high perspective of matter in relation to physicality, people rejoiced at the new high at that time. But then they got used to it, remained only in this perspective, the habit worked. And this is justified even with the Christian perspective of perception, developed historically “for salvation of soul”, which fixed and looped only on the astral and the sensual cognition through soul activity. It has penetrated into science, where psychology, the science of soul, ascribes to itself all types of perception and recognition of a human. At the same time, it has the perspective only of the soul cognition, mixing other possibilities with this activity and, as a result, receiving an unimaginable mixture of psychological revelations that have certain sensual grounds under them.

Therefore, in the development of the 16-fold integral theory of cognition through particularities, in the expansion of philosophy to these phenomena, foreshortening is an obligatory content for comprehending the ongoing theory of cognition, the top of which is the theory of cognition of the plan of creation.

To master this multi-vector integrity, we form the matrixity with 16 perspectives in 16 kinds of matter. That is why we develop 256 Human Parts, since the 16x16 matrix gives 16 reflections in each kind of matter in the possession of the corresponding Part. Because the power of reflection in matter is so great – the matter into the matter, these are not types of matter, these are just kinds of matter - that we need very developed stable Human Parts with developed systems, apparatuses and even particularities in operating this in order to support simultaneous reflection of 16 kinds of matter in each kind of matter with 256 Human Parts in their synthesis as a whole. We call such Parts the Benchmark Parts, which withstand 16-fold integral concentration of everything-in-everything. And evolution supports this in us, precisely this benchmarkness of Human Parts, because it is necessary to see even the physical world of the Metagalaxy in its present expression as a synthesis of 16 kinds of matter without defocusing it on types of matter of the corresponding reality. In this way, without defocusing. It is necessary to see it focused and concentrated. And we go to the first section of philosophy, showing a new layer of huge philosophical reflections, approaches, implementations and theoretical theories of cognition of the prospects carried out by philosophical practice precisely through this phenomenon.

So, what does the theory of cognition investigate: the kinds of matter or the plane of creation? The correct answer is cognition of the plan of creation of kinds of matter. If we talk about the cognition of only kinds of matter, then this is the materialization of the theory of cognition, leaving only in the material perspectives of cognition. If we say only the plan of creation, this is an abstraction that will lead to the impossible, as it will lead to the ideal, especially since substantiation of the plan of creation is still that great philosophical self-organization. And if it is the cognition of the plan of creation of kinds of matter, bearing in mind the inherent content of all prasynteses, all connections, all 16 or more fundamentalities, and most importantly, all 16 or more particularities. The theory of cognition should deal with this. If it does not rely on kinds of matter, then this is an abstracted theory of cognition, which is generally considered a theory of cognition, but it is unattached from reality. It can define some content of individual sciences, but, in fact, if it defines them, it is connected with the practice of these sciences. That is, it is still attached to the existing.

And the second point, the theory of cognition of kinds of matter presupposes, in its depths, the cognition of prasyntesis. Since the revealed prasyntesis of the corresponding fundamentalities allows us to see one or another kind of matter. Therefore, when deepening the theory of cognition with the plan of creation of kinds of matter, we must understand that the essence, depth of the theory of cognition should be the identification, recognition and formation of the cognition of prasyntesis, which is the basis of the corresponding kind of matter. And then

we will go even deeper, where the theory of cognition should unfold with the prasyntesis competence of the corresponding kind of matter, having formed its corresponding plan of creation. If we do not reach the prasyntesis competence, then the cognition of kinds of matter can become superficial. Therefore, in fact, the theory of cognition reveals the prasyntesis competence of kinds of matter, because if only prasyntesis competence, it is again an abstraction, building up from the prasyntesis competence of many kinds of matter the corresponding plan of creation of each kind of matter, and in general, a single plan of creation. Therefore, we can characterize the theory of cognition in the phenomenon of the prasyntesis competence specifics of the corresponding kinds of matter through the depth of the plan of creation in their synthesis with all the specifics that appear or are revealed in this subject in all their diversity.

At the same time, the recording of recognizable prasyntesis will go through particularities, including developing them with the corresponding specifics of kinds of matter and the diversity of types of matter in the prasyntesis phenomenon of kinds of matter with the depth of the plan of creation of each of them, and all together in a single whole. And the development of particularities already through the depth of the plan of creation, will begin to develop the language and languages of kinds of matter, the language of philosophy and the languages of sciences in their paradigm-practical application, which will contribute to the overall development of human and humanity.

And then we will form true approach of the theory of cognition with the corresponding axiological practice of this theory of cognition in the application of the relevant particularities, in the development of these particularities, in the development of these particularities to deepen all these specifics, and we will identify the task of philosophy in the first large-scale mastering.

When we work out philosophically and scientifically the first 16 kinds of matter of the physical world, having built up their plans of creation as a type of organization, and having defined them as a whole with the plan of creation of the physical world in the organization of the metagalactic whole with it, and the same thing, on this experience, we must repeat with the second subtle world, its specifics of light-substance, and the second batch of 16 kinds of matter. Bringing them up to 32 and determining the entire development already with the 32-fold integrity of everything-in-everything. The third type of philosophical and scientific organization will be the metagalactic world with the specifics of spirit-substance and the third package of 16 kinds of matter, bringing their general expression to 48. The 48-fold integral development of everything-in-everything, at the moment is not even comprehended either in general or in particular, not in a whole. We indicate only that we are moving in this direction. And the fourth cluster of 16 kinds of matter, already 64 in total, will reveal the synthesis world, where all previous kinds of matter will enter and be organized with the synthesis world. Where the synthesis world will be cognizable through the specifics of fire-substance and its phenomena (see diagram).

But today we can perceive, as philosophers like to say, so far only 16 kinds of matter of the physical world, in the organization of 16 particularities. And it is with them that we must begin the development of philosophy with an appropriate paradigm of activity.

And if we master the following 16 kinds of matter in the subtle world, will the particularities be repeated? From the point of view of the physical world, the particularities will be repeated. By name, from the movement to the conditions. But we must understand that those particularities that we own, they are energy-substantial. When we pass into the subtle world, we will begin to perceive them light-substantial, and most likely, the category of conditions that we understand here, in the physical world, will act in a completely different way under the conditions of the subtle world. Let's compare our energy-intensive thought and the light-intensive thought of two worlds! There is nothing even to compare now. And so on for each of 16 particularities. And after all, with 32 kinds of matter of the subtle world, there will be already 32 particularities. From the movement to the fire. We have experience in the operation of special immersion technology in the subtle worlds. And the orientation of the conditions, as the 16th particularity, goes quite differently. So, when we are talking about the particular action of the subtle world, we must understand that the name may remain the same, but the action may be completely different. And we need to get used to the fact that different kinds of matter in themselves will act differently with particularities in a different

context. Let's say that the conditions of the 16th kind of matter are not at all the same as the conditions of the 32nd kind of matter with a simple law - the lower is included in the higher as a part. Where the conditions of the 16th kind of matter are saturated with the 16-fold integrity of materiality, and the 32nd - with the 32-fold integrity of materiality. But if we distinguish also with the worlds, then the conditions of energy-substance are not at all the same as the conditions of light-substance. And, perhaps, those effects that we perceive physically now as very high for physics are in fact elementary basic for other worlds.

For example, when discussing the 51st Human Part - the holoversum, including in the physical phenomenon of brain activity, we thought that such a particularity could arise as the holography. But the holoversum is a Human Part of the third horizon in the fourth 16-fold integrity of Human Parts, and a situation arises when the holography for us is one thing physically, but it is a feeling in the fourth synthesis world of the fourth kinds of matter, in the organization of the fourth cluster of hexadecimal Human Parts. That is, the holography can be a feeling of the synthesis world, if we take each 16 kinds of matter and the holoversum, as a phenomenon of the 51st level of the third horizon of the fourth 16-fold integrity. Here is an example of the need to develop the manifestation of the plan of creation. Where, what, why and wherefor – that is the synthesis of answers to basic questions and the specifics of their organization of the phenomenon.

Therefore, here we should not be guided by the phenomena familiar to us. And in recognizing the world tendencies of particularities and their respective implementations, we will have to rethink the particularities themselves. That is, the perspective of philosophy is not only that we have 16 particularities, 64 kinds of matter and we master them, but, most likely, that we have 64 kinds of matter, which means that a human, growing up with these kinds of matter, will need to develop 64 types of particularities in the experience of their application. Today, taking into account the fact that we are more in control of sensual and mental, perhaps, sensations and movements, and a little bit higher, to some extent, we are going to 16 out of four basic active particularities. Four times more is serious and high for us. But when humanity and human master all 16, then four times more - it will be 64 particularities. And after mastering the 16 particularities in a more or less correct, unambiguous and regular mode of application, most likely, the question of 64 particularities for each kind of matter in their organization will arise. The publication of four types of particularities is at the end of this section *General*.

Philosophy needs to prepare for this. And prepare itself seriously. Judging by the Parts, how they are built up and what they are called, you will have to deal seriously with and develop with these particularities. Theoretically, you can describe them in general even now. Suppose the voice of powers is such a particularity. So, I say, I have my own voice, my own toning in my voice, my own pithiness in my voice. This can be put safely as a particularity. Suppose the sense of the metagalactic world is a voice. Accordingly, in the metagalactic world, all feelings sound the voice. Is it so? This may be a very formal judgment, or a forced and far-fetched justification just because the voice of authority is the third horizon of the third 16-fold integrity. Therefore, it is not certain that this is how it will turn out. And we are not saying that it will be for centuries or for a very long time. We say that it should be justified, comprehended, including through the mastery of the previous types of particularities. Let's consider the particularities of four worlds:

Physical world (energy-substance) 16 particularities:	Subtle world (light-substance) 32 particularities:	Metagalactic world (spirit-substance) 48 particularities:	Synthetic world (fire-substance) 64 particularities:
Condition	Fire	Ivdivnity	Synthesis
I-am	Spirit	Superpassionarity	Will
Imperation	Light	Truthfulness	Wisdom
Glance	Energy	Eyeness	Love
Synthesis- beginnings	Subnuclearity	Beauty	Creation

Fundamental	Form	Constant	Construction
Paramethod	Content	Knowledge	Replication
Might	Field	Measure	Life
Right	Time	Standard	Resurrection
Idea	Space	Law	Awakening
Essence	Speed	Imperative	Genesis
Meaning	Dimension	Axiom	Humanness
Thought	Reunification	Beginnings	Service
Feeling	Self-organization	Principle	Accomplishment
Sensation	Emanation	Method	Practice
Movement	Substance	Rule	Mightiness
	Condition	Fire	Indivinity
	I-am	Spirit	Superpassionarity
	Imperation	Light	Truthfulness
	Glance	Energy	Eyeness
	Synthesis-beginnings	Subnuclearity	Beauty
	Fundamental	Form	Constant
	Paramethod	Content	Knowledge
	Might	Field	Measure
	Right	Time	Standard
	Idea	Space	Law
	Essence	Speed	Imperative
	Meaning	Dimension	Axiom
	Thought	Reunification	Beginnings
	Feeling	Self-	Principle
		Organization	
	Sensation	Emanation	Method
	Movement	Substance	Rule
		Condition	Fire
		I-am	Spirit
		Imperation	Light
		Glance	Energy
		thesis-beginnings	Subnuclearity
		Fundamental	Form
		Paramethod	Content
		Might	Field
		Right	Time
		Idea	Space
		Essence	Speed
		Meaning	Dimension
		Thought	Reunification
		Feeling	Self-Organization
		Sensation	Emanation
		Movement	Substance
			Condition
			I am

Imperation
Glance
Synthesis-beginnings

Fundamental
Parametho
Might
Right

Idea
Essence
Meaning
Thought
Feeling
Sensation
Movement

The philosophical organization of particularities suggests their manifestation in four properties of matter with the specifics of four worlds of the Metagalaxy in the prasyntesis mastering of kinds of matter, and the recording of the mastered everything-in-everything with the plan of creation in a single whole mutual organization. The organization of particularities on horizon of the development in this scheme gives an interesting picture of paradigmality of particular action in four worlds and their mutual organization and interdependence among them. There is something to think about and what to do next for philosophers. The mutually reinforcing dependences of particularities of four worlds among them are too obvious. But internally, it is with their organization that a human lives and cognizes everything around and inside himself. First, with prasyntesis records in the nuclei, unconsciously and intuitively, when they are activated, and then, in development through prasyntesis, with conscious shaping with particularities, already intelligently and organized, with using particularities with his own free will. In this context, we see the application of Free Will in ever deeper mastery of particularities and the development of their applicability with each human. And this is the main result of the Philosophy of Cognition - to make Human free in mastering and controlling of the particularities of surrounding and inner worlds, and, therefore, in mastering and controlling the worlds themselves. At the same time, an interesting Essence of the Plan of Creation is revealed in particularities, exploring which, we will learn how to form plans of creation of both kinds of matter, and any others that we need further, forming the philosophy of cognition in their synthesis.

1.2. SPECIAL. PHILOSOPHY OF HIERARCHITY

We begin the second section with a consideration of the Philosophy of Hierarchy, which, in fact, is determined by the phenomena of imperatives of hierarchy and hierarchization, being the fundamental law of development and new types of mastering of the matter of the next epoch.

The hierarchy is the synthesis of non-linear, multilevel, multivariate, directly opposite and antinomic systems into one whole. This approach is justified philosophically with the dialectical materialism. But unfortunately, it did not become the basis for a new multi-level organization of thought and research of kinds of matter of its whole. Only today we have matured for comprehending of the processes of this level. But the Philosophy of Hierarchy is the Philosophy

of Hierarchy itself, which can be many, as we understand, since the hierarchy carries necessarily the context of management of certain processes and their organization. Overcoming this paradox, we came to the Philosophy of Hierarchy, which determines the context of the hierarchy of certain systems, and has a subjective connotation, since the understanding of hierarchy most often is still a special case of a particular approach in perception. At the same time, in its own phenomenon, both in science and philosophy, most often, the hierarchy is considered the external power of phenomenon of externally powerful organizations, rather than the principle of matter organization as such. And it is necessary to see it precisely as the principle of matter organization, which leads to the matter control, and only then, on this path, as the specifics of power organizations that control these phenomena.

Accordingly, if we go to 64 kinds of matter with the phenomenon of corresponding types of matter organization, we must understand that both kinds of matter and types of matter organization are hierarchized among them. We touched upon this in the first section through reflections in 16 kinds of matter of the remaining 16 kinds of matter as sublevels in them. Accordingly, the principle of hierarchy is comprehensive for the new era and any specifics of matter. Matter is built and controlled hierarchically by standards, laws, imperatives and axioms of hierarchy. Both philosophy and science are not defined hierarchically, and until now the principle of hierarchy in management and organization of matter has been considered only partially. In fact, in this context we need to develop the Philosophy of Hierarchy for clear, evident and unambiguous hierarchical perception of everything-in-everything philosophically, scientifically and panhumanly.

On the one hand, the hierarchy is known in philosophical projections as a phenomenon from the simple to the complex. When a generalization of simple phenomena, linking with each other, reveals more complex realizations as such, this is a key to the primary recognition of hierarchy. On the other hand, the hierarchy is clearly and very deeply linked to such a notion as evolutionism. When 16 types of evolutions act metagalactically, these are not just 16 types of evolutionary action and influence. With the same method, from the simple to the complex, each subsequent evolution is many times greater than the previous one. At the same time, what in the previous evolution is a part of a system that at the pinnacle of what has been achieved, is realized as a whole of this evolution, then in the next evolution this whole is only a part of a possible future system. And, in fact, many whole phenomena connected into one system form the higher wholeness of the next evolution, where the previous evolution is several times smaller, depending on how many wholes or wholenesses will be interconnected into the higher whole of the next evolution.

If we go through this systemic synthesis of development of the whole and all the paradoxes associated with it 16 times, then, having come to the 16th evolution, we will see a new all-encompassing whole – the evolution on the scale of the entire Metagalaxy. And when we began to recognize 16 evolutions from the first to the sixteenth, we did not assume that the hierarchy would lead to a completely different 16-fold integral evolutionary perception of the all-metagalactic integrity. We thought in terms of one evolution. And this is a new evolutionary aspect of development.

Next comes the first method of hierarchization of “everything-in-everything”, which operates in any phenomena: in particularities, and in apparatuses, and in systems, and in Human Parts, in kinds, types and organizations of matter, evolutions, worlds and dimensions, speeds, spaces and times of any metagalactic specificity of wholeness. This is a new all-encompassing organization of everything-in-everything in a hierarchized wholeness of everything with hierarchy in everything in hierarchy of the realized whole. If we consider particularities in this context, then any particularity following this one should be several orders of magnitude more complicated, higher, deeper, more developed than the previous one, when any phenomenon, when repeated, does not repeat in the same way, but through evolutionary passionarity, there is an increase in development, application and implementation several times stronger than in the previous activity version. And all these processes are called the hierarchy of the Metagalaxy or the hierarchy of the IVDIVO, and are included in the cluster of hierarchically interconnected phenomena.

At the same time, the hierarchy, including its evolutionary variety, also implies the absorption of smaller phenomena with the larger ones. But the hierarchy is not a mechanical absorption, but an absorption precisely with the absence of hierarchy. If the small acts so uniquely and in a peculiar way on its own, then the hierarchy does not absorb it, but on the contrary, nurtures, develops and tries to create a completely new hierarchy of phenomenon out of this small unique one. Therefore, the phenomenon of the Philosophy of Hierarchy has developed such a specificity as constant creativity or constant creation, where each new small element of creation or creativity leads to the next level of hierarchical organization in order to preserve its own existence. And in the absence of such, it is absorbed by more complex systems.

At the same time, the diversity of hierarchy acts not only linearly, vertically upwards, but also vertically in breadth, in the scaling of hierarchy, where the views expand to the maximum and in search for a constant hierarchical scaling of different phenomena in breadth. And hierarchy requires constant expansion - on a scale in breadth, constant deepening - on a scale in depth and constant multi-level expansion - on a scale upwards, that is, such a constant, which we also call development. In fact, the entire effect of development and elaboration consists in the process of hierarchy. When we see evolution in the nature of things, which pulls and develops nature, then the specificity of this evolution is not even in evolution itself, as it were, the evolution is applied through the specifics of nature. And the specificity of this phenomenon is the hierarchical nature of realization of the corresponding possibilities systemically mutually coordinated, synthesized and compactified into the integrity among them. And in the formation of this integrity, forming the hierarchy of organization or phenomenon of this integrity.

The second. Any system of parts, becoming a system of stable parts upon transition to the whole, is several times higher with this whole than all previous parts and systems connected by it. That is, the hierarchy implies constant mutual organization of various parts into a separate system and the birth of the higher whole from this system than all previous combined parts and systems. And this mutual organization of phenomena is the specificity of hierarchy as such.

And there is another, the third option of the hierarchy. Any lower phenomenon is included in the higher as a part. In other words, if we are talking about particularities and types of their cognition, we must understand that the movement enters into the sensation as a part. And when we reproduce sensations, there is necessarily the effect of some kind of movement in it - not necessarily external, but at least internal on this sensation. And the movement and the sensation, united already by two parts in one whole, become part of the particularity of feeling. And this is completely different phenomenon than two previous ones: movement and sensation. When we unite three particularities in the form of movement, sensation, feeling into one whole, which turns into the thought, the thought itself is not at all what feeling, sensation or movement was. But the context of feelings, sensations, movements is in the depths of thought, manifested and clearly visible. We have mentioned already that there are corresponding laws of mutual coordination, where the fourth phenomena govern the first ones. These are the so-called keys of the matter, made according to the qualitative-quantitative principle. And having reached the thought as the fourth particularity, we must understand that the four governs the one according to the laws of hierarchy. And, therefore, the thought controls the movement, and any movement of a person responds clearly and best of all to the thought. And this is confirmed through the practice of life.

Accordingly, if we consider the particularities hierarchically, then meanings affect sensations, essence affects feelings, ideas affect thought, and rights affect meanings. This quaternary key of interaction of particularities among them shows the control effect - what you need to rely on in the control effect in order to develop something lower, hierarchically subordinated to the higher.

The next key is the eight-one key. We define this as a ring, but after the four, which controls the one, the 8, which controls the one, enables. It's just when the rights control the movement. The rights that govern the movement are precisely the specifics of life, the experience of which is being accumulated through mankind at this time. For example, driving license for driving. Or the right to act this way or that way in different areas.

The first stage - the four governs the one. We can say that this is the material stage of love.

The second stage - the eight controls the one. And this is a variant of wisdom, the stage of realization of light or refinement in the matter, when the rights control the movement, when the might controls the sensations, the paramethods control the feelings, and the fundamentals control the thought. And this "eight-one" eight-fold integral control forms the following cluster of hierarchical phenomena. In this issue, there is a certain depth of sifting and elaboration of phenomena, when the interpenetration of certain phenomena among them occurs in an appropriate whole order and organization.

In this context, the octal control is followed by the hexadecimal, when the sixteen controls the one, in the organization of spirit context, with the corresponding manifestation of will. The conditions govern the movement, the substance governs the sensation, the emanations govern the feeling, and the self-organization governs the thought. When we have only 16 particularities, in this organization the will is poorly organized in relation to particularities. This is one ring of the condition-movement interactions. This often lacks the socially significant will to implement. And then we have to speak already in 32 particularities, when spirit controls in particularities, forming the will of individual contexts of realization.

But if we speak even more broadly, about 64 kinds of matter, then from the perspective of spirit and will, the sixteenth kind of matter controls the first one, the seventeenth kind of matter controls the second one, the eighteenth kind of matter controls the third one, and so on. And the same is true in previously considered Human Parts, its systems, apparatuses and particularities. If we are talking about 64 Human Parts, then the 16th Part the Beginnings of Creation governs the first one – the Image of the Father. The 17th Part the Activity governs the second one – the Word of the Father. The 18th Part the Measure-awareness governs the third one – the Soul with feelings, where feelings receive a certain measure of possibilities, although the measure-awarenesses also are built with the higher phenomenon of life. At the same time, the Knowledge-awareness as the 19th Part governs the thought. Most likely, a definition, that sensory cognition of the world is the basis of scientific realization, arose from this in the mental science. This is just the effect of spirit and controlling willful influences, where the nineteenth Part the Knowledge-awareness controls the fourth type of Part in the form of the Reflection, which recognizes the corresponding thought.

The next horizon of recognition in the phenomenon of hierarchy of synthesis is the thirty-second phenomena that control the first ones, or the thirty-two controls the one. For today, the easiest way is to see it in Human Parts, where the thirty-two is the IVDIVO of Servant, that is, the Home, which manifests the construction of our service to the world around us and the construction of ourselves, where this 32nd Part actually controls the Image of the Father. This can be called constructing or constructive way of life, in the synthesis of the thirty-second Part the IVDIVO of Servant and the first Part the Image of the Father. This is a way of life where the IVDIVO of Servant finds the way of life with the effect of constructive possibilities as the 32nd Part.

Accordingly, the 33rd Part the Potential-creation governs the second Part the Word of the Father. Perhaps, when the ancient people spoke about the "creative word" (when "in the beginning was the Word"), they spoke about metagalactic potential creation, when the word carries all the creative potential that affects the surrounding matter. The Passionarity, as the 34th Part governs the third one – the Soul. Hence: "the soul is obliged to work day and night, day and night." And the 35th Part the Voice of Powers controls the fourth one the Reflection, where all the contexts of pedagogical work are hidden. And further, where fire and the corresponding synthesizing specifies the corresponding phenomena with itself in physicality.

Practically there is nothing now to prove these postulates. We continue to develop more or less in the 16-fold integrity of particularities and in the 16-fold integrity of kinds of matter with all its 64-fold integrity. We think in this direction more 4-fold, 8-fold or 16-fold than 32-fold. Therefore, the hierarchy presupposes our growth from the 16-fold integrity of spirit and will, in the controlling effect and today's maximum, into the 32-fold integrity of fire and synthesis in the controlling effect.

And let's make up one more option, the fifth one. Here we can smile - what is the hierarchy? But a human has five fingers on his hand. Hence, the fifth principle is needed. It seems to be a

humor, it seems to be a simple look at certain phenomena. In fact, in such simple things the same hierarchy is hidden: if you do not introduce the fifth principle, then you do not have a fist for the force of action in the matter. And here we come to the managerial effect the sixty-four-one. And we have sixty-four kinds of matter, let's smile, a fist in the development of the Metagalaxy, and the fifth finger for control. Accordingly, only with the 64-fold integral elaboration and development of everything-in-everything in the base of phenomenon, we get the depth of the effect. The 64th kind of matter is Siamatics, which governs the first kind of matter – Physicality. The subtlety is that if the fourth control is synthesis and fire, then the fifth control is the initially higher synthesis and prasyntesis, where we basically see only prasyntesis. And the entire Metagalaxy Fa as a whole is built up with 64 kinds of matter. And if we take into account that the entire Metagalaxy is the construction of 64 kinds of matter, where Siamatics governs Physicality, then the principles of metagalactic recognition, according to the standards of hierarchy, lie in the synthesis of Siamatics and Physicality. This means that all metagalactic processes as such automatically obey in interaction with each other not only the siamatic processes, as the highest, but also the physical processes, where there is a looped variation of metagalactic relations. At the same time, we come to a new principle – the initially higher synthesis, recorded in prasyntesis, which, in its turn, forms the synthesis. And this is a new promising depth of all process manifestation for future recognitions of philosophy and science.

It is clear that, recognizing these keys, the question arises - what is philosophy here? Philosophy also builds up methods of cognition, methodology of cognition. And from this point of view, the Philosophy of Hierarchy in the language of philosophers is called the methodology. That is, these are all methods of making of right actions, right interactions. Again, we say "right action". Let's look hierarchically. The right actions: methodical actions, principled actions, beginning actions, axiomatic actions, imperative actions, lawful actions, standard actions. And if we take this approach, then when we say "correct actions", we seem to think that this is already correct, but we see it physically, so there are rules and some canons for us in physics, this is the limit of possibilities to some extent, we feel through rules and canons the importance of physical interactions. These are just the conditions of kinds of matter: Siamatics - Physics, in the form of circularity of metagalactic development physically.

And if approached methodologically, then the Philosophy of Hierarchy or the Hierarchy develops methodology and methodological interactions with each other.

We will not consider the methodology here - this is the internal basis of the second section. But one can come to a very interesting thought - what is the methodology in philosophy itself, which is extolled as very important (we do not say that it is not important), but which has no purpose and specifics of development, and sometimes even meaning.

If we talk about the sciences, then the science of physics through the principle is built methodologically. And who checks the correctness of methodological concepts of physicists in the head when constructing this or that methodological experiment in the matter? After all, in order to think over the correct methodology in your head, you must be able to think, to build hypotheses, to theorize, and to be sure that you think methodologically, physically-methodologically correctly. And this is what philosophy does. And some physicists, Planck, for example, generally said that a real scientist cannot act without a deep recognition of philosophy. And only when theoretical and scientific ideas are combined with the philosophical ones, and with the substantiation of both among them in synthesis of philosophy and science, it creates up the corresponding phenomenon (*free paraphrase - author*). We are talking here just in direction of methodology. It is clear that some scientists believe that philosophy does not have theoretical or practical basis for methodology, unlike science, referring to experience and scientific practice. But there is a question: is the method itself an experience? After all, mathematics is built up with methods. At the same time, mathematics finds those new laws through these methods that physics sometimes cannot even develop in practical experience, because there are no such opportunities, including the material ones, to recognize such laws in some experiment on the half of cosmos, to determine

certain cosmic phenomenon. And all this is built methodologically. And, therefore, hierarchically! Where the methodology is revealed as a part of hierarchy of being.

And now, if we move away from these scientific and cognitive relapses and still return to the Philosophy of Hierarchy, we can approve that the goal of methodology is the hierarchy of everything-in-everything. Moreover, the depth of methodological practice is expressed through the depth of hierarchy inherent in method and methodology. And the deeper the methodology will lay the principles of hierarchy, hierarchization, hierarchy as a controlling effect in any interactions of everything-in-everything, the better, more effective the methodology will be, and even methodological practices as such in the future. And the recognition of these laws and methodologies, methods and hierarchies, and different hierarchizations among them is the main task of the Philosophy of Hierarchy.

If we are talking about the hierarchy, we must understand that within the hierarchy there is a hierarchization that is saturated and realized through the indivisibilities of synthesis, where the indivisibility of synthesis is application and synthesis of prasyntesis competence organization in the external conditions. Accordingly, the Philosophy of Hierarchy transfers, deploys and develops the accumulated prasyntesis nuclearly into the external application. And if the method that we apply outside, some action or some phenomenon, is correct, methodically deeply built up, then the method of application itself allows prasyntesis, like a record, to be removed from the nuclei and begin to emanate, self-organize and reunite into the environment, forming and developing it.

Moreover, the expression “to be removed from the nuclei and begin to emanate into the environment”, at first means not the environment around us, but the environment inside the physical body, when, with the right methodical action, prasyntesis spills out of the nuclei into the body, and the body, as the athletes say, receives some development or the second wind. But only with the right methodological action. I am talking specifically about athletes, because this effect of rigid, unambiguous, correct methodical action is most easily seen in athletes. When an athlete, performing precisely methodically some action, has reached the limits of his capabilities, but the methodical action is deep and correct, if the athlete has withstood the necessary rhythm and style, and specifics of the movement, he has an outburst of prasyntesis, he gets the second wind and wins. That is, the problem of an athlete and the second wind is not that the second wind either appears or not, but in a clear methodicalness, I’m not afraid even to say, methodological action in a particular sport, causing the release of prasyntesis from the nuclei. And for a human, the release of prasyntesis from the nuclei is actually an excess passionary energy, that is, a kind of superfluity. And for the athlete, there is enough energy to take the next step, the next push.

The same is true for scientists. Those who have been thinking for a long time about the methodology, the methodology of some kind of experiment or some kind of action when combining many experiences, he reaches prasyntesis outbursts out of the nuclei in the end, and the answer to this or that scientific decision flashes in his head. And without understanding why, we just say - I saw the solution! But the Glance is the thirteenth particularity in the base 16-fold integrity of particularities. At the same time, the thirteenth horizon of particularities includes energy, eyeness, and love. And with an excessive depth of comprehending of the problem solution, all of them can work, complementing each other. For example, the eyeness is a set of passionarities or energy superfluities. And when a scientist says “I saw”, then this is an automatic outburst of prasyntesis with such a charge of passionarity and records of prasyntesis on a topic that the scientist struggled with for a long time, that this outburst allows him to overcome passionately all his barriers, burn them out (maybe in different contexts) and, at the same time, to see the problem as a whole. Note that they always say “I see as a whole”, that is, it is overcoming of many parts in the system and entering the whole, as the next higher cluster of phenomenon stage, in solving of a particular task, problem, equation.

And all these approaches, if they are investigated by modern science, then it is to some extent, so to speak. Most often, they are simply applied as it is, without recognition and deepening. Without developing the specifics of phenomenon and process organization. But it is also

hierarchy. And we need to combine the correct philosophy with the methodology of hierarchy for the future, in solving any problems, including philosophical and scientific problems.

Therefore, we came to an interesting philosophical direction of hierarchical logic. We understand that formal logic and meaningful logic, which is sometimes understood as dialectics, are somewhat narrow in their activities, since for today they carry the development of horizon of an event or problem, expanding them, deepening them, but not hierarchizing in a multi-level way in logical connections, structurings and specifics. The same logic does not apply clearly to these phenomena, and it was not developed with this. But, if we develop the same hierarchical logic in the Philosophy of Hierarchy, as a phenomenon of diversity of types of logics, synthesized, multi-level structured and deeply interconnected, which, in principle, has some methodological meaning in the very context of what was said, then we may have a different kind of logic when in each phenomenon we will see not the phenomenon of one kind of matter or the phenomenon of one level, but we will see the phenomenon in several, multilevel, from two or more levels, and built up along the horizon realizations at once. This will allow you to calculate actually instantly logically different types of hierarchization, hierarchy and hierarchy of this phenomenon in the specifics of certain multi-level relationships. Moreover, these multi-level relationships are not linear, but multi-directional, multi-level, multi-variant and antinomically multi-context. At the same time, together, they will retain the hierarchical logic axis of one whole.

There is no linearity at each level, where "all levels interact in the same way with the desired level." Here, on the contrary, the more diverse, "hedgehoglike", multidirectional, in all directions, the interaction of each subsequent level is, the deeper, more valuable and hierarchical the final logical decision will be, which will lead to the higher result from a variety of opposites, parallels and interconnections, in a hierarchical multiplicity and multilevel synthesis of the whole.

Multi-vector, multi-polarity and multiplicity of a multidirectional whole are the links of hierarchy specifics, to which we must categorically pay attention and put into a special philosophical practice of hierarchical perceptions in the future.

Moreover, after developing a promising theory of cognition of the previous section, we need to move from the theory of cognition to the theory of hierarchization of everything-in-everything. Maybe not even on a theory, but on the higher phenomenon than a theory, because theorizing is closer to the mental activity, for example, on the hierarchy constant or the hierarchy indivinity. But such terms in the current paradigm practice are still new and not saturated with the content. Although they are fundamental and really carry the necessary essence of hierarchy phenomenon, much higher than theory. If theory is the fourth level of activity, then the constant is the eleventh hierarchically, and the indivinity is the sixteenth. Which, undoubtedly, will enrich the practice of philosophy and science with new hierarchical categories of comprehension and implementation. Here you can introduce also such a concept, which was introduced already in the article about the paradigm – the Is. We need to develop the Hierarchy of the IS of everything-in-everything.

At the top of methodology the Is must be formed in all hierarchical depth and interconnectedness. An example is each Human as the I-am, in all the hierarchy of his Parts, systems, apparatuses and interconnectedness of everything-in-everything in himself as one single whole. This whole is the Is of the methodological hierarchy. Hence, the goal-setting of the methodology is hierarchy, hierarchy and hierarchization. The development of this specificity of the Is, as the 15th level of the matter with the growth of 16-fold integrity and our common basic 4-fold integrity, is a very important phenomenon and a promising task.

The Is is a very important feature of language, which in the process of organization reveals the prasyntesis outward from the nuclear records and forms wholeness through itself. And when we speak in a language, no matter of what kind of specifics, it is when we speak outside with a particularly deep hierarchical saturated prasyntesis in the nuclei, with the hierarchy of the 'Is', the ability to express outside the existing prasyntetically through language, the deep phenomenon is being formed.

Here is the question of mass and saturation of prasyntesis, expressed outside. When the core is saturated with records of prasyntesis, prasyntesis not only spills out methodologically

internuclearly, but a person begins to express it by pronouncing it. Moreover, in the process of speech, the quality of saturation with the prasyntesis of each person is revealed. Here we mean the rigid methodical process of the amount of saturation turning into the quality of speaking, but at the same time, this does not mean that the quality of speaking will be both with meaning and with depth. Suppose, like children or students who are satiated with material, when they cannot connect prasyntetically, do not have time to link the logic of the language and say everything in a row, intuitively looking for generalizing factors of the answer.

There is a qualitative development of hierarchy, when a person achieves both qualitative prasyntesis and its structuredness inside the nuclei through the ability to express it outward. Plus, if we are talking about language depth, then the elaboration and the depth of language practice organize corresponding depth and saturation of prasyntesis in the nuclei, and according to the saturation density of prasyntesis in the nuclei, the nucleus mass is actually formed. It is the mass of the nucleus that is formed with prasyntesis. And the more hierarchical forms and prasyntesis there are in the nucleus, the higher is its mass.

Here you can go to the corresponding physical phenomenon. For example, physicists see the same particle only with different mass indicators of prasyntesis in the hierarchical level organization of this particle with relations in the matter. And in fact, some particles, which are called by different names are the same particle with different hierarchical density of prasyntesis layers within itself. That is, it recorded more prasyntesis than other particles that exist in parallel. And we are forced to call it by a different name from a different perspective. And physicists say: "In all its behavior it is very similar to the neighboring, the same, only the mass is more." And this depth of prasyntesis is also built up through hierarchy. It can no longer be reduced only to methodology, although the qualitative methodology of hierarchical levels in the interconnection of the whole affects the mass as well.

Moreover, it is possible that in chemistry the valence as such, chemically determined in some elements, is mutually organized through prasyntesis. Moreover, most likely, the very specificity of valence reflects a certain level of hierarchy of prasyntesis in the core of the corresponding element. That is, the corresponding number of particles is attracted up to depth and methodology to this element in the core, in qualitative structuredness, multilevelness of corresponding prasyntesis layers. If such a number of prasyntesis layers are laid in the core, with such a phenomenon of levels and methodological organization, then such a number of particles will be attracted, if another qualitatively hierarchical multi-level cluster with methodological organization is laid, then a different number of particles will be attracted.

Through these processes we will come to a different understanding of chemistry, where while we see the *n-th* number of particles in the corresponding interaction with the nucleus, which determines the basis of the element and why the chemical element itself with the identical nuclei with a variety of almost one particle changes in general as such. After all, when one particle is added, the adjacent elements are almost completely different. And these are prasyntesis connections!

But if we see that in the nuclei there is a factor of the written prasyntesis, as a certain programmability of this nucleus, which, through interaction with the corresponding nuclei, which should be at least two for some mass balances, or for some other specific interactions for emanating prasyntesis from this core, then through this phenomenon we can reach also a more interesting recognition of chemistry.

Thus, the nucleus mass can be approached in understanding and research from the point of view of prasyntesis. In the language, in the context familiar to us, this is the saturation of logical or different options of organization of methodological layers of the content. And if we take it in the material version of chemistry, then this is prasyntesis organization inside the nucleus.

If we learn how to influence prasyntesis hierarchy and organization within the core with some methods, then perhaps we will come to very interesting results when the same core of the same element - you can say roughly, the material - will receive on the verge of details a different

specification of properties that are realized further in the corresponding materiality of properties and possibilities.

There is another option, the isotopicity. It can be said that prasyntesis, which is emanated from one nucleus to another, “drives” some phenomena in the form of isotopes among them. If there is a tension of prasyntesis of two nuclei, then any particle that falls into this impulse of prasyntesis interaction can be charged with this and become an isotope, where there is no record of prasyntesis, but there is a prasyntesis charge of prasyntesis interaction between two nuclei. Then, in principle, if some particle falls on the impulse of this prasyntesis relationship, it can become an isotope. And this is one of the variants of isotopicity.

In fact, the possibility of changing of nucleus parameters implies a new type of chemical reactions - prasyntesis type of chemical reactions. Moreover, this invention of elements on the verge between two valences is an intervalence elementality. If we come to this intervalence elementality, we may pass to the ethereal valence of the periodic table of Mendeleev. That is, we will begin to consider the chemical elements of the second ethereal high integral reality, forming the periodic table of Mendeleev of the ether as the next type of the matter. And besides the table of chemical elements of the physical matter, due to this organized prasyntesis, we will be able to see also the ethereal table of elements of the ether matter.

But in order to enter into this, an intervalence passage is needed, when between two elements with a close valency, a nearby valency, we are looking for an intervalent prasyntesis and penetrate into the depth, falling into the next kind of matter. And the next kind of matter for the first physical is the ether. And then we will enter into cognition of the ethereal interactions of the ether matter elements with prasyntesis calculation.

And here we will not be able to cope without mathematics, and no matter how paradoxical it sounds, without science of language, which organizes the corresponding mass of determined saturation in the core of the corresponding density of prasyntesis. But, if science of language is more human, humanitarian perspective, then the valence type of organization is just mathematical perspective.

In fact, really, all chemistry is controlled by mathematics, but we don't know that yet. At the same time, there are chemical processes, there are chemical actions, all this is there, and no one has canceled it, but the control of all chemical reactivity within all elements of the nuclei and all the specifics is mathematical.

And all these specifics in philosophical recognition, in the interpenetration of different sciences, in the interpenetration of different phenomena, brought together, is the Philosophy of Hierarchy. With all the methodology, which for the purpose of its existence raises the question of the phenomenon of the hierarchy of everything-in- everything. That is, not only the subordination of the simple to the complex, not only the multi-level nature of the whole, with the corresponding phenomenon “the lower is included in the higher as a part”, but also in the methodological hierarchical structure of all specifics of phenomena. And then the phenomenon of hierarchy becomes the general goal of any methodology, and we get the obligatory methodological basis of philosophical and scientific-experimental development.

When they say that in real science everything is methodologically verified, we can recheck hierarchically how much the methodology is really verified. This will be one of the scientific practices for testing of methodological possibilities. It is necessary to create a cluster of hierarchization of all the sciences synthesis with any clearly described individual sciences that can be verified with this, and even apply their developments in neighboring sciences in analogization of possibilities. If we succeed in recognizing the hierarchization of methodological interactions of different phenomena, categories, specifics of different sciences among them through the phenomenon of everything-in-everything, that is not always allowed now, we will enter into one scientific whole, hierarchizing which, we will form a completely different view on science and realities of scientific research. It's a lot of work, but strategically, “the game is worth the candle”.

Suppose now there is a dispute - mathematics cannot be applied to history, historians do not allow this. But, in fact, prasyntesis, both in history and in mathematics, is the same. Only in

history it is outwardly described in the actions of the accumulated general, while in mathematics it is written down in the core or verified with mathematical methods. But, the laws of general action and nuclear action are methodically similar, but this scale of view can be taken only hierarchically in comparison of whole phenomena of two sciences. And then, the joy of interpenetration of mathematics and history will arise in prasyntesis depth of nuclear interactions. We are not talking now about the historical or the mathematical deductions, we are talking about the principle. And if you do not have a common hierarchical view of the general context of history outside and the general context of prasyntesis inside the core, verified with mathematical methods, then the interpenetration of history and mathematics is ineffective and uncharacteristic for you. At the same time, in fact, the philosophy of history is still conceived as a social philosophy. And the social methods of recognizing many social actions are based on mathematics, paradoxical as it may seem.

The hierarchy, among other things, will show definitely the corresponding border of the possible. This is the effect of hierarchy, that we must recognize hierarchy not in general, as a multi-level connection of everything-in-everything, but also recognize where the border of one or another admissibility is. Here methods of admissibility are applied already, including even methods of security of admissibility, when it is necessary to calculate hierarchically and with the hierarchical logic how safe is what scientists or specialists have conceived. And from the point of view of their calculations, it is safe. And from the point of view of an individual specialist testing who owns prasyntesis hierarchical logic, he has an outburst of prasyntesis, which reveals through recognition a possible failure or a dangerous scenario. And he imposes a veto and stops the experiment.

If we bring this specificity to the perfect level, then the methodologists, methodists, and now it must be said, the hierarchizers of phenomenon, first of all and including, should be the specialists in security of science. Since experiments could be on the verge of the possible. For example, the infamous Chernobyl. Through this approach a human feels safe from the appropriate environment.

Sometimes we approach a particular situation, we feel it is safe or worrying, feeling the limits of what is acceptable. And this border of the permissible, whether it is safe or worrying, is also some kind of prasyntesis view, which we consider intuitive, it is not clear where it came from. But, in fact, we must develop philosophically this hierarchization of prasyntesis, revealed outside, which will make it possible to see the border of the permissible, even in order to go on the verge of a foul, but not break down and save both life and save others, or get experience, or recognize or do not cross that line, which will be then irrecoverable. This is also an important life option when you reach the edge and think: "Yes? Not?" This is decision making issue. Any head manager has a question of making a decision, an edge, very often a lot of employees depend on this decision. This is also hierarchical logic. And this is precisely the development of the Philosophy of Hierarchy and Hierarchy.

Some types of science and philosophy enter this context, but there is no generalizing phenomenon, moreover, the philosophical, developed, built up, verified with all 16 particularities, recognized this phenomenon as a whole. To put it mildly, we stumble on a direct expression.

Let's try to see it differently - a ball with many options. And inside the ball there are multiple connections with different elements of the same line. And the multiple. It is one, but there are many connections almost with each element. In one variant this line takes 65 variations. In the other - thirty-three. But this is one line. And inside the ball it is running multiple with ligaments of all elements, quantitatively linking these elements into qualitative solutions to a particular issue. The hierarchical logic. One line acts in this way, and we see it as one axis simultaneously connected with many elements in diverse variability. The only question is how many multivariate elements will be connected by this axis.

Here we can say that the hierarchical logic is also the spherical logic, or the logic of the whole, or the logic of holism, where now the holistic is developed as a whole, but the logic of the wholes among them is very poorly revealed. And when we talk about the hierarchical logic, it is

also the logic of wholes, for example, the logic of different spaces, the logic of different spheres of different galaxies and metagalaxies interacting with each other. Here is another phenomenon.

And there is another variant of hierarchy, which clearly falls on the philosophical basis. This is our being, or, as they say, "Oh, my being". If we look at the being, which, in fact, is translated as reality, if we take the depth of this word, then the being itself is organized by the specifics of hierarchy. Especially if we recall the main question of the philosophy of materialism: whether the being determines the consciousness or whether the consciousness determines the being. If we translate the being into a multiple hierarchy and see that the being itself is not single real, but is multivariate-hierarchical in this reality, where a multiple reality of different existential hierarchical relationships is necessary, then this question will disappear for us, because the being with the higher set of hierarchies defines unambiguously the consciousness. This consciousness begins to depend on it, not because the being requires the dependence of the consciousness, but because the consciousness cannot recognize the multiple hierarchy higher than the quality of this consciousness. The problem is the hierarchy.

On the other hand, the stronger consciousness, developed qualitatively and hierarchically, will recognize, see the being even with a strong hierarchization of relationships, will go further and will not depend on it. That is, as always, the question is in the hierarchical quality of the being, and in the hierarchical quality of the consciousness. You just need to see the edge of the possible.

And here is the interpenetration of the being and the consciousness, where the consciousness enriches the being or the being enriches the consciousness, knocking on individual conscious flaws. But in fact, both of them are completely independent of each other, but are united through one principle – the hierarchy.

And beyond this interaction is the next hierarchy, which is higher and which is not seen within the framework of this interaction. But those who think more broadly, and hierarchy is also a scale, those who think more broadly in terms of hierarchy, see already beyond this line another scale of phenomenon.

And we smile here: the main question of the being and the consciousness is not in the being or the consciousness, which the previous philosophy rested on, but in the hierarchy of methods and techniques that use both that phenomenon, in the sense of the being, and that phenomenon, in the sense of the consciousness, in their activity. And in fact, in scales of the Is of each of them, to which the methodology should lead. And this is indeed the scale of the Is.

And when we determine that this hierarchy is used by different specifications of phenomenon, then we begin to see one cluster of events and implementations in this for the corresponding expressions.

The hierarchy also includes the specificity of the realities that we have touched upon in kinds of matter. When we have to determine that the being is a reality, we must say on what qualitative level this reality exists, and on what quantitative level this reality is. On the one hand, reality is the definition of the type of matter, which is revealed on the basis of four basic properties of the metagalaxy matter from the type of reality. The basic properties of the Metagalaxy are energy, light, spirit and fire. And 256 types of matter are born out of 64 kinds of matter with this. Types of matter is a systemic variety of the specifics of kinds of matter, their simplification in adapting to the diversity of the surrounding world. But as soon as this simplification of the types of matter becomes stable, each kind of matter organizes itself synthesizing 256 types of matter in the diversity of its own stability. At the same time, the stability of types of matter is achieved just with their reality expressions, or realities as such, forming a sweep of 16384 realities of the Metagalaxy Fa in the corresponding being of the Metagalaxy Fa in their synthesis. If we multiply 64 by 256, we get 16384 realities of the Metagalaxy Fa.

This is where hierarchization comes into play. Each next in number reality includes all previous realities as a part, but at the same time, it is higher than all previous combined realities by several orders of magnitude, depending on the reality number. That is, the 10th reality includes 9 previous realities as a part, but in addition, it is 10 orders of magnitude higher than all the

previous 9 realities. And this specificity of hierarchization never has been visible quantitatively and mathematically anywhere. And this specificity is laid down precisely in prasyntesis. Why?

It is easiest to assume that the 10th reality includes 9 previous realities and exists on its own. And what is the 10th reality itself? This is a cluster of nine wholenesses, the synthesis of the previous nine realities. And it seems to us in our systemic brains, that if 9 previous realities were formed as parts of a system, then the cluster of wholenesses of 9 realities is already combined into the system. Actually, it is not so. From the perspective of the 10th reality, the nine previous parts, acting in the being, that is, in real terms, add up, as a part, in the tenth. But in addition to the combination in the tenth of nine realities operating in the being, there is also the prasyntesis wholeness of each of them, where each reality should be as a whole on its own, acting by itself, and not acting in the tenth being, since in the prasyntesis standard each reality is whole by itself. And when we come to the 10th reality, we see two processes. One process is the unification of the parts of 9 previous realities, already operating in the being, into a system that passes into the whole of the 10th reality. This is the so-called systematizing process of transition from the parts to the whole, where we cognize the existence of nine realities and form the whole to the 10th. But this is only one process. And the second process is the constant addition of the wholenesses of all ten realities mutually organized in themselves prasyntetically, integrally, among them, where these ten are in one whole phenomenon of the tenth. That is, in fact, the 10th reality is immediately 10 orders of magnitude higher in relation to the first. And from these two processes of 10 wholenesses, mutually organized among them in reference or in perfection of the phenomenon, in the systemic mutual organization of parts of nine realities, acting in the being “for now”, any next step of the 10th reality is formed. And so, it is the same with all the realities up or down simultaneously with the entire Metagalaxy. This is its life!

In fact, the hierarchy suggests that in any phenomenon there are always two types of the implementation, the whole and the system. Moreover, the whole, not divided into parts and systems, and existing prasyntetically, unambiguously and internally hierarchically. Unambiguously because it is prasyntetically conceived in these parameters of the whole, in these wholenesses of the balance of all fundamentalities of the whole, without which this reality does not exist. For example, like physicality. And in the being - how all these parameters of integrity are mutually organized among them as a whole.

If we see that in any being there are two phenomena at once - both the whole and the multiple in the systemic formation of the whole, and all this, when combined, grows up any next reality by orders of magnitude, we will see completely different specification of the realities and the existence of these realities among them. And 16384 times like this. This is such a high cluster of hierarchy that the main question of philosophy, about which philosophy speaks, about the interaction of consciousness and world, spirit and nature, mind and object, is solved in a simple word - the hierarchy. At the same time, both the object and the mind must somehow mutually organize themselves at one (!) level of reality, otherwise their connection with each other is not visible. The consciousness and the world must be mutually organized among them by common parameters of prasyntesis, in alignment and hierarchization, both of them, in the synthesis of the interpenetrating phenomenon of the whole. The hierarchical interpenetrating phenomenon of the object hierarchy and the mind hierarchy, attracted to each other by hierarchical elements forming one whole perception both of them. First of all, this will happen methodologically. The mind will communicate with the consciousness primarily methodologically.

Here there is another famous and well-known thing in philosophy, when the thought determines the matter, and the matter determines the thought. If we take into account that the mentality that forms thought is the fourth kind of matter that controls the physical kind of matter with mutual organization 4-1, then we are talking about the interpenetration of the particularities into the matter and the matter in the particularities. After all, the thought is the particularity. But if we see the matter abstractly, as the matter, then we will not see the principle of depth in this. And if we see that the matter consists of multiple nuclearity, where prasyntesis is recorded in the nuclei, both as the whole of this reality in the perspective of this matter, and as the systemic nature

of the parts of this whole in this reality, to which the thought is attracted, then there is the interpenetration of the matter and the thought, for example, with their hierarchy among them or with their prasyntesis among them. And with the formation of the thought in the matter, we will see in a completely different way another perspective of material mutual organization of system parts and kind of matter among them, the mutual organization of type of particularity – the thought, and the kind of matter among them. And if you look this way at it, then the main question of philosophy is solved in one simple word – the hierarchy. Additionally, the question arises here, what is the depth of the prasyntesis of the consciousness and the world when interpenetrating each other, hierarchically built and verified, including methodologically? But that is another question for research.

The more diverse interconnection of both categories and phenomena among them found in one whole is, the more depth of the hierarchy of the phenomenon is. Therefore, from the moment when completely different categories are defined, this is good. The question is that this is not allowed, but is posed as the opposite of the being, where it is stubbornly proved that it is either so or so. That is, categorically extremely opposite opinions are taken. But in fact, in these two directly opposite phenomena it is necessary to look for a prasyntesis hierarchy, which will reveal from these two phenomena a new whole of the next cluster of orders of phenomenon or the next order of clusters of the phenomenon. And so, and so, if we take it with language thoroughness. Here there is an approach to a new specificity of this organization: everything-in-everything.

It can be seen that earlier philosophy tried to reach this point through the opposition of spirit to matter, and so on, showing antinomy, to reach the whole in revealing hierarchy through antinomy. But without defining hierarchy, it limited its possibilities by itself with not including principles and standards of hierarchy, with not recognizing hierarchy in general, in all phenomena from the rules to the individuality.

There are a lot of topics in philosophy that connect the particularities with the matter. We have noted already this in the previous section, with specifics of certain kinds of matter. In a new context, it is useful to see that a synthesis of particularities and kinds with types of matter is being realized through realities in which there is a different set of interconnected fundamentalities, for example: time, space, dimensionality, speed and so on. This hierarchization of different fundamentalities and different realities among them also leads to different specifics of the being. This seeming to be an understandable phenomenon also leads to the phenomenon of a new perspective of hierarchy, if one takes into account one small specificity, that, from the point of view of physicality, all types of the being of realities should be synthesized gradually and simultaneously physically hierarchically among them. This is the principle of the synthesis-physicality.

If the goal of the methodology is hierarchization or hierarchy, then we need to look - what is the goal of hierarchy? Except that it hierarchically combines everything-in-everything to each other, where the lower is included in the higher as a part. And the higher determines the lower through its manifestation. In the hierarchy the higher is reflected in the lower, and this is the feedback of everything-in-everything, when we see the higher as “what is above is also below”. Accordingly, while developing the higher, we are applied in the lower. And through developing the lower, we influence the higher. This is also the principle of hierarchy of the whole.

In this regard, if we develop hierarchically below, through the appropriate kind of hierarchization, then what is the purpose of this hierarchical goal-setting? And here we have deduced one high law, calling it the synthesis-physicality, that the goal of evolution and the goal of the hierarchy of synthesis of evolutions is not to take a human upwards, moving away from the physical reality as much as possible, but vice versa. If we remember the ring 64 - 1, where siamatics and physics are mutually organized, then we must understand that two simultaneous processes are going on in the Metagalaxy. On the one hand, everything is synthesized upwards, forming the integrity of the Metagalaxy. And on the other hand, everything is also synthesized down, forming the integrity of human physicality. And we, living physically, synthesize everything downward, into the synthesis-physicality. It means, that with our physical knowledge

and recognition we must recognize physically all the following kinds of matter. To synthesize them by ourselves, to put together synthesis-physically all kinds of realities of the Metagalaxy, that is, to recognize the second reality and connect it with the first one and live synthesis-physically two realities. To recognize the third one and connect with the second one and the first one, and live synthesis-physically in three realities. And 16384 times this way, developing synthesis-physically the wholeness of the Metagalaxy by ourselves and showing the entire multi-level nature of the Metagalaxy with all the fundamental properties and possibilities physically.

First, to recognize the first kind of matter, and to learn to live with it, adapting to all 256 of its types of matter. Then to recognize the second kind of matter, and in the synthesis of two kinds of matter to form the synthesis-physicality of two kinds of matter, then, the synthesis-physicality of three, four, ten, and, in general, the synthesis-physicality of 64 kinds of matter. Both the strength and the power of physicality grow with this, where the power of physicality lies in the magnetism of attraction into physicality of all kinds of realities, all kinds of matter, and even all kinds of evolutions.

We can show also this angle. The 16th evolution of the Metagalaxy is the evolution of the Father. The first one is the evolution of the Metagalaxy, with the formation of human with its natural base. There is no one Father, who would not have been previously a Human, or will not be him in the future in the corresponding realizations of the matter. In other words, the 16th evolution of the Father reaches completely into the realization of physicality, where the Father and the Human merge with each other into one whole. Hence, we know the law: "In the image and the likeness of the Father." Not because the Father is above, and the Human is below, but because the Father and the Human merge in the Image and the Likeness into one whole, and human becomes creator and manager of the matter in synthesis of 16 evolutions.

This effect of human-creator, known to us from the specifics of Soviet education, was just the beginning to prepare a person for the synthesis-physicality of all types of realities, all types of dimensions, all types of speeds, spaces, all types of everything-in-everything, not just in one whole, but into one physical phenomenon, which we call the synthesis-physicality.

Here, a paradigm question arises for the physical body, which must be developed so and strongly so that it can withstand synthesis-physically the synthesis of all realities and all specifics of fundamentalities, for example, in terms of dimensions, all types of dimensions, all realities physically by itself.

In other words, we must see that the 16384th reality from the point of view of the Metagalaxy is 20479-dimensional. And the hierarchy leads to the fact that a human physically, since the Metagalaxy creates each one, becomes 20479-dimensional. And if a human becomes 20479-dimensional, he will begin to live physically with synthesis of 16384 realities. In the being, in the external human expression, this is the direct control of 64 kinds of matter, all types of matter, and, in general, creation of the entire Metagalaxy by oneself. In fact, the big bang that cosmologists are talking about may be the creation of a human who once expressed all kinds of realities through synthesis of dimensions synthesis-physically by himself. And this does not mean that he is the Father or the Creator of this. Although he is the creator of this process. He could start only the process so that our Metagalaxy was born from this big bang. In other places, other Metagalaxies well may be born due to the specifics of the synthesis-physicality.

The goal of hierarchy, hierarchy and any hierarchization is the synthesis-physicality of phenomenon, from the point of view of our physical existence. If we take another opposite, from the point of view of the Father or the Metagalaxy, then this is the synthesis-siamaticity of everything-in-everything metagalactically. This antinomy forms the integrity of the Metagalaxy and the annihilation of everything-in-everything in the formation of a single metagalactic whole.

Another option for understanding the hierarchy are the Human Parts, or rather the unity of Human Parts and kinds of matter or realities that interpenetrate with them.

If we take 64 basic Human Parts from the Image of the Father to the IVDIVO of Hypostasis, where the 63rd Part is the human Physical Body, then each higher Part, in relation to all the lower

Parts, also grows by orders of magnitude. By the same method of hierarchy as realities. But the Parts have several hierarchical systems of interaction.

The first is the saturation with particularities. When each Part is saturated with particularities, and what particularities it can hierarchically reproduce, that is, create. And due to it, each Part changes hierarchically its symbol and the specifics of the phenomenon. This is the first hierarchy. Here, the basic techniques and a certain methodology of each Part are needed, the hierarchy of each Part in the recognition, development and implementation of corresponding particularity. And we can say that at the first step, in our opinion the quality of each Human Part is determined precisely by the depth of implementation of particularities. In fact, when we say the "Part", first of all we see not the Part, but its particularity. That is, when we say the "thinking", we evaluate the quality of thought by saying that thinking is the quality of thought. The paradox lies in the fact that thought can be developed with other Human Parts – the Reflection, the Thought-creation, the Logic. And it remains in question “whose” thought is in this case. Most often, the thought comes from the Part the Reflection, since it is responsible for the mental kind of matter, and because a person in the previous era did not know really how to form a thought. And the form, as you know, is the eleventh horizon minimally, which, accordingly, is higher hierarchically than the fourth one.

Accordingly, when we see a thought, we say most often that it is a Human Part. And we have a confusion of concepts - we see a thought or a particularity as a product of Human Parts activity, but, in fact, we do not see the activity of Parts outside the particularities. And we have a paradox - we determine the quality of Parts with particularities, and the quality of particularities with the developments of particularities themselves. And we do not see at all what is the "Part" outside the activity of particularities. We see the Human Part only under the prism of particularities.

Thus, a separate development of the hierarchy of particularities is necessary - both qualitatively and quantitatively, both on a large scale and in depth. A separate development of the hierarchy of the apparatuses of Human Parts systems is also necessary, with the corresponding mutual organization of the apparatuses in themselves, and with the systems. Here another problem and specificity of development appears - how does the apparatus reveal particularity, form particularity, how does this apparatus work in the phenomenon of this particularity, all this affects that matter, that hierarchy of mutual coordination of realities among them, which we carry out in the corresponding Metagalaxy or in the corresponding kind of matter? Therefore, the development of our mutual organization with the corresponding reality depends on the quality of the apparatus.

It can be added that there is the mutual organization of the hierarchy of fire and matter (kinds of matter), spirit and nature, light and world, energy and evolution, Part and reality, especially if the reality is defined by the word “the being”. That is, the mutual coordination of the Part and the being, the mutual coordination of systems and types of matter, where types of matter determine reality, although reality itself exists outside. The types of matter according to specifics, at the level of each reality are the matter from which, in fact, reality is built. The corresponding systems are built up in Human Parts from the same matter in mutual reflection or mutual coordination with this reality. Therefore, systems are mutually coordinated with types of matter, and apparatuses with fundamentalities of this reality. That is, the apparatuses are definitely defined with time, space, speed, dimensionality, reunification, self-organization, and so on. And according to the specifics of these fundamentalities, including fire, spirit, light, energy of this reality or type of matter, the apparatus is being developed already with the corresponding fundamentalities. The easiest way to see this is through the speed - each type of reality has its own speed, it also comes from the corresponding dimensionality, and the apparatus develops at the speed of this reality based on its dimensional properties. Therefore, the speed of thought for the physics is very high. After all, this is the speed of thought of the 4th level of the mental kind of matter or the mental reality, as well as the speed of thought of the 52nd level, the thinking of the corresponding synthesis-metagalaxy. And they are crazy different things. Directly opposite things.

Therefore, the development of apparatuses proceeds with fundamental interactions of corresponding realities and types of matter in their expression. It proceeds with the realities in the development of Human Parts, types of matter in the development of systems of Human Parts, and

fundamentalities in the development of apparatuses of systems of Human Parts, prasyntetically incorporated in them. In fact, when we develop something, we recognize the fundamentalities in the development of particularities, realizing them and thereby developing the human apparatus.

We have one last step. The nuclearity. And particularities are connected just with nuclearity, being recorded after the formation of nuclear in apparatuses, systems and Human Parts. We can call also this process the subnuclearity. But if we say "the subnuclearity", we enter into the effect of fundamentality. And in principle, the core is the pinnacle of subnuclearity. Therefore, we say "the nuclearity", because there is an interesting effect - the physical body of a person actually consists of multiple nuclei, organized in one sequence or another, and particularities interact with nuclearity and are recorded with it. This means that the recording of any particularities when they are mutually organized goes to the core. This process develops the physical body of a person. But at the same time the core is a record of prasyntesis. And here we can see that the developed particularities methodically and methodologically built up qualitatively hierarchically, being recorded in the core, churn prasyntesis through them. And the pinnacle of human's work lies in the specificity of the development of such particularities that, penetrating into the core, reveal for a person the corresponding depth of prasyntesis, the recording of this prasyntesis of the corresponding specifics of the same matter.

If we return to the idea of particularities, we must see that the particularity develops through revealing prasyntesis from the core as its own depth, with the penetration of a quality particularity with a corresponding record into the core. And the pinnacle of particularities, when we develop a piercing thought, a high feeling for some kind of art or a catharsis for a high feeling, is just in revealing prasyntesis, when it was possible to write feelings into the core or to write a thought into the core. This mixing of particularities and prasyntesis with a splash from the core of the corresponding database is the work of particularities within us.

Accordingly, this prasyntesis and particularity with it are caught by apparatuses that are attuned to the corresponding types of fundamentalities acting in this or that reality, as a phenomenon of the corresponding matter existence. The mutual coordination of this fundamentality and prasyntesis is the mutual coordination of particularities and the apparatus with each other. And, in fact, prasyntesis is decomposed with this particularity with the corresponding specifics of fundamentality. That is, prasyntesis itself does not carry any dimensions, nor speed, nor the specifics of fundamentality. But when this prasyntesis is revealed from the core with particularity by the fact that the apparatus processes the particularity with the corresponding effect of fundamentality, the prasyntesis, revealed from the core, receives the perspective of the corresponding fundamentalities in this being, in this reality. And there is a recognition of the corresponding particularity and specifics of the apparatus operation.

If the apparatus in the synthesis of fundamentalities manifests a system of a Human Part that works with the corresponding type of matter, then we must understand that the type of matter has a name in the mutual coordination of the expression of the kind of matter with the corresponding property of the Metagalaxy in another kind of matter. That is, in fact, that the type of matter is two kinds of matter mutually reflected by the perspective of the corresponding property of the Metagalaxy in the phenomenon. And the specificity of this property and the specificity of prasyntesis of two kinds of matter, mutually coordinating with each other by the corresponding name, forms the perspective of the specificity of the system not only as a type of action in the corresponding Human Part, but also as a type of different specialties, adjustments and developments of these systems, with the perspective of the underlying principles, standards, laws of this type of matter, with the development of different synthesis of fundamentalities among them through the synthesis of different apparatuses with the quality realized particularity in this corresponding Human Part.

When we consider Human Parts, the Parts already reflect and express the reality of the corresponding level of the matter – the matter of planet, solar system, galaxy and the Metagalaxy. And these are completely different Parts of completely different specifics and depth of formation. It is necessary to determine that each Human Part is an organized phenomenon in a person from

the angle of the corresponding reality, from the specifics of the matter of which it consists in a nuclear or subnuclear organized phenomenon. At the same time, what is the reality, such is the specificity of the organization of Human Part, which is being formed inside the human body.

Naturally, the specificity of Human Part takes into account the personal-individual properties, qualities and characteristics of a person, where each Part represents the corresponding reality in the specifics of its being, but from the perspective of personal-individual originality. Here the question arises: if the Part does not process particularities, and the systems are inside the Part, it consists of them, then what does the corresponding Human Part do? The Human Part is engaged in action in reality. As a physical body, we live in the physical reality. What are we doing? We act. We can have different goal-setting of action, based on our particularities, but the main specificity of the body is to act in the physical reality. And when we act, we like to live or we don't like it, that is, we live. The same is a Human Part, but in the expression of the reality of its organization of life. The Part, beginning to be capable, unfolds reality through itself in a person and on a person. The Human grows with this.

The only thing that a Human Part needs from the reality is the qualitative composition of fire of the nuclei of which this Part consists. That is, the Part consists of qualitative realizations of the nuclei and the specifics of this reality for a person - it consists of the matter of nuclei or subnuclearity, and this matter has its own specification of fire, and this specification of fire has its own special kind of prasyntesis. And the activity of Human Part should not be outside in reality, but inside in a person. That is, the consciousness should not run around reality somewhere, but it should work inside me so that my physical body is conscious. And materialists say that interaction with the matter is obligatory. We can see another interaction with the matter. If the consciousness, as the 46th Human Part, is in me, but consists of the nuclei of the 46th reality, according to the quality of the 46th consciousness, then the 46th type of matter is drawn into me, forming nuclear lattices, the 46th matter is drawn with consciousness to me, forming the conditions of consciousness around me, and I begin realize with this Human Part the synthesis-physicality of two types of matter as a whole. That is, in fact, each Part forms the synthesis-physicality from the perspective of the corresponding reality. And this phenomenon is completely hierarchical, where Human Parts are the hierarchization of a human.

The philosophical and methodological research, recognition and adjustment of the phenomenon of the synthesis-physicality of each Human Part with the corresponding reality, with the corresponding specifics of phenomenon, with the corresponding specifics of nuclearity, with the corresponding prasyntesis and coordination of systems, apparatuses, particularities among them, form the synthesis-physicality of human hierarchy. Including, in the depth of the action of reality through a person in the synthesis-physicality in this physical reality.

Why such difficulties?

First, in another reality there are other dimensions of fundamentality.

Secondly, there is a law of hierarchy – the higher the reality is, the higher its qualitative specification in the matter is. Therefore, we strive to coordinate Human Parts with the appropriate technologies with the highest possible realities of the Metagalaxy, in fact, the extremely final for the Metagalaxy, especially with 256 Benchmark Human Parts, thus increasing the specification of capabilities and the qualitative Parts organization by ourselves.

It is clear that the further philosophical substantiation is needed here, the elaboration on each Human Part, because as long as we speak abstractly, this is unrealistic. But now we are developing the Paradigm of Philosophy, and in the specifics of hierarchy, we need to develop the synthesis-physicality of each Human Part with corresponding reality and type of matter physically through us; each system, with the corresponding type of matter; each apparatus, with the corresponding fundamentalities and each particularity, with the quality of the corresponding nuclearity of this Part of the corresponding reality.

In this quaternary, the whole Metagalaxy creates and constructs us through the synthesis of realities with Human Parts by itself. It can be said differently. When we say that the entire Metagalaxy creates us, we mean just the nuclear organization of realities through the appearance

of the corresponding Human Parts, where each Part is formed with its own specific nuclearity with the corresponding specification of realities. And by the fact that this reality gives this nuclearity to the corresponding Human Part, forming the physical body of a person, the Metagalaxy creates each of us. And this process of self-organization is one of the features of hierarchization, hierarchy as such.

Further energy, light, spirit and fire of Human Part are determined with mutual coordination with evolutions, where all Parts, systems, apparatuses and particularities are checked and developed evolutionarily, increasing the concentration of passionarity and energy intensity with evolutions in the synthesis of the corresponding possibilities. That is, the task of energy, light, spirit and fire is to increase the concentration of passionarity in all expressions of human with a corresponding increased concentration of evolution. After all, here again the principle of hierarchy operates, any next evolution out of 16 by several orders of magnitude is higher than previous evolutions in terms of passionarity and energy intensity, light intensity, spirit intensity, fire intensity in a human with the corresponding specifications of expression.

And this is precisely with what evolutions are fixed by a human with corresponding uniformity of the specification of energy, light, spirit, fire intensity of realities in these nuclei used by Human Parts. That is, evolutions are not independently fixed on a person, they are fixed when his Parts express a certain degree of energy intensity, light intensity, spirit intensity, fire intensity of the corresponding realities, with their qualitative applicability, then there is a concentration of the corresponding evolution by a human. On the other hand, the evolution engages passionarity and concentration of the next level of energy, light, spirit and fire, as the next stage of development, and a human begins to evolve. In principle, the same thing happens in the animal, vegetable and mineral kingdoms of nature, as always, the question is in the apparatuses of organisms, based on fundamentalities, for example, on the speed. In humans, due to the activity of apparatuses, the speed becomes higher, or very high.

The next stage of hierarchy is interaction of the properties of the matter and the world. Here, each Human Part, system and apparatus, is tested with four main properties of the Metagalaxy in mutual coordination of fundamentalities and four properties of the matter of the Metagalaxy - properties of energy, properties of light, properties of spirit and properties of fire, but within the framework of not an internal phenomenon of concentration of the corresponding evolutions, but within the framework of mutual coordination with the world, that is, with the boundaries of the action of Human Parts. That is, what kind of world, according to the boundaries of possibilities, we can keep and support ourselves. Let's say the world of the entire Planet Earth. Can our emanations or fields cover the whole Planet Earth and every person of Planet Earth? Or just your family?

The mutual organization of the properties of the matter and the world is the definition of the corresponding fluids, one might say "the emanations", one might say "the outflows" of a person, which shows the boundary of world interpenetrations of the person and the surrounding reality. And on the other hand, the scale of the world, in interaction with which the person lives. After all, there are not only the metagalactic worlds, but the human worlds - as a certain specificity, for example, the world of scientists or the world of people of a certain profession or interest. And here the corresponding gradations of the human world interactions with the depth of his wisdom, the specifications of energy, light, spirit, fire and other features of human phenomena come.

Why do we need the world in this context? The world synthesizes many realities into one whole. That is, when we keep the synthesis-physicality through the synthesis of realities with many Human Parts, then, on the one hand, this multi-quantitative phenomenon of realities is good, on the other hand, sooner or later Human Parts of the phenomena of realities are combined into a system and pass into the higher whole. And in the activity of realities, this "higher whole" is called the world. And for a person, when a multitude of realities passes into the higher phenomenon of the world, the synthesis of Human Parts among them passes into the higher phenomenon - the human. And this is the resolution of the hierarchy by a whole.

Further, there is an interpenetration of spirit and nature with hierarchy. Naturally, we are now talking about the nature of the Metagalaxy, without canceling the nature of Planet Earth as an external phenomenon. The nature of Planet Earth is the visible reality of Planet earth, in which we exist with the appropriate parameters of breathing, water balance. When we talk about nature, for some reason we think about kingdoms and elements, forgetting that a person has his own natural balance of air, temperature, water - that is, all the components of the natural givenness of a human as such. The temperature change of ten degrees is death. The change in air composition in some percentage is death. Changing the balance of water for 2 - 4 months is death. And so on, according to the specifications. Human nature is such that he lives on the chemical balance of the appropriate environment. And when we say "the interaction of spirit and nature", we must see the nature of human phenomenon in an appropriate balance and in appropriate coordination, both with this Planet Earth and with future other planets where a human will live. And this nuance of human nature is a process of hierarchy.

And the last step of the hierarchy of philosophy is fire and matter. It is determined simply: with what synthesis of matter a person lives and what specification of fire quality this person can withstand with this depth of matter, such a synthesis of fire and matter occurs in him. Here setting up of the scales comes: the deeper the matter expressed by a human is, the higher the quality of fire realized through this person is. It is clear that when we talk about the matter, the question is not in quantity, but in the quality of matter. And the depth of matter quality determines the depth of fire quality of human. There is a paradox in this. At the same time, fire and matter, mutually balancing, support the whole in the human and the human in the integrity of the phenomenon. And this realization of the whole with fire and matter through human determines the hierarchy of his manifestation of everything-in-everything.

This concludes the second section of the Paradigm.

1.3. PARTICULAR. PHILOSOPHY OF FUNDAMENTALITIES

We begin the third section of the Paradigm – the Philosophy of Fundamentalities, flowing from the Philosophy of Hierarchy to the Philosophy of Fundamentalities. Because one of the main phenomena of the hierarchy in both modern philosophy and modern science should be the fundamentalities. There is no such philosophy and no analogues are foreseen yet, so it must be developed from scratch. And the beginning of its semantic activity lies very high – one of the fundamentalities is the spirit. Until now, spirit has been thought of as some kind of ideal above, and, if we take the ancient Greek philosophers, spirit was opposed to nature. Accordingly, above spirit there is fire, which is opposed to matter in our context of philosophy. But with the high organization of fire and its assimilation, I would say, by the surrounding nature, fire safely passes into matter. If we recall the approach about the multitude of realities, which was discussed in the previous sections, where there is a law of the governing principles of the Metagalaxy, 4 - 1, it means not only the control of the mentality in the physicality, but it says that fire of physicality, in fact, at the level of the mental reality becomes matter and goes into what we call the nuclearity. That is, if we take into account that the matter of mentality consists of nuclei, then it affects fire of physicality in its implementation. And the nuclei of physicality are heavy, dense - this is matter, and a certain medium of fire and spirit above the nuclearity or internuclearity of physicality is called more often the realization of supermaterial phenomena. In the Metagalaxy, this is the effect of higher realities, where there are realities and higher realities that synthesize in them the expression of all other realities.

These supra-material phenomena are recorded with the inter-reality and inter-metagalactic approach both inside the nuclei through prasyntesis, and with fire and spirit as a whole. If a reality reflects all other realities, then the presences are formed inside it. If an initially higher reality reflects all other realities, then a reality is formed inside. If a high integral reality reflects all other

realities, the initially higher realities are fixed inside it. And in continuation of hierarchy this is one of the fundamental laws of metagalactic interaction. If we take simply the word “reality” in the description of being, then this is a characteristic of the creation of each human. At the same time, there are corresponding areas of matter, where reality is objectively deployed on separate planetary expressions in the external objective world of being. That is, in the matter of the Metagalaxy there is a clear distinction between the specifics of the natural organization from the physicality of the layers to the levels of high integral realities in the internal, human, and external, planetary, activity.

And it is interconnected hierarchically, it is organized hierarchically and is divided in each reality into two states: the fiery reality and the material reality. We call the material reality just as a reality, we call the fiery reality as synthesis of all metagalactic expressions in the given reality. This is a complex mechanism. At the same time, the phenomena of many realities, as a unified matter, which is manifested with the subnuclearity, are formed with the fundamentalities. The subnuclearity is a sufficiently dense, sufficiently organized phenomenon of the matter, formed with fire-images. These are nuclei, atoms, molecules, elements, points, sparks - there are different types of fire-images of subnuclearity. There are 16 of them, and we will not repeat them now, they were laid down and published in the previous Paradigms. But this subnuclearity forms what we call the physicality - the dense phenomenon of subnuclearity with a reflection of the most complex phenomena of the matter. And this realization goes already through the substance, which consists of the subnuclearity. Various types of density, rarefaction, viscosity and other known and unknown chemical phenomena in the multitude of their interactions form the first fundamentality – the substance.

The realization proceeds through emanations of substance – the fluidic outflows of interactions, for example, the smell of a flower, as an emanation. When the human body is heated during temperature transitions, not only perspiration comes from it, but various thermal effects - this is an emanation. When a flame burns, not only a field state arises around it, but also a certain emanation of heat. It is an emanation. This can be called the fluidity, but the fluidity is a phenomenon of the matter, the 16-fold integrity of which we will consider in the Paradigm of Matter. And the "emanation" is the fundamentality of the matter, its inalienable feature or property that reveals its various hierarchical perspectives. The emanation is the radiation effect of the interaction of different types of subnuclearity with each other. The interaction of atoms among them - it is now determined by different forces, but there is also an emanation of atomic chains that form the corresponding characteristics. There are different processes here - physical, chemical, they are all heterogeneous, they are called differently, but we decided to combine them into one word – the "emanation", which includes the fluidity as such, because we believe that the fluidity is a special case of emanations. In the sense that the fluidity has quite definite specifics, and the emanation can include different specifics, different principles of interaction. Therefore, the second fundamentality is the emanation.

The third fundamentality is the self-organization, as interaction of the subnuclearities among them, for example, the chains of atoms, as well as in a higher version of different systems of stable material organizations among them, different phenomena of everything-in-everything. There is the matrix self-organization, when basic matrices are built, there is the systemic self-organization, as a whole layer of self-organizing phenomena. There are certain works, including those of Nobel laureates, that are devoted to the specifics of self-organization, and here we will not discover new lands. It is necessary to proceed from modern materials, but to begin to develop deeply a philosophical approach to the self-organization, both of individual objects and subjects of nature, and, in fact, of each human. Some scientists even believe that there is no self-organization as such, while it is not clear how individual organisms form a whole and change over a certain period of life. Even the systems of human physical body change every few years and the cycle of cells goes on every nine months. Therefore, the processes of self-organization are the third type of the fundamentality, and there are very serious studies about the emanating effects on the

self-organization of living nearby beings, where the self-organization and the emanation are mutually coordinated with each other into common fundamental interactions.

The fourth fundamentality is the reunification. The cells of our body, and different subjects/objects of nature are reunited with each other. And their reunification begins after the process of self-organization of each individual object-subject. The reunification either into a common cluster of natural habitats or habitat niches, or, in principle, in general, into the entire atmosphere and biosphere of Planet Earth. The reunification of all phenomena among them is formed into one or another wholeness, which is fundamental.

In Italian, the "reunification" is translated as the "religio". And, in fact, the religion as such, it is translated with the word reunification. From this point of view, from this fundamentality the question of reunification begins not only with the surrounding principles, but with the higher principles, uncharacteristic for nature. It is clear that, first of all, the reunification is seen with the Father and the higher hierarchs of Planet Earth and the Metagalaxy.

We will not say anything new, saying that the leadership of the Metagalaxy exists and the question is how to relate to it and to organize with it. Just as there is leadership on Planet Earth, the question is how to relate to it. This is just a question of reunification, but we will come to this at the end of our philosophical justifications, because one must still see the multiplicity of kinds of matter and the multiplicity of types of Metagalaxies in order to recognize the leadership as operating in the higher expression of the Metagalaxy or of the kind of matter than is available to us today. Here is the effect of the transition from the lower to the higher.

Next comes the dimensionality, where the dimensionality is certain qualitative and quantitative characteristics of the existence of a particular reality. We know that we have the three-dimensionality - length, width, height, usually it is thought of spatially. Some scientists believe that we have the fourth dimension. We characterize it as the depth and speaking we use often the concepts of the "depth of issue" or the depth of space, or the depth of ocean - which, in principle, is the four-dimensionality. Therefore, we enter the four-dimensionality with the characteristics of the depth. Here the question is no longer spatial, but the question of the qualitative organization of the perception of the surrounding nature and the basic characteristics of certain fundamental foundations through combination of prasyntesis records.

Each dimension is a specifically organized or self-organized fire, carrying records of prasyntesis on the theme of some qualitative component. Let's say the length. And the elements of this qualitative record are found only in this fire - all types of length, and the specificity of the characteristics of length is determined only later, in different fragments, with the record of prasyntesis in each other fire-image. The effect of subnuclearity in particular cases we call the fire-images. The point is that fragments of different dimensional organizations in the form of, say, the length, are recorded in a separate subnuclear unit. For example, in an atom, in the nucleus of an atom. And these fragments, carrying the effects of prasyntesis, form a certain image of the characteristics of atom nucleus for its special interactions in the surrounding phenomenon. The collection of these units with fragments of prasyntesis set create in the nucleus of the atom a certain prasyntesis text, written in fragments of fire, carrying these prasyntesis units. Therefore, the atom itself, and the records in it we call the fire-images, when one special fire of the matter carries the characteristics of prasyntesis of one specific dimension, in this case, the length, and a unit of fire of length with a prasyntesis record of its definition carries all types of length characteristics realized in prasyntesis, including mathematical, physical, chemical, distributing its expressions in fragments in any other fire images.

Therefore, the length characteristics in some elements, fragments, details are present in many chemical phenomena. In biological phenomena, the length is as an effect of the proportions of bodily phenomena. Therefore, as soon as we talk about the characteristics of length, we see the dimensionality a little flat - as a space that is saturated with length, height, width, so we see space. In fact, in order to see and perceive these spatial characteristics, there is a record of prasyntesis in fire, not in the core, but in fire. Special sets of this fire, for example, two or three fires - length, width, height - are coordinated with each other, and when they are written as basic fires in one or

another core, the basic core of subnuclearity arises from such basic fire-units and a dimensionality characteristic arises. That is, the prasyntesis recording, organized through the corresponding fires and recorded in connection with each other into one core, realize the dimensional characteristic of the surrounding reality. The cores of physical reality, if it is three-dimensional (we do not think so, but we will proceed from the "scientific dimensions"), these are three fires - the fire of length, the fire of width, the fire of height, with the characteristics of the recorded prasyntesis of all interaction options, are compactified into the core as a set of three fires. Three parts form a system of one whole homogeneous fire of the core, which acts with the physical reality and replicates in it many times, which forms the physical three-dimensionality. And the nuclei that are formed in the first reality of Planet Earth, they are three-dimensional. There is a corresponding interaction of three-dimensional expressions. The nuclei of the second, the ethereal reality, are four-dimensional and consist of four basic fires. Etc. The question arises: what nuclei does each organism consist of first of all, and how does it decipher the prasyntesis written in fire? Accordingly, the number of dimensions organized in one or another physical expression depends on this.

Hence, in each reality the dimensionality has a different specificity of fires recorded in the nuclei in terms of quantity and quality of prasyntesis organization. And the interactions of different quantities of fires, compactified into a single whole, into a homogeneous fire of the core, create the effect of fire-image in the subnuclear environment, acting with the corresponding dimensional characteristics. This fire, emanating from the core and creating certain fundamental interactions and non-fundamental interactions, creates the characteristics of dimensional relations in the environment. The dimensionality is the fifth fundamentality.

Our brain deciphers prasyntesis to one degree or another. Accordingly, what amount of prasyntesis our brain is able to decipher, to such a number of dimensions in the surrounding reality our brain is oriented. If I can perceive only three fires that appear inside the nucleus of an atom and decipher the prasyntesis of length, width and height, and my brain steadily deciphers only these states of prasyntesis and catches only these emanations from the nuclei of atoms, then I will look definitely at the surrounding world in three dimensions. It is no secret that there are people who, according to the specifics of their perception, look at the world around them in two dimensions. They usually don't have the height. They can be called "not looking at the sky." This figurative, literary expression does not mean that they do not look up, it means that even looking up, they do not distinguish the state of height. Therefore, for example, children who have not yet entered the environment with a decoding of prasyntesis, at a certain stage of their age, do not understand the difference in height, walking along the edge of the balcony, and therefore are not afraid. They are not fearless walking along the edge of the balcony, they do not understand the effect of height. And here lies an interesting question, that age psychology forms gradually in children's brain the perception of dimensionality. The first dimensional characteristic is the length of child's body. This is followed by expansion into latitude when a child begins to walk, so when moving from the recumbent state of infants to the walking state, the effect of width begins to appear. He recognizes the width with movement. And only after a few years, in the process of walking and falling, he gradually with a mass of getting up and moving up, especially when he lives with his parents and walks up the stairs in a multi-story building, he gradually develops the effect of height. This is a long process. The effect of depth does not occur even to each one in life, that is, many do not see the depth of thought, do not understand always the depth of water.

This suggests that our brain is still engaged in deciphering of the dimensionality in certain types of prasyntesis states. The question arises - why do we see everything like that? Let's imagine that the brain of seven billion people sees more characteristics of three kinds of dimensions. If these characteristics emanate from the brain of each person, and there is an emanation of energy from each person, then the synthesis of these emanations actually creates a common biological field, where the brains coordinate even subconsciously with each other in the collective unconscious (recall the relevant psychologists on this topic), and transmit the basis for deciphering of collective experience to each other: what effect of prasyntesis and in what variant is deciphered. And what effect of prasyntesis and in what version is deciphered, so will be the habit

of the biological brain to decipher the corresponding number of dimensions in the proposed circumstances.

It is clear that there are individuals that we call "more refined", who decipher more dimensions, and they are characterized by a more receptive state of the brain to different orientations of the environment. And here other characteristics of dimensionality appear. For example, the efficiency, if we take another version of the fifth dimension, although the efficiency of the qualitative state of space will cause bewilderment for some scientists. How are the results of self-organization measured? Here we are self-organized, and how does nature measure these results? With a simple version - the efficiency. It is necessary to look not on the basis of economic schemes inherent in mankind, but on the basis of natural expediencies - in what effects of specialty this can be characterized.

All this refers to the fundamentality – the dimensionality. It is quite complex in our organizations. The main thing is to see that, starting from the characteristic of dimensionality, the records in fire appear, the records, separate from each other with fires, with the corresponding prasyntesis bindings, which combine the basic nuclear fire of the corresponding dimensional orientation of corresponding fire-images, units or fragments of subnuclearity.

The very characteristic of this fire is connected through the reunification. And when we say the “reunification”, we must understand that this is a basic homogeneous fire, within which there are general characteristics of prasyntesis of life. We basically decipher with the reunification the fires and learn to decipher the prasyntesis of further fragmentary states of the corresponding dimensions, that is, fragmentary states of either one dimension, or fragmentary states of prasyntesis of separate fires of different dimensions among them.

Here we come across the biological originality of brain and other Parts, systems and apparatuses of a human involved in deciphering of corresponding fundamentalities. In the previous section we clarified that the interaction, and, therefore, the decoding of various fundamentalities is carried out with apparatuses within human systems. And here we'll just clarify that the perception of the fundamentalities published now, realized in the corresponding phenomenon of apparatus capabilities, depends on the development of the apparatuses of certain systems, certain Human Parts.

The sixth option after the fundamental dimensionality is the speed. The speed characteristics are more or less clear. The question is that this is a special kind of fundamentality, as a special layer of prasyntesis records, acting in all phenomena of the matter. Here we come to a very interesting definition of what fundamentality itself is, because the word the “fundamentality” is taken from physics as the fundamental foundations of material organizations that act constantly, independently of each other, and are unchangeable, but have different characteristics of action. We believe that fundamentality is a special record of prasyntesis, acting in any organization of fire, having certain parameters, having certain connections, and unambiguously organized and definitely affecting any material phenomena in the environment, from the movement and the material phenomena to the synthesis and above. The record of prasyntesis of corresponding organization, revealed in everything - in any nuclei, in any interactions of nuclei, in any organizations with each other, is called in the science of physics the fundamentality.

The fundamentality is a stable constant phenomenon of the Human and the Matter as a whole, which ensures the inviolability of characteristics through the depth of prasyntesis-synthesis records of existence with the corresponding organization in internal and external environment and world.

It is necessary to introduce the Philosophy of Fundamentalities into philosophy as a whole to recognize, comprehend, develop and apply these phenomena in the relationship of Human Subjects, objects and subjects of nature, internal and external environment. Here there is a huge layer of necessary philosophical researches, reflections and foundations.

So, the sixth phenomenon of fundamentality is the speed, the recognition of which we associated with the states of human particularities. The sixth particularity is the essence, and we

believe that one of the characteristics of the action of the particularity Essence is the speed. The higher your speed is in your private, both physiological, and biological organization, the more essence you can catch, process and apply. The lower your speed is, the less essence you can catch on your own. Hence, the higher the dimensional organization and decoding of prasyntesis of your brain is, the more meanings you can catch, and vice versa. Moreover, we believe that the growth of human particularities definitely depends on fundamental relationships and is interdependent with them. And the proof of this is that decoding and interactions with fundamental relations are carried out with the apparatuses of systems of Human Parts, and the organization of each particularity is also realized with apparatuses. For example, the apparatus of Logic not only forms the corresponding specificity of logical action of thought, but also lays in this specificity the corresponding fundamental interactions, fundamental relations.

Therefore, the meaning is the development of dimensionality, the thought is the development of reunification, the feelings are the development of self-organization, the sensation is the development of emanation, because when we catch emanating interactions, we have a sensation, and the movement is the development of substance. In principle, here the main prasyntesis characteristics of these phenomena are quite perceptible.

If we take the human particularities, then what we call the fundamentality is basic, unchangeable characteristic of bases and synthesis-beginnings that has different functionality, multi-variability of the phenomenon and application, concluded in prasyntesis. The fundamentalities themselves exist and act hierarchically, what is why we publish them after the Philosophy of Hierarchy. For example, the speed is unambiguously higher than the dimensionality, and takes into account dimensional characteristics in its action. But the very category of speed affects all the surrounding phenomena unequivocally and fundamentally, definitely.

And just as we hierarchize particularities among them, we must uniquely link the characteristics of the corresponding fundamentalities hierarchically. If at the level of the reunification we have the thought, then the *religio* is the effect of reunification. Let's move away now from the culturological component of religion, and try to see that religion, translated as reunification, in the very specifics of the religious movement, from the point of view of the fundamental nature of the matter in antiquity, arose as a transforming of man and mankind from sensory perception in the characteristics of their own self-organization and survival in the surrounding nature to a fundamental characteristic of reunification with the thought and mental activity in the environment and humanity. And the specifics of reunited religiosity, from the point of view of religious people, has its own specialties, but from the point of view of prasyntesis fundamentality, it is the growth of thinking and mental activity in each person with the effect of reunification, affecting a person and cultivating in him the foundations of mental activity state.

You can smile and offer such a language chain: [мы-сли] (*in Russian means 'we are merged'*), we are merged, that is, we are reunited. This is a philosophical development of other philosophical layers of recognition, but 'we are merged' - in fact, this is a reunited state of thought. This means that the specificity of fundamental reunification reveals a special fusion of different characteristics. Suppose a thought is an energy-informational flow, which means that a fusion of energy and information is necessary with registration into a certain whole, which we call the thought. We can say that this fusion of energy and information is realized through the reunification. If it doesn't merge, the thought doesn't appear, only the flow appears. But if there is the reunification of energy and information, in this depth of reunification a thought is born, moreover, with the action of the mental organization of matter. Therefore, we believe that religiosity, as an effect of natural application of reunification, is a massively activating phenomenon of thought and mental activity. Let's recall, according to the history many scientific directions came out of monasteries, that is, monastically concentrated religious cloisters, where there was a concentration of a certain mentality, and a growth of mental relations of individuals who could bind it together. Thus, the specificity of the fundamentalities in a certain way affects the processes of individual development of a person, including biological specifics. And this is a wide layer of philosophical

reflections and definitions of the interaction of the fundamentalities and the corresponding particularities of a person with each other.

The seventh fundamentality is the space, and it is associated with such a particularity as the idea. Each idea has a space of its spreading. If we take the word the "idea" from the point of view of the dialects of the Russian language – [идея] “i - de – ya” (in Ukrainian)? That is, and “where am I?”. The idea is both where I am and orientation in space. This is the binding of an ideological direction in a spatial orientation. Where the ideological content and ideological processes are high, the apparatus for processing ideas, that are not narrowly directed, is developed, there are good and deep characteristics in space exploration. As soon as moral substance and ideology fall, and there is no mass of ideas, then there is no need to explore the new spaces. This means that human expansion into the new space depends entirely on the saturation of society with the corresponding ideas, moral substance and ideology, the concentration of which causes the spatial movement forward.

There is a historical analogue - the Soviet Union, which was ideologically focused on certain phenomena, and explored very actively the space up to outer space exploration – these are the words from that era. It was able to take human into the space, since the concentration of ideas and ideological content was high. Another country, the United States, also went into the space, in opposition to the Soviet Union in the concentration of a different ideology, like the American dream, which made it possible to explore the new spaces. As soon as the ideology began to decline in these countries, there was no need to explore the space of the Moon - the program for the Moon exploration was closed, and a gradual decrease in space exploration of the surrounding world of Planet Earth and much more. If we recognize carefully the history from this point of view, then we will see, that ideological people mastered the new spaces, populating them and moving along them. This is a historical analogue.

There is the corresponding characteristic of prasyntesis, which manifests the space. The most interesting thing is that in our thinking the space is completely immersed in a state of dimensionality, but this is not because we do not see the space without dimensions. After all, according to the law of hierarchy, the lower is included in the higher as a part, which means that the fifth characteristic of dimensionality is included in the seventh fundamentality of space as a part. And the space cannot exist, as the seventh fundamentality, without six underlying fundamentalities: speed, dimension, reunification, self-organization, emanation and substance. All these component fundamentalities will be organized in the space into a single beginning, which we call the space. At the same time, the characteristics of the space as such are added.

Here we can conclude that one of the tasks of the Philosophy of Fundamentalities is to learn how to decipher the prasyntesis of different fundamentalities, linking them together into certain characteristics that allow a human to apply particularities, that is, to think, to comprehend, to comprehend through synthesizing these prasyntesis characteristics among them, in mastering these and new fundamentalities that exist everywhere, including in outer space, and even those that are not yet visible to us and are not clear only because we still cannot decipher this layer of prasyntesis in the nuclear organization of nature. As soon as we learn how to decipher it, we will begin to see other fundamental characteristics inherent in nature. This just speaks of the connection between the prasyntesis and the activity of the human inner world.

The next eighth fundamentality is the time. The time is a special prasyntesis characteristic of fire, and some physicists, philosophers believe that time does not have its own objective fundamentality, but is a characteristic of speed in space, or some other physical characteristics. In fact, the theorists of physics and philosophy lack the concentration of fire and decoding of prasyntesis in order to perceive time as a separate independent fundamentality, independent of either space or speed.

Here we are faced with the subjective characteristics of research, which we introduce into our paradigm foundation of science, by the fact that if a person lacks the concentration of prasyntesis and preparation of fire of an appropriate level, then certain fundamental characteristics, even in physical research, in the perception of this theorist or practitioner begin to

absent, and he proves that it doesn't exist. In fact, he is engaged in his own reflection of the environment, when there are no corresponding prasyntesis decodings in him, his development does not correspond to the eighth very high level of matter organization, from the point of view of the specialty of the planetary organization of previous centuries. And the absence of this specialty leads to the corresponding bundles of unreceptivity of physicality experience or philosophicalness, and to some other characteristics.

At the same time, the human biological organism has a certain life time, that is, it grows from the state of a baby, develops, then grows old, ending its life. No other characteristics of fundamentalities - space, speed or dimensionality as separate phenomena of biological organism, can be concluded here. It is clear that these characteristics both space, and dimensions, and speed are included here in the eighth characteristic of fundamentality as a part, but there is a really allotted time for the existence of different biological subjects. And here the fundamental characteristic of time exists unambiguously.

The characteristic of time coincides with such a concept as a human [человек] *chelovek* (in Russian). If we take into account that in the ancient Sanskrit, the Proto-Slavic language, "chela" means disciple, and "vek" means century as a certain time, it turns out that a human himself is associated with a fundamental characteristic of time. It can be said that the human was created naturally as a fundamental ruler of time, based on the characteristics of the name. In the beginning there was the Word. And the beginning is one of the fundamentalities – the beginning. And when individual physicists report that there is no time outwardly, and they report that they do not see the characteristics of time in fundamental interactions, in fact, they act against a human, trying to prove that everyone around is an animal. This is an imperceptible fundamental characteristic, where animals master the space without having a sense of time, where different types of animals are known that mark the territory, that is, they cover the space, but do not perceive the time of life or the time of action. Only human, unlike animals, organizes the space and knows the time of mastering certain specialties.

In fact, the proof of time absence in the ideological and prasyntesis inner sense is an attempt to prove that a human is absent. It is clear that many will determine such conclusions to be strained, but, deciphering prasyntesis and observing various phenomena, we will see suddenly that there is a simple competitive struggle between the animal mind, with specialties of prasyntesis characteristics of animal life, which, paradoxically, can be also intelligent, and the human mind. And we can draw an interesting conclusion that the animal mind is focused on the space and its exploration, while the human mind is focused on the fundamentality of time and its development. Therefore, it can be concluded ideologically that the animal mind is oriented towards the ideas and the spatiality, although no one has canceled the importance of ideas for a human, and the human mind is characterized by the rights, where the particularity the Right goes above the idea, and the synthesis of legal characteristics within prasyntesis masters what we call the time. That is, the time and the concentration of time gives a human the rights of certain actions and opportunities, certain interactions and expressions, which characterize the difference between a human and his mind in contrast to an animal mind and the reasonableness of an animal. It is understandable that most biologists would say that there are no animal minds. Let's say specifically, firstly, that it is so on our Planet Earth, and secondly, we still do not know all the dimensional characteristics of our Planet Earth and other "parallel" spaces, when, in principle, we can perceive that there are human-animal characteristics. Like people who are stuck in nature and have all the bases of human bodily organization, but in an orientation towards the natural organization. The same famous yeti or bigfoot, which has natural characteristics, having the so-called form of an organized human. He clearly has the effects of an animal, not a human mind, while reasonableness allows him to perceive people as well in the effects of his own existence.

Accordingly, there is a prasyntesis fundamentality of time records, with all the characteristics of temporal phenomena, with the distribution of time and the recognition of time. This becomes one of the tasks of both physicists and philosophers, who should develop time with the phenomenon of such a particularity as the Right, as we understand it, because if the ideas and

the ideologicalness have some common characteristic in the mass of people, then the right and the rightness do not have often such a characteristic, and rely on a certain time of action. And even in a legal description, a lawyer is an external application of the rights laid down in the relevant legislative acts of the existence time of a particular country. And we mean the right and the legal characteristics as the internal activity of a human, that is, the natural legal activity.

When we take natural ideological activity, we can imagine it, the natural mental activity - we can imagine it. But if I say "the natural legal activity", then it is already difficult to imagine. This suggests that the evolution of modern humanity has more or less mastered seven phenomena from the movements to the ideas. And now the development of man and mankind in the specialty of fundamentalities is mastering such an effect as the Right. And therefore, we can conclude that the first seven particularities are applied by mankind, but the eighth particularity, the right, is still recognized. And processes are more or less mastered in seven fundamentalities, from the substance to the space, and in the eighth fundamentality – the time, it is still being mastered and explored.

And here we can draw a very interesting conclusion about the importance of the work of fundamental scientists. As soon as a group of people appears who fundamentally master certain characteristics of the organization of phenomena, let's say the time, and recognize this effect of physics, then, thereby all the characteristics of the phenomenon of time begin to enter the surrounding phenomenon of people as the fundamentalities, and develop the corresponding particularities of human and human organization as new specifics of his activity.

We see unequivocally interdependent and mutually influencing the relationship between fundamental physicality and fundamental phenomenon of particularities in a human, what has the corresponding specialties of the surrounding phenomenon.

Let us clarify once again, all this is aimed at deciphering of prasyntesis. And the deciphering of the prasyntesis layers of the fundamentality of time leads to the organization of the human particularities through this prasyntesis, including the right. Thus, with the particularity the Right we will be able to decipher the prasyntesis layers that carry the characteristics of the fundamentality of time. And this process is mutually organized.

The same thing, the deciphering of the prasyntesis records of the layers of the fundamental characteristics of space in a human, causes the appearance of such a particularity as the Idea. And it is precisely with ideas, that include hierarchically six lower particularities, that we can decipher the prasyntesis records of the layers of space. We can decipher the prasyntesis layers of speed also only with the essence. In the absence of the essence, we do not perceive the prasyntesis layers of speed, but the perception of speed awakens the spatial layers and causes the formation in a human of the organization of a particular essence, and the corresponding Human Part the Essenceness, which is formed in a human. Therefore, these phenomena are connected necessarily, mutually organized, and have an unambiguous characteristic of directed interactions among them.

The ninth fundamentality is the field. It is associated with such an interesting characteristic of the particularity as the Power. Very often, we see under field influences the corresponding power as the ninth characteristic of the phenomenon. And when we talk about the power in general, and the power in particular, we can see it, but it is extremely difficult for us to form and process the particularity of the phenomenon of power as such.

Accordingly, such fundamentality as the field is physically perceived and described. But until there will not be development of the particularity the Right, and behind it the particularity the Power, it will be difficult for us to decipher fully the prasyntesis layers of the phenomenon of such a fundamentality as the Field. The fundamentality of field with all the specialties of the fundamental characteristics of field, as a kind of coverage of the eight previous fundamentalities, forms the first characteristics of integrity. And that active holism or wholeness, integrity that now exists in science is the forerunner of the development of the fundamentality the Field, and such a particularity of human activity as the Power.

If we take all eight, then in this we are faced with the hierarchy, when there is the controlling ring eight - one, as the field characteristic of wholeness. And when the ring of the controlling prasyntesis influence, 8 - 1, loops time and substance, then the synthesis of eight fundamentalities

is assembled, as some parts of the looped prasyntesis orientation in the synthesis of time, space, speed, dimensionality, reunification, self-organization, emanation and substance organizing the system, further turning into the wholeness. And with this they move into a single field, as a single whole. At the same time, the stable field of this single whole organizes a shell, which in our head is organized as a sphericity, that is, a certain sphere of stable field connections with other characteristics, where these boundaries of field influences in the form of shells have a stable nuclear or subnuclear multiplicity of nuclei in one field, in one sphere, in one shell according to the relevant characteristics. These are the characteristics of wholeness. And as soon as humanity learns to perceive the characteristics of wholeness, the whole existence of the phenomenon, the development of the 9th such particularity as the Power will take shape in this variant. And the power is associated with the phenomena of wholeness, integrity and holisticity of these field holisms in different interacting areas, both the environment and the internal organization of a Human.

Let's say the wholeness of brain, as the holism of brain. That is, on the one hand, it is structured primarily synaptically. And on the other hand, it is integrally organized, when we see no longer a mass of synaptic connections, but we see the brain as a whole, and call it the "brain". We don't call it the synaptic action structure, we call it the brain. This state of brain is wholeness. This is a kind of power that presupposes internal structure, but it is a wholeness. The fundamental nature of field characteristics is not only an electromagnetic field, but it is the fundamental nature of the characteristics of wholeness or integrity, transforming individual structural systems of different parts into a synthesis of a single organization of the whole, where the question is not even unity, but of whole existence.

A human consists of many Parts. But when we say the "man", we mean the integral organization of phenomena: both physical body, and reason, and consciousness, and mind, and many, many other Human Parts. And the characteristic of the category the human refers to field or to wholeness, as such, with the corresponding conclusions of the might. And we say "every person has his own might", someone has the might of thought, someone has the might of meaning, someone has the might of substance in the form of pumped up muscles, well-organized body movements. All of them are important, now we will not hierarchize. Eight human characteristics - from the time to the substance, respectively, eight particularities - from the right to the movement, in the synthesis form a certain integrity, where we begin to perceive already a person as a Human in wholeness. And this is the field characteristic.

In the philosophical and scientific version of understanding, we see the fundamentalities precisely as scientific, mainly physical characteristics. And we must see this both as subjective characteristics and fundamentality, as a kind of basic phenomenon of the environment of the corresponding specialties of comprehensiveness of the phenomenon, and the field just introduces this comprehensiveness. In this variant, when we recognize the relevant phenomena of field organizations, we begin to direct our brain and our attention to the whole perception, in mastering such a particularity as the Might. And a human, who has developed the particularity the Might, begins to perceive whole phenomena in different characteristics.

Recalling the hierarchization, let us clarify that there are five types of basic integral phenomena:

4 - 1 is one wholeness, as a synthesis of the thought and the movement. Therefore, many scientists see only mentality as the top of their activity. This is the first manifestation of field integrity of might: thought, feeling, sensation, movement in their synthesis.

The second characteristic of wholeness is 8 - 1. There are also such scientists, but for some reason they are more talked about, that they are theoreticians or philosophers, one might say, the revealers of the higher eightfold wholeness. Both wholenesses of the might and the field characteristics are the particularities: right, idea, meaning, essence, and plus thought, feeling, sensation, movement in their synthesis.

Hence, theorists of the first wholeness and practitioners of the first wholeness will differ from theorists of the second wholeness and practitioners of the second wholeness. Therefore, these

practitioners and theorists may not understand each other categorically. Not because these physical theories or philosophical constructions differ. But because the wholeness of the fourfold integral theorists is categorically different from the wholeness of the eightfold integral theorists. And these are such rigid field relationships that they begin to deny each other, being in the same field of their own quaternary or octal characteristics. The anecdote is that a person, approaching another person, has a certain specialty of might, that he feels the quaternary characteristic of the other, even if he is a scientist from another field of science. And they begin to unite with each other in one field collective interaction. We remember, “*mi sliti*” [мы слиты] and “*misli*” [мысли] (in Russian “we are merged” and “thoughts”). And here this whole characteristic assembles a certain collective of stable opinions and connections.

And at the same time, the others with an octal characteristic - there are fewer such scientists, they are a little out of the field states of each one, but there are quite a lot of them. And when people have the eightfold integral characteristics of the whole, they also begin to unite among themselves against the field relations of the fourfold integral characteristics.

And very often in philosophical and scientific disputes the essence is not in the content of physical, philosophical or chemical constructions. And the essence lies in the interaction or lack of interaction of two integral field organizations in the absence of interaction of characteristics of might, as the particularity, when the field structure binds a person in its integrity so much that he cannot break through this wholeness and see other characteristics of the phenomenon.

If we look at the history of past eras, we will see such historical analogues, where, very often, a neighboring village did not perceive another village, or a neighboring town did not perceive another town, because for perception it was necessary to leave the integrity of this village / town. The perception of the integrity of field relations of the village fixed to each one. This is a world characteristic of development in the famous work “Romeo and Juliet” described by the tragedy when the parents said that Romeo would be kicked out of the family and banished from the city, because it is a large city. What a shock it was to learn now to contemporaries that the town was of a hundred homes. And in fact, Romeo and Juliet went to their deaths for not to go to another city, because they perceived another city as the same death. That is, the characteristics of a medieval person were so immersed in one family, in this field, in one characteristic of life of the town, that they couldn’t realize that it was possible, I say in Caucasian language, to steal the bride and take her to his village or steal the bride and move with her to another city, it was out of their heads. When “Romeo and Juliet” is read in the Caucasus, every dzhigit is tormented: “Why it was impossible to steal Juliet, to go to the mountains, to produce two or three children, and then the parents would take their grandchildren for happiness?!”. And the perception of Romeo and Juliet in European tragedy is the impossibility of leaving for another city. The perception of Romeo and Juliet in the Caucasus - “why was it necessary to kill such a beautiful girl and himself, when Romeo just needed to be a man: he took Juliet from the balcony and left, he was rich, and then he would return and that’s it, there would be happiness, but having already children?” Once, I heard such a characteristic, and laughed very much.

But it shows the different field relations of the people of the plain, who are immersed in its field, and the people of the mountains, who have different field characteristics. Both there, and there are people. But the people of the mountains have a slightly different attitude towards field relations and are more free in their organization than the people of the plains.

This can be tracked both historically, and ethnographically, and scientifically, by the laws of physics, and even by scientific disputes related to the field of one or another fundamental characteristic. Hence, four or five more types of scientific disputes await us, which, among other things, will be connected with our Paradigm of Philosophy.

That is, there are integral characteristics 4 - 1. This is one type of analysis. There are integral characteristics 8 - 1. This is another the second type of analysis. There are integral characteristics 16 - 1. This is the third type of analysis. There are integral characteristics 32 - 1. This is the fourth type of analysis. There are integral characteristics 64 - 1. This is the fifth type of analysis. And there are field characteristics of these five types of fundamentalities, to which we

are still going in the singularity of the expression of each of five types of fields and types of integrity.

Accordingly, if we analyze field interactions, there are also 2 - 1 - these are the sensations and the movements in one wholeness, and this is the main characteristic of nature, sorry for this example, when reproducing generations, this is such an integrity of a certain state of synthesis of sensations and movements. But at the same time, if we move away from the reproduction of subsequent generations as a natural function, there are a lot of actions in the environment, where there is an interaction of sensations and movements in a single field, for example, inside the space. This is such an interesting characteristic that reflects many of the traditional ways of life, both personal and family.

And there is a primary characteristic of the field - it is the pure movement. I emphasize - even with the absence of sensations, that is, when there is a complete concentration of self-organization on movement in a clear, slightly mechanistic, technological execution of it. The perception of gymnasts who perform precisely the figures, so to speak, "aerobatics" on bars with their bodies. But if they turn on the sensations, they break down and fall. And if they perform precisely and technologically the given movement on uneven bars, turning over, doing somersaults on uneven bars, then the accuracy of the field movement in the concentration of an accurate movement allows to perform it correctly technologically and to win.

I would like to draw attention especially to this, it is the gymnasts who have preserved the pinnacle of field motor orientation, in the good sense of the word. And it is supported. This is only for gymnasts. These movements are very effective for dancers, in ballet, despite the fact that they have their own technological mentality, for military in certain specialties, and so on. That is, for example, for snipers this is very important, for military, it is the state of lack of movement and the presence of movement only at the right moment.

That is, if we look at many motor specialties, this exists in the practice of human life and humanity in various fields of application.

It is already more difficult for skaters - there is music there. And music means feelings, and feelings are the 3d level. This is where we begin to see the so-called subfield interactions. We will refer to them as the field ones, but in fact, these are additional field interactions, these are three in one, feelings and movements. Three in one, why does it feel like it's not fully developed? This is an unfinished field, but at the same time there is a field effect that occurs in the unity of three in one. And there is a feeling in this of incompleteness - a state of internal field effect of the organization, but not of existing field.

The ring 5 - 1, it looks like a field effect, the dimensionality and the movement or the meaning and the movement, but this is a subfield effect in relation to 8 - 1. The rings of integrity 5 - 1, 6 - 1, 7 - 1 - this is an increase in the basic characteristic of the field 8 - 1. Because the idea and the movement, on the one hand, it is an integral effect, on the other hand, for those who look from the side, it causes a smile when a person with bulging eyes runs, shouts about some idea, cannot stop, because he got into a subspace idea-movement orientation. Or he got into the subfield effects of the idea and the movement, but cannot express it in the higher field phenomenon, 8 - 1. He still gains this characteristic when the 8 - 1 field grows in order to become stable. Therefore, there are unstable field interactions, 5 - 1, 6 - 1, 7 - 1. In their instability they are sometimes very long. The question is not the characteristics of time, but stability.

And there are stable fields, the basic ones. These are purely 1, 2 - 1, 4 - 1, 8 - 1, 16 - 1, 32 - 1 and 64 - 1. And the higher the characteristic of a stable field is, the greater the number of unstable fields, which means development variations, is inside a stable field. In fact, within the field 16 - 1 there are 15 unstable fields, including 8 - 1 as unstable for 16 - 1. That is, the lower stable one becomes an unstable state in the higher. Accordingly, in 32 - 1 only one field is stable, 32-1, all other 31 characteristics become unstable. And in 64 - 1 these are 63 unstable characteristics.

From the point of view of perception, the instability looks like underdevelopment. In fact, these are development variations, that is, the higher the stable field is, the more development

variations are included in it. And a given person or a given scientific specificity is more diverse, multifaceted, multivariate. For example, if we are talking about theorizing 16 - 1, let's say theory 16 - 1, then within this theory there will be 15 variants of hypotheses and a variety of expressions of this theory in different specialties - scientific, professional, practical, technical.

This is very important phenomenon and it is important to expand the characteristics of field stability to the maximum. Now 64 kinds of matter are known as an expression of the Metagalaxy. In fact, the stable field of the Metagalaxy is 64-fold integrity, and 63 unstable specialties with types of matter are within the metagalactic relations. Just imagine how many variations of 63 kinds of matter, taking into account the characteristics of fundamentalities, can be found in the Metagalaxy! Even if we multiply 63 by 63, we get about four thousand variations.

There is also very rigid hierarchization: the lower fundamentalities do not notice the higher fundamentalities. They are in their own fundamental orientation. For example, the reunification is so much in its own fundamental orientation that it denies all higher characteristics of fundamentalities. Hence, the religion is so immersed in its field reunited originality 4 - 1 that it denies any characteristics and says: "If we anathematize you, you will fall out of the field of the church, 4 - 1, and there you will be devoured with world relations" – these are those same relations of dimensionality, speed and space. That is, you yourself will be responsible for your spatiality, speed and dimensionality. In fact, it is the question of Free Will and competence. Strong people, who have gained speed, spatiality, are not afraid of this. Remember the anathema to Tolstoy? By the end of his life, he left by train, expressing his spatiality. He died at a halt - in space. That is, in fact, a person got out of the 4 - 1 field and went to develop speed, dimensionality, and other qualitative relationships. It is clear that he was already aged and could not stand the transition to the field 8 - 1, to the time. Or maybe he withstood, that's why he died at a halt, leaving at another time, where he entered the field 8 - 1 from the field 4 - 1. His intelligence and might of preparation were high. But having entered 8 - 1, he, an aging organism, had no longer enough time to adjust to other field relationships. Therefore, even in the Soviet Union, the church did not remove the anathema to Tolstoy for a very long time, although he entered the classics of Russian literature, the field structure got tired so seriously of him, 4 - 1. We are not talking about the relationship between Tolstoy and the church, these are their questions. I give an example of personal originality, known from literature and history, which shows how an individual overcomes with difficulty mass closed field relations. At the same time, mass field relations are also needed, otherwise humanity will not develop - there is no culture, no traditions. Individual developments of higher field relations are necessary, otherwise there will be no development of humanity in collective support and transfer of experience. In principle, the balance of human mass and personality characterizes the particular might and manifestation of such fundamental characteristics as the field. And we must nurture and develop this view very carefully.

If we return to the field, then, in principle, this is a sphere or shell that has limiting characteristics, a certain volumeness (the 11th fire-image) or continuumness (the 12th fire-image), therefore this is the limiting state of field in terms of hierarchy of interaction and paradigmality. There is also a limiting characteristic of the core shell, a small compactification of the ball, where the shell of the ball has its own shell field effect. Therefore, we need to develop not only subspace characteristics, but to build up a new model of spherical organization of the substance, and the matter in general. Where the ball is also a homogeneous environment and a homogeneous internal environment. And here a new probability of field relations is needed. In fact, we need to develop field mathematics, field holomics, field biology, field physics and field chemistry.

For example, the problem of "emptiness" of space in mathematics can be solved if this "empty" is seen not in space, but in field. Where the field is an internal characteristic of space as a boundary or a shell. And what is inside the field is saturated with any peculiarity of subnuclearity. And if it is not saturated, then it is empty. Most likely, in mathematics, in the absence of the category of the fundamentality of field, an alogism has gone: the empty is the thought in the space, but it is necessary that the empty be the thought in the field. And if we hierarchize mathematical fundamentalities and transfer the category of the empty from the space to the field, without

canceling the fact that the space can also be “empty”. Accordingly, in the conceptual apparatus of the formed hierarchical logic, the effect of emptiness should end not with the seventh, but with the ninth hierarchization. Mankind has mastered seven types of particularities up to the idea. The seven is the seventh fundamentality of space, and the emptiness of space is more characteristic for humanity. And we are just mastering the eighth and the ninth characteristics, the right and the might, we are expressing it conceptually and categorically only now. And it is necessary to rebuild the sciences for a new view and attitudes.

Therefore, the emptiness within the field of mathematics even can not be imagined. Not because they are bad mathematicians, but because paradigmally this is not laid down as a fundamental relationship. And you can't think with what you don't have. We cannot just think about what isn't there. After all, there is no thought that is not in nature, and even if we thought, then it is in nature, and it remains to find a way to recognize it. Now we have raised the question very correctly so that other philosophers and scientists can see in this paradigm how hard the fundamentalities act on our perception. And when we talk about the philosophy of fundamentality, this is not something invented, it is a very rigidly organized influence on our possibilities of perception and operation in thinking.

You just need to develop and explore it further. The archetypal line within mathematical originality has one of the highest characteristics of fundamentality. And for modern mathematics the vertex is the space (7). We do not observe particularly the mathematics of the time (8), and the mathematics of the field (9) is impossible without this. This is still a developing fundamentality and perspective of sciences. This is a simple proof of the archetypal line of fundamentalities that exist in the hierarchical specificity of phenomenon.

In each science there is a top fundamental archetypal line. I will say in the ship language of sailors – the halyard. The halyard has a very interesting purpose on the ship, in our case it is a fundamental archetypal line (halyard), which creates a certain height of the bar - like in sports when they jump over the bar. The height of level of perception of this scientificity with the corresponding categorical set of particularities, if we use this philosophical category, as the categorical imperative of the number of particularities used in the given scientific environment of this science, and with the categorical imperative of fundamentality, above which this scientificity has not yet risen. And it is necessary not only to get everything under it, but to expand also upwards to other archetypal lines.

Any next archetypality of fundamentality, for example, the tenth one – the contentness, includes already nine previous ones, as a part. Therefore, in any fundamentality higher than the nine, the field is already present, and gaining characteristics not only from the previous eight, but also gaining characteristics from the higher 16 and 32. Therefore, when we feel a field, we see not only a field with lower characteristics, but we see a field with higher characteristics as well, according to the coordination of hierarchy of mutual organization. And this is the answer on the space. On the one hand, the space is the seventh characteristic, as a fundamental archetypal line, and it seems to include seven lower ones. But we must understand that according to the laws of hierarchy, the seven is included in the higher ones as a part, which means that all the higher fundamentalities transfer the elements of their spatial orientations to the seven. We take 16 fundamentalities, remember the principle of hierarchy, and we see that the seventh fundamentality – the space, is included in any of 16 fundamentalities as the seventh sublevel of this fundamentality. The seven exists with this in the field as the seventh level of field characteristics, although the field itself is the ninth. Accordingly, all nine or sixteen fundamentalities transmit their spatial characteristics to the space through the seventh level. And there is field space - $7/9$, time space - $7/8$, speed space - $7/6$, and so on. It's the hierarchical.

And you can go higher, where the 16th fundamentality is the fire. $7/16$ is the space of fire. Let's smile, the firefighters know this for sure! That is, in a certain specialty of practicality, the space of fire is a characteristic. And there is the space of spirit - $7/15$. Where spirit directs its characteristics into the space.

And here such an effect of a small allusion arises, when we begin to feel that in the field, it seems, there are other characteristics, the higher ones, but it is not the field that owns these characteristics, but they are directed to the field as the interaction of the nine in others higher phenomena of fundamentality. And a very rigid hierarchy is built up on this. It is so unambiguous that our brains, even realizing this, very often do not perceive the given, and under the perspective of field fundamentality they begin to move all other fundamentalities, believing that this is correct. But in fact, this is just a special case of the general nature of fundamentality. When the higher fundamentalities throw off their characteristics onto the space, they become a special case of a more general fundamentality. That is, when the field throws off the spatial characteristics of 9/7 into the space as the seven, the space feels the particularity of field, but the field is not a general characteristic for the space, like the fundamentality for mastering, but a particular characteristic, because field is the higher fundamentality, and it is a special case for the inferior fundamentality. Not a general characteristic of fundamentality action, but a special case of this fundamentality action in interaction with other fundamentalities. And here *the general* and *the particular* arise.

And the higher fundamentalities are a special case of the main common action of the lower fundamentalities. This is seen very clearly in approaches to the time, when the time throws off its characteristics into the speed or into the space and the time is not taken as such, but it is taken as a special case of two lower expressions. Some scientists get hooked on this particular case, they say that there is no time, but these are space-velocity relations, trying to approach the category of time. And the time is thought in terms of space-velocity relations. There are works where they are simply get hooked not on a general characteristic of time and space, but on the particular, where the time throws off its particular effects into the lower fundamental relations – the time is the eight, the space is the seven, the speed is the six. And the time begins to be perceived through a particular phenomenon of speed or through a particular phenomenon of space.

Thus, we expand the space-time continuum, which philosophy uses now, to 16 fundamentalities. Let's say correctly, non-linearly, but correctly. We have a binary characteristic of field – the sensation and the movement. No one has canceled the fact that with a certain cultural development of mankind, various fundamentalities can get in this binary field characteristic. Just as different quaternary fundamentalities can get in a quaternary field characteristic. Let's say thought, meaning, essence and idea. This is a quaternary field characteristic, now we will laugh of the Marxism-Leninism, where feelings, sensations, movements were cut off completely, they were not taken into account for people, and philosophy was developed with thought, meaning, based on the corresponding characteristics of the materialism dialectics with the essence and the ideas. And on the one hand, by this the dialectical materialism was high in quality - from the thought to the idea, and on the other hand, it was limited with the four-seven field characteristic. As a result, there are three basic phenomena of characteristics that we have just found.

The first is from *the general* to *the particular*, where the inferior is included in the superior as a part, but the superior fundamentality is a special case in the general characteristic of the inferior fundamentality.

The second is different field and control effects of looping, where 4 - 1 is not only the mentality of the movement, but any fours are interconnected with the corresponding philosophical and analytical phenomenon.

And the third option, a very important one, is the fundamental archetypal line. In any research, in any philosophical view, in any scientific view, there is a fundamental analytical line, which has its own characteristics of height and depth of spatiality, a certain level of implementation, mandatory for execution.

These three options, from *the general* to *the particular*, are the categorical control integrity of single, binary, ternary, quaternary, octal, 16-fold integral, 32- fold integral, 64- fold integral with all other unstable characteristics leading to this stability. The fundamental archetypal line, as a kind of level of perception of fundamentalities, where *the general*, the most general, for example, in mathematics is now the space, and everything above the space is already the particular, which means that the septenary fundamental archetypal line of mathematics ends with the space, or with

the halyard of space, and all the rest, from eight to sixteen or thirty-two, is particulars of the basic fundamental archetypal line – the halyard, that is, not obligatory for perception and taken into account, accepted and implemented not in all works.

And there is the fourth characteristic - the prerequisite of hierarchization with all this. This is what we fixed in the Philosophy of Hierarchization, when the corresponding fundamentality includes all other fundamentalities as mutual coordination. Not as the lower part in the higher one, but as a part where the space, the same, has the seventh sublevel in each fundamentality, but up to the seventh fundamentality this is a common characteristic of the seventh sublevel, and above it is a particular characteristic of sublevels of all other fundamentalities. This is the hierarchization of fundamentalities among them.

Therefore, we can return to the beginning and see that the fourth - the hierarchization of interaction with fundamentalities controls the first, that is, $4 - 1$, where the lower enters the higher as a part, characterizing *the general*. And everything that is above *the general* is a special case of this *general*.

Then what does *the general* include? *The general*, which has 7 characteristics of space, differs from *the general*, which has 5 characteristics of dimensions. Accordingly, the number of particularities of five characteristics is higher by two, which, on the one hand, is a characteristic of growth, and on the other hand, it is a characteristic of the next promising scientific research for the growth of *the particular* in this *general*. That is, it is necessary to find coordination of general dimension not only with five lower ones - this is already the single homogeneous *general*, but to connect this characteristic with all particular higher phenomena in order to organize the corresponding interactions of this *general*. *The general* is not a dimension and four underlying fundamentalities, but when all five fundamentalities are already absent in one general characteristic of dimension, forming an integral and indivisible phenomenon.

The general is the wholeness, where we do not notice already in dimension, for example, either reunification, or self-organization, or emanation, or substance, but we see the dimension as *the general*, where four subordinates are included already, not just as a part, but are the whole and are no longer noticed but that doesn't mean that they don't exist. They are not noticed, but their characteristics are present and active in this integral general.

Therefore, when we talk about the space of septenically connected fundamentalities into one whole space, we no longer notice the lower six from the speed to the substance, we say - this is the space, but we assume already that there is the substance in it, and there are characteristics of dimensions of height, width, length, and there are characteristics of speed in this space, for what time and what with we will reach it - speed of light, speed of energy, and so on.

There is the fifth specific. It is a little strange for modern perception, but it is absolutely correct from the point of view of fundamentality. This is an even - odd relationship that determines the asymmetric interactions of the matter, for example, with the asymmetric characteristics of human genes, or about the physics of asymmetry.

There is a clear relationship between the odd fundamentalities among them, and the even ones among them, leading to the corresponding asymmetric physics. Let's name the odd: substance, self-organization, dimension, space. When we perceive the interaction of the matter in space, first of all, we have self-organization and dimensionality: length, width, height in spatial characteristics, we do not mean always other types. Now let's add the even: emanation, reunification, speed, time. And we are "stuck on this". On the one hand, it is clear to us that the emanations are coordinated with the reunification, and within the reunification there are their own emanating forms. This is known even culturologically, let's say the same temple, the same building, where there is reunification of corporation employees inside- their emanating forms of relations, but when we add the speed here, we start to freeze, because we have a more material asymmetry – the odd. And when we add the time of speed ratios to the speed, this does not mean that it is not perceived, but it is less developed culturally and scientifically than the asymmetry of the oddness.

And here we come to the mathematical question of field and space. The oddness: substance, self-organization, dimension, space and field. From the point of view of mathematics, the field and the space are the interacting odd fundamentalities, so we are trying to transfer mathematics from the space to the field, but at the same time we do not notice that there is such an “unpleasant” characteristic as the time in the middle. And from the point of view of the odd asymmetry, and we will have to develop such a fundamentality as the odd symmetry, it is absolutely correct to move from the space to the field. These are the interacting odd fundamental characteristics of the asymmetry of the odd fundamentality.

And there is the even asymmetry, where the speed is clearly mutually organized with the time, and now any driver does not need to explain this. But the speed is also mutually organized with the reunification, it is called “watch the road” - the higher the speed is, the deeper the reunification with the road is. And the reunification is self-organized with the emanation, and very often the driver perceives the situation without having time to see, but having time to feel the emanation of impending danger. And he reacts in advance, when he does not have yet time to see the reunited what is happening. Any driver will say that if we take into account emanation, reunification with the road, speed and time, as characteristics of joint movement in a car, then emanation saves more from an accident than we manage to perceive reunited, speedily and temporarily. Because sometimes you don’t know what is around the corner, but emanations pile up on you, and you start to slow down. You fly around the corner, and there is an accident, and you have time to slow down without getting in it. And here the emanating effect of action on the road works, a purely driving practice. It needs to be explored, fundamentally understood and philosophically comprehended, but this is an even characteristic of fundamentality of asymmetry in their rigid interaction with each other. At the same time, the spatially odd characteristics are also somehow included here elementally, but they act only elementally.

There is a very clear connection between the asymmetry of even and odd fundamentalities, they are completely different, and this requires a very serious additional study. The odd symmetry leads to the characteristics of the matter, the so-called materialism. Therefore, an idea is the space, and the materialism is known for being ideological. And the even characteristics lead to the fire position and the idealism, with what is above the materialism. In fact, no matter how paradoxical we may refer to asymmetric interactions of the even and the odd, at the top there is the idea of idealism and materialism, the interaction between fire and matter, spirit and nature, and so on and so forth. But, if we say spirit and nature, then we are mistaken already. If the odd asymmetry is brought to the fifteen, then the fifteen in the odd line is spirit, and spirit refers to the material odd asymmetry, to matter, so people involved in spirit gradually begin to engage in material wealth. They sew beautiful clothes with a golden glow to prove spirit strength. Temples and other institutions of spirit are decorated with special material signals of modernity, and the question is not even in the gold, but in the material tools of modernity. For example, a thick-thick candle - the thicker the candle is, the longer the prayer to spirit is; you have prayed, put a thick candle, and your prayer continues from the thickness of the candle. This was explained to me by my grandmother in church when I was young. My grandmother did not understand why I was smiling when I realized that the prayer depends on the thickness of the candle. And I understood immediately how much the cult of the phallus continues in the modern church, only with candle burning. Just looked culturologically. It was still the Soviet Union, and studying culture and culturology, I decided to look at church symbols from the point of view of cultural studies, asking my grandmother, what is the difference in the size of a candle during prayer? And I received an extremely popular lecture, which caused me to this day high signal symbolic interactions, when I understood how the thickness of the candle “burns for prayer”, and interacts deeply with it. And it still needed to be connected. Therefore, I liked my grandmother - she connected things that others did not even understand. It is clear that she forgot the ancient cults, and is not guided by them, but she remembered candle thickness, depth and height. She had one thick candle, five centimeters in diameter, for the church it is a large and long candle. She said that the priests mostly use it, but today it is some kind of celebration, and even a layman can put it on - take it, my son, you won’t

regret it. The main thing is that it was the Soviet Union, without the spirit of religiosity, namely in the spirit of materialism, it was the might. At the same time, the spirit of religiosity ends with a quaternary field of reunification 4-1, and the spirit of materialism ends with the 15-fold integral field of instability 15-1. Therefore, the materialism of the Soviet Union 15 - 1 was an unstable field and, as a result, fell apart.

The materialism of the Soviet Union ended with the 15-fold integral spirit, and this was above the religion that has the quaternary spirit. Therefore, in fact, during the Civil War all the temples were demolished. And people were happy, because they felt the breadth of the 15-fold integral field of spirit of matter. But the unstable formation of the field could not last long, and if they went into fire, then it would be even stability, and the dynamics of the Soviet Union would continue still now. Here is such an interesting culturological fundamentality.

The Soviet Union due to the spirit of materialism was doomed to instability through the non-integral field of interactions. Some people say - why then, roughly speaking, capitalism did not win, but remained. Firstly, it is also dying now, and secondly, there is the even stability, since the capital is built on the specifics of light and matter. But this specificity is inferior, so the Soviet Union was more powerful. The USSR showed spirit and matter, and the capitalism was built on light (14) and emanations (2), an even line of development, and not on spirit and substance. And here the problem of the capitalism is revealed – the substance does not obey it. The substance (1) obeys spirit (15) or energy (13) as an odd line of interactions. Therefore, the capitalism tries to run over into energy and matter, that is, into an odd phenomenon, and it is a characteristic of an even phenomenon of light and emanations in itself. And therefore, it is also unstable, because there is no first characteristic of matter, and there is a gradual degradation of capital, because it does not belong to the physical kind of matter, but to the ethereal kind of matter. Trying to organize the matter, it is constantly moving in the phenomenon of the physicality of kind of matter. The capitalism is built on the material relations of active movement, otherwise the capitalism could not be developed without it. These are still the initial gradations of the analysis of field organizations of fundamentalities and kinds of matter, but an approach to a new historical analysis of events has been “groped”, from which new development prospects can be built up.

So, with fundamentalities we begin to see very interesting civilizational and culturological characteristics.

We have now discussed the field of entire states and entire ideological concepts, which are also the field and the might, and their asymmetric structures. And we must understand that this an even-odd asymmetry, which goes to the asymmetric lines of the science of physics or to the philosophical interactions of the ideal and the material, where the main question of philosophy is resolved asymmetrically. And this discovery introduces a new sphere of philosophical relations and researches. The main question of philosophy is resolved with the hierarchization of asymmetry, and then there is simply no question. And the question arises only because of lack of a clear philosophical system of asymmetry hierarchization.

From this point of view, the sixth version of fundamentality is a rigid hierarchy. Here it is very important to lay down the properties of specificity of the fundamentalities, and one of the properties of this specificity is a rigid hierarchy. This is from the simple to the complex, where the lower will be included in the higher as a part. In the *General* we discussed this, but we discussed it taking into account the fact that it already exists in the hierarchy, but it is the subject to the laws of the sixth level, where there is a precise hierarchy of interactions of all fundamentalities.

This is seen in the structure of prasyntesis, where each fundamentality has its own hierarchy, its own asymmetry, its own fundamental archetypal line of all characteristics of *the general* and *the particular*, and of all six other interactions. And as soon as we see this, there will be a certain prasyntesis approach to recognizing fundamentality, and we will build it up according to these characteristics. Further these six, it is necessary to build up these discussed properties and characteristics of prasyntesis records of fundamentality in recognizing with these characteristics the fundamentalities as such, tracking the prasyntesis of their action and interaction with each other.

From six characteristics we must grow to 16. How many fundamentalities are, so many characteristics should be in each of them, based on the laws of hierarchy, but today only six characteristics are comprehended with 16 fundamentalities, although there are more fundamentalities, and we will get there yet.

If we return to the theme of the object, Human Subject and subject, it sounded that they are different for different types of sciences, then we can say that from the fundamental archetypal line that each science possesses, it will go to different saturation of the object, Human Subject and subject. Moreover, if we take six basic characteristics of fundamentalities, not only the fundamental archetype of science, but all six characteristics: hierarchy, general-specific, fundamental archetypal line, all six characteristics affect very strongly not only intra-fundamentality and intra-fundamental interactions, they influence very clearly on the ability of science to create a positioning for research. Where, when we describe an object in a scientific paper, we state a positioning for research.

And all six of them are the positioning of the object, from the depth of a Human Subject development. Here it is impossible to put into scientific works the objectivity of six prasinthesis characteristics. The Human Subject development in terms of depth of six characteristics of prasinthesis perception creates the depth of scientific nature of the work.

Therefore, these six characteristics are needed both for analysis and for synthesis of the object, and for the analysis and synthesis of the subject, the depth of the work will appear in this. These six characteristics should be introduced as the conceptuality of study or the conceptual and paradigm substantiation of study, as the fourth basic characteristic, where all six characteristics must be present in this conceptuality. If some fall out, this means underpreparation for this study. On the one hand, this complicates the text and its comprehension, and, on the other hand, cuts off the stupidity of persons who on the manipulation of the object and subject, write their scientific works, where there is no scientific character, but there is the manipulateness of interacting characteristics. If we introduce these six characteristics as the basis of conceptuality for any research, then this will cut off non-scientific material of those who want to be just a candidate of sciences, but do not have the necessary scientific character - they do not think in terms of characteristics. And here we can introduce objectivity. And then the science will begin to move towards higher results. And, by the way, the whole philosophy too. The introduction of these six characteristics will begin to rebuild also the philosophy for the correct organization of being, and the being, as a reality, as a result of fundamentality.

The 10th characteristic is the content. Prasinthesis is deciphered through the richness of content, which, being imbued with content, is, in principle, understandable. But there is one point that is very important for the fundamentality of content, so that it could be accepted as a fundamentality, and not as some kind of theoretical elaboration. Since the content refers to the even phenomena and is associated with time, more often it will be denied than accepted as fundamentality.

But! We came to such an interesting organization that in the core of each phenomenon, in the core of a human as a Subject, in the core of an object, there are layers of prasinthesis. And the greater the hierarchy of these layers of prasinthesis is, the higher the content of the core is. And the higher the content of the core is, the higher is the mass of this core in its interaction with the surrounding phenomenon. That is, the depth of records in the nucleus causes its mass characteristics in interaction with the environment. Therefore, the content density of core records, the depth of hierarchization of this content, and other content phenomena in the internal density of prasinthesis layers of content in the core cause the corresponding specialties of the phenomenon of the fundamentality of content.

There is another moment. We see that different types of thought have different depths. How do we see the depth of thought? We see it with the used content. We do not say this term, but in principle, the greater the density and layering or the level of content is in thought, the higher we see the depth of thought. The depth is a characteristic of the fourth dimension. And then there is the interaction of characteristics.

Therefore, the tenth fundamentality is the content, which, in fact, is saturated with everything. And according to this characteristic we can distinguish even the subjective from the objective, where everything is built up with the nuclearity. But the objective is built up with the odd asymmetry, and the subjective is built up with the even asymmetry, but at the same time it has its own obligatory density characteristics of content. The subjective has increased saturation, and the objective has sparse saturation of content in the core. And if we combine the content with the characteristic of asymmetry, we will come clearly to the difference between the subjective prasyntesis phenomena of the core and the objective prasyntesis phenomena of the core, and we will begin to resolve the characterization of the subjective-objective relations, where the subjective relations are more towards the even asymmetry, and the objective relations are more towards the odd asymmetry. But at the same time, the question here is not just the even or the odd, but also the question of prasyntesis content saturation, where in the subjective phenomena it is concentrated, multi-layered and hierarchical, probably at least ten layers, if this is the tenth fundamentality, and in the objective, it may be even the absence of layering, sparse content in the main characteristics of object existence. And there is no this hierarchical layering. Or if there is it, it is very rarefied.

Let us introduce two more characteristics of the content. These are mathematical symbols and alphabetic letters. These are symbols, signs, letters or lingua, and all the characteristics associated with it. For example, logarithmic signs, signs in music - legato, fermato, notes, signs of alterations. That is, when we talk about the content, this includes all literal, digital, symbolic and sign phenomena of content. If we take literature, we can recall the famous work "The Glass Bead Game", where the author described, in principle, a game of content richness, when different categories, different phenomena, different symbols and signs were combined into one whole, showing the game. And it was, in fact, a "bead game", as a description of content depth, which the master expressed himself in the game in the interconnection of different relations of the content with each other with the game of these content elements. There was not a game of meanings, but a game of content, which is what makes this book attractive. It can be said that the player deciphered the prasyntesis through playing, and the author of the book became the predictor of this discovery.

And then we refer all dictionaries and all thesauri to the content. A thesaurus and a dictionary are slightly different things, although not everyone will agree with this, where a dictionary is a definition of a separate category, and a thesaurus is general definitions that are scientifically substantiated in one or another gradation. Thesaurus or dictionary, it is a different hierarchization of levels. This includes all category lists. In different sciences this is a different specificity of categories, even the same word is understood differently. The content can include all the specialties of languages, that is, the structure of the language. At the same time, we have the thirteenth science of language, but it manages the content as the tenth, so the specialty of the language and its linguistic, neurolinguistic development or other characteristics, that we do not know yet, are also in the content. And when we say: in fact, the fundamentality of content of most of our scientific ideas are formed with the fundamentality of content. And when operating by dictionaries, categories, written theories, correctly formulated hypotheses and judgments, even the correctness of the formulation of a judgment with formal logic is the content. By the way, the formal logic is higher, on the eleventh level we have the fundamentality of form. If we take into account that this is the limit of the form for perception, then the formal logic, in general, is a process of content, where the form is used in the lower as the *particular* for scheduling of content of the *general* - the tenth, the *general*. And therefore, the formal logic is felt by scientists above content itself, because it is related to some extent to the *general* of the form, to the eleventh, that is, above the content hierarchically and therefore the formal logic is internally felt to be higher in use than the content, which in this case, in a sense, is blurry, from the point of view of scientists.

And here a very interesting fact arises. Sometimes individual philosophers of very deep training, so to speak, call the logic of content as dialectics. And then the method of fundamental content is the dialectics. At the same time, I cannot say that the dialectics is the fundamentality of content. It is used there, being the higher fundamentality than the content itself. The dialectics is

the format of the fourteenth fundamentality, operating with the wisdom written into light, both of the Human Subject and of any object, representing in general a part of Cosmos. And if we see this relationship, then we will have completely different attitudes towards the content.

And when we generalize everything in everything, and all sign, symbolic and other pre-sign systems, because we have drawings, we have different geographical parallels, meridians, coordinates - this is also the content. For example, a definition with coordinates is contentive. All conceptual and content phenomena built up with the categoriality or not built up, they relate to the fundamentality of content.

Up to the genetic records, when we talk about genes that have their own symbolic alphabetic, numeric or other code, with rich content of this code. In the fundamentality of content, there is a recording and decoding of genotypes of biological human existence.

That is why the science of biology is the tenth. And the science of chemistry, which does chemistry with the contentive, is the ninth and stands on the field relationship level. That is, a chemical reaction is a field relationship. You can see this way in chemistry. And then we can rethink generally the chemical processes, coordinating them with the fundamentality of field. But then our physics has coordination with time. And the real task of physics is not just the knowledge of nature, but the knowledge of time as a fundamentality. Although physicists do not see it this way, but all the natural processes that they study, the essence, ultimately flow out and flow in time, and everything is "recalculated" in time.

The fundamentalities influence the hierarchization of those sciences that we have formed within the Paradigm of the Metagalactic Academy of Sciences. Accordingly, the content is connected very clearly with the biological. But then we can say that biological evolution is a constant growth and deepening of the content. This is how we enter into the fundamentality of content. Moreover, this is an even characteristic, which is important.

Let us clarify that both the concept of charge and the concept of mass, the concept of evenness with invariants, the concept of asymmetry and perception are all fundamentality of content. All physical categories, all chemical categories, all philosophical categories - dialectics, methodology, anthology, and so on - are all fundamentality of content. And when we arrange this fundamentality of content, and begin to connect everything in everything into one fundamentality, then, no matter how linguists resist the categories of chemistry or physics, conditionally, they unite anyway. No matter how different symbols conflict with each other in life, in the fundamentality of content they are in the same field of the content.

Hence, if we introduce the concept of fundamental content, many conflicts of the contentive will be resolved, where not the truth is sought, but there is a conflict, that this one is right, this one is wrong, because the symbols are different. And then we will get away from many scientific and non-scientific "non-perceptions" when we introduce that everything, whatever we explore, is included in one fundamentality of content, and we will look for interconnection, mutual coordination and mutual depth between this. In fact, it is such a fundamental structure that the philosophy of the fundamentality of content will be one of the largest divisions for the philosophy of research.

"The first among the equals" is the fundamentality of content. The principle of the first among the equals. If now the first is the charge for us, then everything else is "equal" to the charge, we are exploring the charge. If the mass becomes the first for us, then we comprehend the mass, and everything else becomes equal for us to comprehend the primacy of the mass. And if we follow this principle of "first among the equals" in the fundamental content, namely equal content in relation to the first researched, category, concept or something else - symbol, sign, order, asymmetry, we will develop very deeply the specifics of the scientific and the philosophical of the surrounding world.

There is one more point, if we take the contentive base. It is known that fundamentality acts freely in children, and they unite all signs and different associative views. For example, a child, knowing that the letter *f* denotes a function in mathematics, having met this designation for the first time in music, concludes that music also has functions. And he is right, since the *forte* sign

can be quite interpreted as a function. That is, children are looking for one fundamentality. And according to the method of growing up, when we are taught different areas of content and are steadily introduced only to a certain area - physical, chemical, musical or mathematical, a division of this content begins to take place in the head, and we begin to follow this fundamentality, narrowing our perception to one area of the phenomenon.

In fact, we need to nurture the fundamentality of content not only in children, but in adults. Let's remember: "be simple as children and you will enter the kingdom of heaven." And children's perception is a direct perception of fundamentalities as they are, without divisions, restrictive lines. This does not mean that this should not be scientific, clear, and unambiguous, orderly, but it means that the perception of fundamentalities is closer to the correctness of the world, so to speak childishly.

If we take into account that the content is associated with the paramethods, then the paramethods, as the 10th particularity, are based on different binding of the content. And the paramethods that overcome methods, that go beyond methods, are a different set of content in one or another paramethod that overcomes the methodical nature of stable and closed structures. At the same time, some methodicalness should remain stable, let's say symmetry - asymmetry, but paramethodically they should expand their functionality and depth of content for further meaningfulness. And some that do not correspond to the nature of things must be overcome by paramethods with the depth of saturated content, and the old methods should become a thing of the past. This is called the culturally civilized experience of growth, the civilized growth of humanity.

If we continue the fundamental nature of the content, there is another interesting option here, in addition to everything that we have comprehended. The content will include all scientific and philosophical definitions. There is such an interesting thing here - that each science keeps its definitions, and each philosophy too. But when we talk about the content, we must understand that it is saturated not only with words, letters, symbols, but it is saturated with definitions, and stanzas, and some paradoxical phrases, very important, and various important writings, and texts. There is one important phenomenon of this richness of content here – the deeper this richness is worked out in the fundamental content, and the more diverse it is saturated with different texts, the better is the record of saturation in the cores of people or this population of the nation.

Historically nation or people quality was determined with the multiplicity of texts that they created - literary, philosophical, scientific and so on. And the more scientists, writers, composers, and some textual records this population had, the stronger the power of this people or nation was considered in history. When they wanted to destroy the memory of people, which, in principle, they did with Russia, they destroyed all the texts of the previous period before the arrival of the Romanovs. Peter the Great introduced the tradition minus 5,000 years of time, and all texts that existed at that time, then 100 years, even, probably more, unfortunately, were destroyed by the Romanov dynasty. This is a well-known fact from one Crimean monastery. When they conquered the Crimea, first of all they took out the entire library of ancient manuscripts from the Assumption Monastery. But this luggage did not get anywhere, although it was believed that it was taken to Siberia. It was lost along the way. Most likely burned instead of one of haystacks. A haystack caught fire by chance, and there were around all the wooden carts from the monastery. And then the officer came and sadly told the tsarina about what had happened, and she was so happy that she gave him a star for this. And along with the books all the noble records were burned, which of which tsars owned Russia for the last few millennia, and dynastic manuscripts, such as the Godunovs, Ryazins - such bad royal names. This was done by Catherine II. Therefore, unexpectedly, in the absence of all the manuscripts, she built more than a hundred cities in Russia, or rather conquered them. But some were destroyed to stone, let's say Astrakhan, and built in another place. But ancient Astrakhan, it is not even known where it was - historians are still arguing, searching, it was so well destroyed. Interesting events took place in Russia.

And in order to destroy the people it is necessary to destroyed all this. But there is one layer that cannot be destroyed: the entire saturation of people is recorded in their cores. The field effect

of people is meaningfully recorded in cores. They can stop using this because they don't think so, but they won't be able to change it, since the saturation of content depth of nation, people is recorded in prasyntesis in each one. And its decoding, called intuition, suggests other decisions and sequence of events than is meant and published in usual mode of following.

If you look at it more broadly and in a planetary way, then the saturation of all mankind, all nations and peoples, even the bygone civilizations of the past, which we do not know, do not remember and we can't even reproduce historically, or maybe we won't reproduce any more, because there is no material culture, no spiritual one, but the records of prasyntesis in cores of reproducing generations have remained, forming in the nuclei of physical body a certain saturation of development and the quality of the originality of mankind with layers of content richness that have accumulated over centuries and millennia. They act compactly in us, causing an appropriate reaction and perspectives.

This can be proved by a very interesting fact that can be considered from different angles, but it proves exactly this specificity. When scientists studied the brain, they suddenly found out that for our brain in order to learn to perceive smartphones - look at screen, write texts, use this and all these technologies, - 10,000 years of constant technological development are needed.

That is, according to statistical methods at least 10,000 years of constant technological development of mankind are needed for the brain to learn to perceive smartphones. If we take into account that in our history all the technical innovations, let's lengthen it, from the English Industrial Revolution to Leonardo da Vinci, let's put it wider, let it be 400 years, then the scientists are shocked - where did 10,000 come from?

If you look at the boom in technical solutions that are now in nuclear physics, rocket science, aircraft construction - and this is all over the past 50-100 years, that is, everything is so amazing that for mythologized people all this causes a simple answer: aliens help! Because, in fact, in all probabilistic systems of biological development, we cannot perceive such types of technical development so quickly and decide it sharply if we did not have centuries of development before. This is purely on the technical.

But in fact, from the point of view of content fundamentality, we remember those types of prasyntesis and saturated layers of records in the cores of this fundamental content that we have had for centuries. It is clear that we do not recall ideal models of ships, other technical principles - most likely they were different there, judging by separate textual descriptions. And strictly speaking, we don't recall necessarily clear technical documentation. We still have the recorded content potential of technical functionality, and through processing it creatively, concentrating on some technical achievements, we begin to solve quickly those technical problems that were previously solved, but from our own perspective of meaningful activity. After all, the boundaries of perception of modern content are somewhat different than in the past. You can't say whether it is better or worse here. Maybe it's better, because we rely on greater content, but the question is how multidimensional or multi-world are they - parallel worlds, spaces, or parallel and multiple dimensions? In fact, the layer of diversity of this is quite high, and to what extent is our content richness "immersed" and acting in this layer of diversity?

There is a phrase that is considered religious, but acts directly in our context of fundamental content: "And by faith it will be given to you." As soon as I know by faith that this is possible, I have content richness, if there are such fundamental connections, records are raised, and the limits of the possible are being pushed. And if human civilization used to have such technical solutions, then I just solve them. I laugh that one of the technologists needs to believe that Baba Yaga's stupa [ступа Бабы Яги] (*Russian fairy tale*) was a real vehicle of movement. We will recall clearly the content of the technical reproduction of such a flying cart in the form of a stupa [ступа], and reproduce the most convenient apparatus for this development.

And this fundamental content is not only in what we accumulate, it has the function of compactification of this content, and the introduction of this content into the cores of current and future generations of mankind. The biology with the physics must explore the given and develop it. These sciences should pay attention to the fact that each next generation of people increases its

content to the entire layer of fundamental content developed by mankind. Moreover, these are historical layers for millions of years in the past.

And it is necessary to develop in philosophy logically consistent, clear constructions, categories and definitions that can support content richness, so that then technical development specialists can apply this in appropriate devices. But this is if you take it technically. Then we can say, that we can apply humanitarily different specifics of implementation in the development of mankind. Therefore, we must see that from the content, both above, and below, all fundamentalities are compactified and recorded in the cores of humanity, and the question of fundamental sciences is not only that we develop the fundamentalities of certain scientific disciplines, but also that the developed fundamentalities are recorded as the content of the cores of human and humanity, creating expressions of records prasyntesis in the cores, and then, when this prasyntesis comes out or reveals to the outside, we get a very big impetus in the development with the compactification of content fundamentality within our cores. Therefore, the search for content in the form of synthesis of any particularities, and moreover of it, is the pledge of successful development of mankind for the distant future. At that it is a very, very serious guarantee of the successful development of mankind for the future.

Next comes the 11th fundamentality, this is the form. With the principle of the form, it is a bit difficult both in scientific and even philosophical perception. The only thing is that, when they say the fundamentality of form, on the one hand, it is clear - any Human Subject, or object, or subject has limits of form, proportions, limits of form and so on. Including the formal logic that has a certain form, judgment and development of appropriate implementations. But with all these recognitions, specialty in the development of form and analysis of form, in fact, today humanity does not have a separate science that deals with this specificity. In the context of metagalactic sciences, the science of psychodynamics deals with such specifics. First of all, the word psychodynamics is associated with the first part of the word - psyche - that is, psychism, but the word "psyche" is translated as the soul. In fact, the soul is the first Human Part that has acquired a clearly developed form - the dynamics of form of the phenomenon. At the same time, the heart, as it were, also has a form, but humanity has learned to perceive the soul as a form - and only the most prepared people perceived the heart as a form.

The perception of Human Parts, which we are talking about in the Paradigm, is also, to some extent, the perception of the form. Only that Human Part, that was given successfully a form, is perceived as a Part. There are processes that are still operating, including in human, in corporality, which are not formalized, are not organized into a form, and therefore do not become a Part, but act procedurally. Accordingly, in the future, in the process of development and growth of mankind, individual processes can be organized into a form, and when this form is psychodynamically organized within itself by the corresponding eleven-fold integral fundamentality, it can pass from the form into the corresponding Part. Moreover, in the process of searching for these basic 64 or more Human Parts, we had separate Parts that were procedurally formed into a Part, for some time we watched how they act, and then we saw that they were a special case of more highly developed Parts and other Parts. And some Human Parts were "cancelled", in the sense that we did not find the basis for their sustainable development in humanity.

And here, not just any form of processes becomes a Human Part, but that Part that receives a stable, independent development in human body. As soon as it is not just established, but steadily develops, it becomes a Human Part.

Hence, in the fundamentality of form, we need new types of psychodynamic researches that allow, say, on the basis of Human Parts or on the basis of surrounding world forms, to develop the psychodynamism of the form, as the dynamics of its action specifics, activity, state, formation, organization and so on. And through this to approach to the construction of forms and form-creating as such. Or to the construction of forms that will allow us to build up other types of subjective and objective environment than we currently understand. Suppose, if we take from fantasy, a fluid form of a ship or an object, which both compactifies and expands, and can

simultaneously flow in different dimensions and in different spaces, that is, move taking into account multidimensional relationships, moving from one dimension to another, thereby changing form, or changing even the substantiality of form in order to fit into one dimension or another, into one or another space, space-time environment. In the future, during space exploration, we will need devices with such characteristics and properties. And this is precisely the study of the psychodynamism of the form.

At the same time, we must understand that most of all we explore the first kind of psychodynamism of the form on ourselves. There are known studies by scientists showing that the health of the fetus of child depends on the shape of the mother's body. Such long-term interesting studies were carried out by American scientists, proving that the form matters at the birth of the fetus.

Therefore, the fundamentality of form is very important, and I would say that with all the words that humanity uses to the word form, this system is completely underestimated. In the sense that we use both the formal logic and create many things, objects in form, we have the specifics of fashion, where clothes have the same specifics of form. We make comfortable clothes for military, for specialists, for someone else, comfortable spacesuits for cosmonauts. But the depth of research of form by humanity lags behind the needed, because the depth of content is greater than the depth of the form. And according to the specifics of the form, the 10 is the content, the 11 is the form, and the 12, the next fundamentality is the subnuclearity. And it turns out that in order to write the contents into the cores of subnuclearity, a special form is needed that covers this content. Accordingly, the content is necessary, which is limited by the appropriate form, and compactifies into subnuclearity as nuclearity. And if we do not find a form for the content, there is a possibility that some content may not be recorded in subnuclearity. Or it may blur in this subnuclear record so much that it does not take shape in an organized way, and thus there will not be created a stable context for written content with the form in this nuclearity for reproduction in the next generations.

According to the action of the key 8 - 1, the reunification is checked by the quality of the form. Therefore, when we look at the same religious ideas about reunification, we admire the form of temples, the form of iconostases with the content, that is, we are interested in a certain effect of beauty of the form.

We say - "the form of government", not the content - the form of government. If we do not solve the philosophical specialty of fundamentality of form, then we will always have either a revolution in the social change of government form, or very complex phenomena in technology, when a change in the form is almost a revolution in technological chains. That is, to some extent this is correct, but, on the other hand, it may be also the collapse of the previous type of form, when we refuse the useful, not noticing the necessary.

When the absoluteness of something is achieved, it allows you to take shape properly. And absoluteness is the boundaries of form with meaningful richness.

Change of formation is a historical term that also refers to the fundamentality of form, where interconnected forms become the formation of the corresponding phenomena in methodical and methodological prediction of change of formations and change of forms. But the formation is a fluid set of forms varieties, for example, a set of bodily expressions of a human - this can be said to be a formation. The body has a basic form - two arms, two legs, one head. On our Planet. On other planets it is not a fact, the environment is different there. And formation still exists as physicality of a human in different variations, in different body proportions. It's the same with technology and everything else. Therefore, the fundamentality of form, if you delve into it and study it, can lead to very interesting results.

If the form will be expressed by the particularities of a Human, then these will be fundamentals. At the same time, everyone knows everything about the fundamentals, but no one perceives them. Even the description of categoricity, what is the base or the definition of what is the base, causes more controversy than implementations. This eleventh particularity is so highly valued that a substantiation of the previous ten particularities is required in order to reach somehow

the eleventh particularity of base. This is fundamental that both the base and the form is a groundwork for the future development of mankind.

The situation with the form is the same as with the time. We take it either in space or as a special case of content. The form, as such, is understood as such, but in general, it is not perceived. We now see one important point - we see failures in the development of mankind. Not in the sense that it is bad, but we see failures when humanity follows one line and does not pay attention to another. And if we take into account that we have the form as the 11th one, and that it refers to the matter in an asymmetric perception of the matter, then humanity, to put it mildly, does not improve seriously its material organization with all our materialism, with all variety of forms, we do not understand correlation of forms of creation. And if we take into account that the form of physical body is predetermined by 26 nuclei, which are laid down in the basis of physiology by the conceiving, then here it is necessary to recognize the nuclear nature of the form. Perhaps, through this, we will reach other specialties of health, its recovery and development. Maybe we will see, by the systematics of body systems form, our specialties of some effects of influence, precisely from the perspective of form, and not from the perspective of procedural action of these systems. There are interesting specifics here too, when micrograms of a substance sometimes give a greater effect than kilograms of eaten food. It's really a form effect also.

That is, the form is not a static process, it is a very deep dynamic process, therefore we were not afraid even to introduce the Cube of Creation into the Human Parts, because we understand that this is a dynamically organized process (the Cube of Creation is the only Human Part that has in its name fixation of a particularity of form). But some look and say - If there is a cube in me, then have I a square head? That is, we do not see the form-creation of our body as a process. But in fact, it exists. It is called, remove the bone apparatus, as one comrade said, and there will be a bag of meat without bones. And bones – this is the form of creation.

The word "for-ma" [фopма] is a handicap (*in Russian fora*) of the matter, as a kind of perspective of a new development. This is very important, because it is a head start, it is an impetus to the development of the matter. That is, the form, as a handicap, is a pushing element in the development of the matter. This is its meaning.

If you look at formula dynamics, then at the 10th level, the level of content, the symbols begin to accumulate, and there is an ultimate prasyntesis variant when they go into the formula of the 11th level of the form. Moreover, in the character set there may be the “unnecessary” ones. The transition from the 10 to the 11 is carried out only when everything superfluous is discarded, and as a result a formula appears. And then, mathematics arises already at the 12th level. And this is the processuality of prasyntesis in the manifestation of the form by the formula. When we look at a formula, we see its meaningfulness by symbols, but we still need to learn to see the formula as its own rigidly organized form, where there are no symbols, but there is a certain specific form of this formula that causes the material response.

Mathematicians know already how to think this way, but most often they are led to the content of symbols inside the formula. And we need the very form of creation, the formula without symbols, as a kind of reacting formal object that causes reaction of the matter or the subject that causes reaction of the matter, which depends on the formula, where the category of the question is very special.

In one of the areas of mathematics there is also the concept of shapes, more geometric, then this is just an attempt to recognize the shape. Because, the same effect of ideal figures, which is developed, for example, a cube, we referred to it as the Cube of Creation, as a Human Part, so this is an “ideal” figure. Since these are Platonic solids inscribed in a sphere, we can say that they are spherically ideal. Basically, this is correlation of forms, because the sphere is also a form. It was an attempt to enter into the mutual coordination of different forms among themselves. In a comparative analysis of ideal figures inside a sphere, there is a conjugation of two forms, an ideal figure and a sphere, as two forms. Let's say an icosahedron and a sphere as two shapes, a cube and a sphere as two shapes. With this conjugation a certain new perception of the fundamentality of form is born. And first of all, it is necessary for philosophers to find a certain specialty and

definition of categoriality, which will allow them to recognize the form and the form creation, to develop the fundamentality of forms.

This is so important that it will help the development of human himself and humanity, because if inside the body, as a form, there are the ultimate boundaries of Human Parts as a form, then the psychodynamic interaction of Human Parts in the form of a physical body gives rise to some special cluster of relationships that we do not recognize yet. And physical body is the paradigmatic basis of the coming era of the future. Where, the recognition of physical body, the ability to act with it, is set as the paradigmatic basis of the coming era.

Among other things, in the eleventh expression, there are possibilities and control of the transition from the continuous structure to the discrete one, from the measurable and the incommensurable, which is clearly seen on the sphere and the polyhedra. It's in the form too.

Hence, if taken historically, the change in forms of government is a change in dimensions, a change of discrete form of government and its absolute manifestation. Here you can raise a very large layer of historical, measuring, and other trends.

The cube is fixed in the sphere by eight points, and we talked about the ring 8 - 1, as the controlling beginning in the formation of field. And 8 - 1, during the formation of field, arose from the fact that the cube has eight points of contact with the sphere. These are such serious points of conjugation of form – by cube and sphere, that in the phenomenon of the ring 8 - 1 actually influence what is happening in the lower levels, taking into account the fact that the 11, as the fundamentality of form, controls 8 - 1 with reunification by the key. It turns out, that it is also the control of form. Eight points of the cube in the sphere create the control principle that loops eight fundamentalities into one whole field. And the field is the forerunner of the sphere.

The tetrahedron gives four points in the sphere. 4 - 1 for tetrahedron, and 8 - 1 for cube. And we came to the controlling beginning through the form. This is where our form of government comes from.

Our thinking is still spinning in this fundamentality, trying to find some prasyntesis foundations for the corresponding development.

For the cube and the sphere eight points are absoluteness, but for the same tetrahedron it isn't so. For the tetrahedron the absoluteness is the four. From the point of view of construction that goes on in the cube and in the sphere, these eight points are absoluteness of their conjugation with each other for the transition to the next level. Where, eight points create an absolute conjugation of some specifics that act not on the cube and the sphere, but on the form of the matter organization, as an absolute conjugation with eight points of the form of the matter organization in the interaction of the cube and the sphere with each other, when the cube has its own bases, the sphere have its own bases, and at the points it is conjugated, and “two in one” gives rise to integrity of impact on the matter by this point or eight points among themselves. It turns out, an absolute impact on the matter. And since any corner point is always a stress concentrator, this stress concentrator of two forms causes reaction of the matter to it, which with we get a completely new cluster of phenomena.

If we take into account the cube centering point, and if the cube centering point coincides with the center of the sphere core, then we get the ninth point, in fact, of the field, coordinating the integrity of the cube and the sphere. And here the category of shunyata can arise, as a synthesis of multiple conjugation points, forming in the center a completely new cluster of phenomena that are not characteristic for each individual point by itself. The centering of cube has its own characteristics. The centering of sphere has its characteristics. But when they coincide in one alignment, the effect of shunyatness arises, as a mixing of two characteristics, the cube and the sphere, interacting in alignment with each other. And this is one of the processes of the unigram relations. The shunyatness is a perspective, but everything begins with the unigramness. Both for the sphere and the cube. The Unigram is also the decay point of the sphere. The sphere is formed inside the cube, it breaks up with an unigram point. Therefore, both for the cube and the sphere it's simple, when we publish the topic of the Cube of Creation, along the way we go through the sphere topic, as it were. First the sphere of compacted best characteristics is formed from the cube, and

then it is compactified into the unigram. But any way the sphere is formed so that the compact realizes. And if it is not completed, the construction is considered interrupted, and the Cube of Creation does not work, and the Cube is restored for a new data accumulation. That is, in the beginning, during the decay of database of cubic creation, a sphere of dense unambiguous interconnected organizations is formed from the cube. And if it becomes more or less stable, by the way, in the form, it compactifies into the unigram, into the content point. And the unigram is already starting to act on its own in the future. This is one of the specifics of the Cube of Creation, and the accumulated set of unigrams creates the part that we call the Unigram (the eleventh Human Part). Therefore, in our understanding, the Unigram, comes from the cube, if we take it wider, it is the centering point of all figures, even if of the ideal, or of all figures in general, their form-creation as such. Indeed, in principle, in human body there is also a centering point, the famous point of balance.

If we look at the unigram as a source of form, then the question arises - what hierarchical level is the unigram? This is where we turn on the process of hierarchization. And if we define clearly the unigram as a hierarchy of different multi-level connections, then it is the unigram for the higher, and for the lower it is a compact from which the form unfolds, like a conception from which the form of human body unfolds. Indeed, in principle, the process of conception is the process of unigram formation, only we still do not see in this depth, biologically, but it's worth looking at.

One more option can be proposed: if ideal figures are inscribed in the sphere, then we need to find a set of ideal figures inscribed in the cube, but the cube is not in the sphere, given that we have the Cube of Creation. What's the point? There are such multiple multi-beam stars, seven-beam, which have points - seven, eight, sixteen conjugations, and form-creation stars, where there is the core in the center and some rays emanate from them, like synaptic appendages with light, if we take biology. And perhaps these conjugation points of the vertexes of stars, which stretch to the cube faces, are the conjugation points of small cubes, connecting them to one point and causing the conjugation line from the core to this point. And then we get a multiple multi-beam formation of so-called multi-beam stars inside the cube. This can be correlated also with the diagonal elements of cube, but then what form have to turn in the multiple diagonal elements, that obligatory have the centering of the core among themselves? The form of a star. Because when we say a diagonal element, the element is the five, and the eleven is needed. And then, for example, it should be the diagonal base or the volume. And the diagonal volume with set of points is a multi-beam star.

That is, from the point of view of mathematics, this is a diagonal element, if we take a set of diagonal elements, then this is a diagonal volume that forms a multi-beam star. But then inside the Cube of Creation we will see the formation of multi-beam stars as ideal figures and come to the principle of shaping of dimensions. And the dimension is the fifth hierarchical horizon, it is a diagonal element as the fifth option of subnuclearity, where the element is the fifth horizon. Here there is the applied hierarchization, where we will start to see other shapes as these multi-beam stars. Why is it important? This is shaping of the physical matter materials. The materials shaping is crystal growth, cultivation of crystals. It is possible to determine crystals growth and directional shape of crystals during growth, and this will help us in a lot of problems. This is the very basis from which it grows, where this form is already given. And we need to find this basis, and then the form will be given. It will be grown on this basis in the correct version, in the version we need of different technologies.

If we assume that a certain functional acts in the entire cube volume, then the stress concentrator, the indicator of the total stress, becomes not the top of the cube, but just its central point. And from the central point the stress concentration should be distributed over the volume of the cube, like a multi-beam star. At some saturation with this concentration the shell of the cube does not withstand this concentration, and the unigram is born. The unigram of compactified records of this functional incommensurability of tension is born. That is, the unigram that recorded all this, all this function, all this tension and all this specificity of action.

In addition, there is also such a thing as a cube structure. Imagine, when a lot of small cubes inside the Cube of Creation and between them, flat surfaces or faces, that are mated with each other, they give birth to interaction structure of flat surfaces and interaction structure of faces between themselves. And when we imagine interaction structure of faces with each other, we get a scheme of structural faces, which causes tension between them with tense points of interaction. The faces go in different planes, forming a structural scheme of faces. This is also one of the options for functional tension. Plus, there are a lot of points of faces, nodes connecting nodal faces to each other. Here is the corresponding tension of this structure in a variety of actions.

The interaction of faces of two elements with each other resembles the chemical process. The faces and gaps between small cubes are the basis. From the point of view of the form, the superior unigram is described in this way, as a source of forms, in the synthesis of faces-gaps bases, and in the inferior expression it is created as unigram state, due to which transition to the higher state occurs. That is, the base can be both a core, and in general, any perfect form.

Is an empty form by shell possible? The empty form - for this dimension, and quite complete for the previous, we just do not perceive it. Until we don't perceive it, it is empty. Not because it is not complete in other dimensions - we now see the space as empty, but it is saturated with air, but we do not perceive it. If we didn't breathe, we wouldn't think that there is something here - we have a little bit linear perception. That's why I say that if we learn to perceive the form, we will move on to another one. When we talk about emptiness, our brain refers to the content. And when we say that it is not empty for other dimensions, this is a transition to the content within the form. The form itself without the process, the content of our perception. And what are the forms inside the empty sphere? They are contentless. We don't perceive even a sphere in spatiality, and this is connected with spatiality, as the seven and with the content, as the ten. And we need the form itself. And if we see a shell, we must see not the content of its saturation, but other forms mutually coordinating with this shell as a form. And when we reach this level of perception, the fundamentality of form will begin to act.

If we raise the question of the absoluteness of perception, then for our content, this is the level of absoluteness perception, and for the content of the form, this is simply the eleventh level of form creation. From this point of view, the absoluteness ascertains with constancy, precisely ascertains with constancy, which is the 27th level of hierarchization. And when we go into the constancy, we will have generally the complete absoluteness in our heads. Any constant is a priori absolute. As a result, we can see absolute by the form, and we can see absolute by the constant. At the same time, the form is the eleventh fundamentality, and the constant is the twenty-seventh.

For example, each reality is an absolute for the Metagalaxy, with its own being and with its own characteristics of fundamentality. It is impossible to use the category of absoluteness only for the form. But it is from a different cluster of events, it is not from fundamentality, but from a different cluster. This is just one of the options for understanding what is the absoluteness. And we need to go beyond the absoluteness. This is just the eleventh level. Although the absoluteness itself is higher in relation to the form. But the absoluteness includes the appearance of the form as an obligatory part of absoluteness perception. I would say even that the eleventh horizon, or the eleventh horizons, in the future, are some fragments of absoluteness perception as such. But everything starts with the form. That is, any Absolute has a form, as they say, in practices of other scales, "in the image and likeness." There are absolute boundaries of the form.

If there are different absolutes, then the same unfolding foundations of different Absolutes will give a different form. Therefore, the cube transforms into spheres, and transforms into different variants, creating absolutely different forms and bases in different cells of the Cube of Creation. And if the base is placed in a small cell of the Cube of Creation, taking into account how many cells there are, let's say the four-by-four cube has 64 cells inside. So, for the activity of the Cube of Creation $4 \times 4 \times 4$, 64 the bases are needed. Accordingly, 64 cells have their absolute form-creativity and realizability in the unigram out of 64 bases, taking into account the fact that the form includes all the previous ten fundamentalities.

Accordingly, in the unigram there are 64 types of content in terms of the basics, and 64 types of fields in terms of the basics, and further downwards, in terms of fundamentalities up to the substance in terms of the basics. And we get a very interesting unigram, which gives rise to a certain creative principle out of 11 characteristics in 64 variants of the bases, out of 11 characteristics of fundamentalities, that acts unigrammatically on us, or acts unigrammatically in nature. And our brain thinks already in terms of the fundamentality of form through the Cube of Creation and the bases. If we begin to connect through the Cube of Creation and the Bases, fixed in each of its cells, their connections, then we will create fundamentality of form.

In order to break out of the existing space further to the next higher organizations of boundaries beyond our space, the perception of form is necessary. At the same time, we can also say of the “field”, but we do not see the field as a border, for us it is blurry. But we see clearly the form, and as a border too. In order to perceive it our mind, intellect, and some other Human Parts need boundaries. As soon as they see the border, they take shape within the borders, and begin to perceive the surroundings.

Accordingly, one boundary is the space, and the next boundary is the form. Therefore, the seven smoothly flows into the eleven, where the seven is included in the eleven as a part.

On the border of the form there is the effect of form-creation. For example, watching how a crystal-seed grows in a melt of some steel alloy that does not have a shape, we can see how the melt connects to the crystal lattice of the steel seed, connecting with the nodes of this cube, and in the node of the cube a step of further growth already is laid. And then the melt begins to cool down, and as it cools down, this step begins to be interpreted from one face to another face. And then the absolute ratio of the distances between the nodes is transmitted further along the crystal, and the crystal grows. The form is the necessary rigid form-creativity within the boundaries of the form. Then we can introduce here the category of the absoluteness. The more absolute and accurate the steps between the nodes are, the fewer there will be defects in the final crystal. An absolute crystal is a crystal whose nodal chains are built in accordance with the fundamental parameters of this element. Where, for each element, for example, uranium or iron, there are their periods and distances of cross electron clouds, and there is no other variant of their distance ratio by fundamental predetermination.

The 12th fundamentality is the subnuclearity. Fundamentality presupposes the constant creation of nuclei, or the fire-images: spins, particles, atoms, molecules, elements, points, points-sparks, sparks, drops, balls, volumes, continuums, versums, imperios, *IS* and core interconnected in the corresponding phenomena. Which, on the one hand, are inside the core, if the core is hierarchically higher in relation to the lower hierarchical phenomena. And at the same time, all of them form a promising core in the phenomenon of some prospects of subnuclear relations in the phenomenon. The fundamentality of subnuclearity suggests that the whole world, each of us, consists of nuclei with different proportional saturation with the fire-images. And different saturation with the fire-images phenomena actually forms this or that dynamics of bodies organization. And here we move on not to the category of perception of the form that has different content, but to the perception of body conception as such, where the density of subnuclear saturation forms the corporeality of phenomenon organization. Our bodily perception of possibilities grows in the 15th density of subnuclearity the *IS*. Namely, through the subnuclearity. And if we take into account that the particularity of the 12th level is the synthesis-beginning, then exactly the synthesis-beginnings, as particularities, are recorded, first of all, in different types of subnuclearity.

And the body perceives some roles of many nuclei. Imagine our brain as a single nucleus. The upper hemisphere coincides, and the lower hemisphere unfolds into a physical body. As a result, an interesting perception of human body appears in terms of synthesis-beginnings, where the lower hemisphere creates the basis of existence for the superstructure of the upper hemisphere in form of brain, where a human ontologically is one core of existence.

We receive synthesis-beginning perception of a human, which is not characteristic for the form corporality, but is characteristic for corporality of subnuclearity and synthesis-beginnings as

particularities. At the same time, the form is included here as a part, grading the given. The core is functionally deployed in human body. And if we start to explore human body from this angle of synthesis-beginnings, we will get an interesting functionality of possibilities that will determine quite effectively the specialties of development, since a new form is unfolding from the core.

Thus, the core is a compactification of all synthesis-beginnings, collected in one core. Further, this core is introduced into the higher hierarchical level, from where the synthesis-beginnings of a new action functional are unfolded with transition points between all phenomena and organizations of spatial and meaningful relations.

If we hardly perceive the form specialty, then at the 12th level, we can no longer say that we perceive the subnuclearity specialty completely correctly. Because without the perception of the 11 previous ones, the 12th is not taken at all. This means that some fragment of the subnuclear specialty acts, in the absence of a clear elaboration of the form and a clear elaboration of the content, and the field, and even the time. And the maximum of specialty is in the space, and even then, how is it saturated? And there is a question with the space of many people and scientists.

Therefore, when we reach the subnuclearity, the centering of the 12 is between the six and the seven. That is, you can't watch below the six. Hence, the maximum bottom of subnuclearity consideration is the seven. And the six before it is the foundation. And many philosophers work not even in six, but in four bases. We can talk about the subnuclearity, but sometimes it is even dangerous to talk about the fundamentality of subnuclearity, as a specialty of perception, because simply either wrong conclusions or some kind of nit-picking will be drawn from this. But in fact, there is simply a lack of the subnuclearity of perception.

Its foundations are described in the Paradigm, where the subnuclearity is perceived as 16-fold integral from the spin to the core, as the 16th type of subnuclearity. The fire-image name leads specificity of image, as the written saturated prasyntesis and fire in the hierarchical specialty of formation of basis or synthesis-beginning of the corresponding chemical unit.

Accordingly, there is a specialty of the spin fire or the spin fire of subnuclear saturation of the spin fire-image. There is the partial fire, the fire of particles of corresponding subnuclear synthesis-beginningness or prasyntesis synthesis-beginningness of particles. There is the atom fire, with the corresponding prasyntesis synthesis-beginningness of atoms. There is the molecule fire, with the corresponding prasyntesis synthesis-beginningness of molecules. There is the element fire of the fifth level, with the corresponding specialty of prasyntesis of all elements. If we take into account the chemical table of elements of Mendeleev, then the limit of chemical perception is fixed here. Moreover, according to the periodic table of Mendeleev. Everything known works below. That is, the specialty of perception of subnuclearity is fivefold. But we have to reach higher, to the 16-fold integrity!

Accordingly, the point fire with the specialty of prasyntesis hierarchically of the sixth level, in essence, will grow in the prasyntesis competence of all points. Where there is not only prasyntesis, but also a certain mutual organization of points among themselves by it. Mathematically, this will be very important: a set of points in the definition of straight line, diagonal or figures consisting of them.

Next comes the point-spark fire. Here is a special term, where both point and spark are combined, where a kind of ignition of action dynamics is formed inside the point. Therefore, this is the point-spark. We tried to put other specialties of words here. That is, to choose a word of the seventh level instead of point-spark. We were looking for from the clot to, I don't know, what. But here, in the expression of the subnuclearity, other words did not fit. Perhaps, in the future, another term will grow from the point-spark, we will find it, but so far, we do not have it. If you put a unit here, then is not the core a unit? Therefore, the unit as philosophical or mathematical category does not work here also. The specialty of the point-spark fire is in the prasyntesis of points-sparks in all their diversity. Further, there is the spark fire with the prasyntesis of all sparks hierarchically, where the lower fires are included in the spark fire as a part. Here, already at the eighth level, this is an obligatory fixation, the so-called octal ring, where there is a specialty of spark prasyntesis in all their diversity, including all previous prasyntesis specialties of all

previous fire-images, where the fire specialty and the image of prasyntesis competence are combined.

We will have to get used to the term the fire-image. Why? It is necessary to learn how to decipher the hierarchical specialties of fire on eight levels of synthesis-beginning peculiarities in order to decipher the layers of prasyntesis within subnuclear relations. Moreover, subnuclear relations imply not only intra-nuclear, or intra-fire-image, so to speak in general terms, but also inter-nuclear relations. And we have the subnuclearity being formed also as the internuclearity.

Such specialties as subspace, subtime, subspeed and subdimensionality grow out of subnuclearity. These are the specialties not of realities, but of interreality interactions, which are included in the concept of metrics on the basis of metric properties of interdimensional or interreality interactions in the Metagalaxy. Therefore, we can reach very clearly the metricity of interreality and interplanar interactions from subnuclearity, where these prasyntesis internuclear relations, as a kind of subnuclearity, will characterize prasyntesis of subspace, subspeed, subtime and subdimension in a common metric phenomenon, including all previously passed fundamentalities with adding “sub” category. For example, subbases by particularities. Or subforms, as a perfectly acceptable term for fluidity of form in substances that are both fluid and at the same time stable form. For example, the same mercury is a subform in metrics. And the transition from the point-spark to the spark and action by the spark, causes the processes of suborganization of the previous fundamentalities precisely on the eight, where the subnuclear fundamentality develops, starting to tighten the relations of sub-interaction of metric phenomena.

In fact, the subsubstance, in the metric version of interreality interactions, is a transition to other realities or other relations of types of matter organization, acting materially next to this reality.

The subemanations are emanations flowing into the given from other types of reality. Temporary swirls, vortex points. They are described and now they are trying to explore it. There are spatial non-linear spontaneous displacements. These are sub-emanating characteristics. If they are large, and a person gets into this stream, then he appears in a completely different place. And such studies already exist.

The sub-self-organization is a very complex phenomenon in identifying of metric beginnings from subrelations into modern self-organization. That is, transcendental self-organization, which is revealed from other metric beginnings into self-organization of modernity.

Accordingly, the subreunification is a simple example of the transfer of metric beginnings from the subtle world to the metric beginnings of the physical world. In other words, a refined person grows, who reunitedly is more organized by the subtle world than the physical one, but lives in the physical world. Usually such people are called “a person not of this world”, that is, from another world. Other options are also possible, since we have four worlds.

The sub-dimensionality is metrics characteristics at the junction of two dimensions. That is, in the transition from three-dimensionality to four-dimensionality, we have a limit of susceptibility. Here we see three-dimensionally, and from this side we perceive four-dimensionally. And in the middle, between them, we have a sub-dimensionality, as some characteristics of metrics, connecting two types of dimensions: three- and four- dimensions, and separately carrying the characteristics of different specifics of the matter. All this is also included in subnuclearity as internuclear interactions. And this is definitely the metric matter, where metrics are the interreality organizations.

And we are accustomed to see only the form, and therefore I am publishing this on purpose now, so that our brain is nuclearly strained in the perception of dimensionality and subnuclearity, metrics and subnuclearity, and sub-dimensionality in metrics and subnuclearity. Because when we say subnuclearity, it seems to us that this is a set of fire-images. On the one hand, yes, but everything that I have published before is a record inside the cores, inside the fire-images. And when we talk about the subnuclearity, it is also the interaction between nuclei. And when we say the subnuclearity, it is easier for us to see that the nuclei within themselves carry layers of prasyntesis and some kind of interaction between them. Therefore, humanity still finds it difficult,

what are the foundations of intercellular interactions for our body to appear? Therefore, at the level of sub-emanations, as the second level, there are emanations of cells among themselves. There is the famous academic work. But this is just the second level, the emanating. On the one hand, it's good that at least it there is, but then the brains don't work, but they should.

Therefore, here the subdimensionality arises from the corresponding metrics, the subspace arises from the corresponding metrics, and there are such phenomena. The subspace is a more extended category where people assume that there are adjacent spaces. They are not necessarily active, just like our space. These can be some kind of spatial niches where the subspatial relations arise specific to this territory, but still existing. The subspace is organized metrically between two spaces and carries the characteristics of both spaces, not stable, but interflowing. The corresponding phenomena of spatial perceptions are born in the characteristics of flowing subspatial relations, as borderline perceptions. It is very close to the subspatial perception. And sometimes a person, leaving this space by perception, does not fall into the next one, but remains in a subspace state, and he has a complete feeling that the world is flowing. He begins to see not the stability of the world, but the fluidity of the world. It can be used even in psychology and biology. In fact, he is not necessarily a person who fell ill, he simply got into the subspatial characteristics by perception. If he is returned to the space familiar to him, or transferred to a higher space for him, he will recover. Therefore, it is not necessary to treat him, but to transfer him: either back, or higher. He's just stuck in the subspace of perception in the middle. This is one of the types of complex human interactions.

Further there is the subtime. There are people who say: "I have a feeling that time has stopped." This is such a whirlwind of the time ring that time seems to have stopped. It seems that something is happening, and nothing is happening, because we are subtemporally in the metrics of other characteristics. That is, this is the time with metrics of other characteristics inherent in us. This metrics has different characteristics, it creates a different flow of time, and we begin to perceive it.

The subfield, it's even hard to pronounce. But these are field interactions, uncharacteristic for us. Then comes the subcontent. The same thing, the content, which is not typical for us. Let's get back to the image of Bigfoot. There is a man who looks like a man, but with a different gait, shaggy, but a man, and it is clear that there is intelligence in the eyes. Those who met him, note it. But, on the other hand, it lives some other natural life, as an uncharacteristic phenomenon for us. Can we say that he has a subcontent in relation to us? It's definitely. This does not mean that he is meaningful with something else. But this is the content that is still incomprehensible to us, although it looks like a human being. And until we figure out what are the foundations of his content, why he looks like this, acts like this, and lives like this, for us it will be a subcontent phenomenon.

When we go out with hypostatic body to the Initially Higher Father in the hall or to the Initially Higher Avatar of Synthesis for communication, they are subcontent for us. That is, on the one hand, we see the form - this is the body in other levels of reality. And on the other hand, we perceive them only with the content that we own. But in fact, they are subcontent for us, because we do not perceive them really correctly, as they are. Not because they are different there, but because the depth of their content is unknown to us. And here an interesting word appears in the subcontent - the unknown. We tried to apply it in our practice, and a lot of people began to declare to the word "unknown" that they were all in the unknown. And this is the subcontent.

And there is ineffable unknown. This ineffability arose later after the unknown. All these are the subcontent characteristics. At first goes the unknown, then goes the ineffable, which entail precisely because everyone wants to expand their own content, but at the same time they cannot go to the next level, as the next step of content. The same thing is when you cannot go to another class or to another course, or to enter another university, because there is not enough meaningful preparation. But then you start inventing the subcontent, and a fluid state appears. Sometimes this state is useful, sometimes harmful. And you are in this fluid content: near scientific, near religiosity, near culture. I always laughed when we said "we are near cultured, occultists".

Occultists are about a cult, with a further pronunciation of this word - near cultural [окультист]. That is not a cultural a priori. And many call themselves occultists and are proud of it. That is not cultural. First there was a word! And we begin to see some of our own meanings with very traditional words, we put them there, we begin to act precisely by imposing these meanings. And in fact, in essence, this word is the "sub-employee." Or the same thing, the esotericists translate "this is a secret land." But where is the most secret land? At the cemetery. Therefore, esotericists are cemetery, that is, dead people.

And, from the point of view of the subcontent, this is unequivocal. And from the point of view of the content of a person, since he "laid" his meanings, his essence into this word, he says: "But no! This is the correct word. We're esoteric here." But the secret land, what is it? For a person this is a cemetery. And the fact that a person has combined his meanings doesn't mean that nature has not combined its own meanings. And at the level of that content, we still can play with words that the esotericism is useful. And going into the subnuclearity, that is above the content, we will not be able to play with our content. And the subnuclearity will perceive us definitely with its prasyntesis saturated matrices. Excuse me, exactly like a dead body. So, I inform all esotericists that an esoteric is a dead person located in a secret land, in a cemetery. Before the phenomenon of content, he can associate any meanings in the subnuclearity. It's like in the famous joke-true story about a drunkard: "the patient is definitely dead, let's take him home." This is a substate between the physical and the subtle world. Policemen in America met a Russian after a restaurant. They brought him their alcohol tester, tested him, and it gave out the "dead". According to their tester – he was dead. Policemen were so shocked that they drove him home, carefully laid him down and left without taking any action other than calling an ambulance and testing him. And our gay just got drunk in Russian. This is what is called the subcontent. From the point of view of one culture you are alive, and from the point of view of another culture you are already dead.

This is the subcontent, when the form is on the verge, it has left the content, and is trying to survive, to live. Hence, by the way, the drunkard is "knee-deep in the sea", because he is in the subcontent, he has a fluidity that does not work in ordinary content. The body becomes like in the sea, it will not sink until it sobers up. Therefore, it is better to escape by swimming. Or maybe even in a subcontent, in a stressful, affective state. In a state of passion, he will be in the subcontent.

Next the subform comes. It is even more complicated and some different forms of phenomena are going on here. Although we now have creative people, what kind of things they invent on their bodies. It cannot be called subform, but there are such specific results of plastic forms on oneself, especially on the face, that it no longer looks like either a person or an animal. This is definitely the subform. This is a well-known phenomenon on the Internet, when different muscles, cheekbones, and so on have been built up. And the person goes into a state of subform. This is an attempt of subform to sharpen your perception on this, on the form.

Subnuclearity is born from 11 substates, as an interaction between different fire-image phenomena. This is very important to see. And we do not attach scientifically or philosophically any importance to this. But by this the interreality metricity of the corresponding organizations grows. Some people will say that these are interrealities, and let them stay there. But this metricity begins to grow as an intercellular metricity, an internuclear metricity in depth, that we consist of nuclei and perceive the state of microcosm. The distance between two nearest nuclei of atoms is greater than distance between the nearest stars in macrocosm. This is also the metricity of subnuclear states. After all, there must be something in this space too. From our point of view, it is empty. But it doesn't mean that it's empty. Nature does not tolerate emptiness. And since we see emptiness, it means that we simply do not see in this the correct transition to a different state of reality.

Therefore, we have the phenomenon of Human Parts, which make a chain between two nearest nuclei by their nuclearity, for example, of atoms. Each Human Part has its own nucleus, exactly by the number of the phenomenon between nuclei of two atoms. All this space is recorded by the nuclei of Human Parts. The maximum chain between cores is of 4096 cores. As a result, this space is not empty, but it is a form of creation of Human Parts. Moreover, the cores of systems

still revolve around each core of the Part, the cores of apparatuses still revolve around the cores of systems, and the cores of particularities still revolve around the cores of apparatuses. And all this is between every two nuclei of atoms. By this, we see the corresponding intranuclear and subnuclear structure of Human. Further, their own formal relationships and distinctions of different forms have arisen between these cores, where each core corresponds to the corresponding Part, and at the same time also the formal relationship, when synthesis of all cores among themselves within the corresponding ordinal digital phenomenon creates the form of the corresponding Part, and the integrities of Human are formed in synthesis of all cores of all Parts.

All the nuclei by number between two nuclei of atoms unite, the form of a Human Part appears. And when these nuclei exist on their own, as a multiplicity of nuclei chain between two nuclei of atoms, the effect of subform arises, where, it seems, all Parts are mixed with each other by these nuclei in one chain. Then the phenomenon of human arises in synthesis of forms of all interconnected nuclei. A human appears, and we do not see separate Parts operating in this subnuclear cluster of relationships.

Human is not in the form, but deeper. And the subnuclearity is an expression and realization of synthesis-beginnings. Synthesis-beginnings are written in Human Parts in the basic subnuclearity, and when we get to the subnuclearity of many substates, there is the sub-synthesis-ception there. There are the same synthesis-beginnings, but there is the characteristic of synthesis-beginning as the substate. That is, the characteristic of synthesis-beginnings with substate is a characteristic of subbases, subparamethods, although it is generally difficult here, the subpowers. That is, when we give the prefix "sub", we must see very clearly that this is a special fixation for the development of metric characteristics. To understand metric characteristics, we must put into prefix "sub", denoting for ourselves that this is a phenomenon from metrics. But synthesis-beginnings, they are synthesis of beginnings by themselves in any phenomenon. And the subbases, unlike the bases, must be in distinction, because we bring the word "sub" to subnuclearity. And it follows from this and returns there.

If we take into account that we have the 12th science, this is mathematics, then the developed metrics in rich subrealization, in contrast to realization, now we will laugh, is one of the mathematical models of existence. Because mathematicians, trying to solve mathematical problems, constantly move into the subreality states, asking the question: "Why is this so? Is that exactly so? Is that definitely true?" And they are looking for these prasyntesis foundations, connections, concepts, categories, definitions among themselves, looking for digital relationships on this topic, how correct they are among themselves, symbolic, sign and any other meaningful definitions among themselves, in order to derive the appropriate form, which should be saturated with correct subnuclear relations. Or the relations of realities, if this mathematics is understandable to others, or the relations of subrealities, because individual tasks of mathematics are not at all clear to others, and are solved through the centuries, through the epochs. Here, mathematics itself is a synthesis of two phenomena: the reality, I would say the subnuclear, recorded in the core and prasyntetically revealed by mathematics formula, and the subreality, the subexistential, where mathematical formulas, tasks and specialties arise on the verge of possible, thus defining some other line of mathematical development.

All this exists nuclearly, subnuclearly in the fundamentality of subnuclearity. At the same time, I remind you, everything that has been described before is included in it as the lower-level and a part of it. But they enter as a part, and as the fundamentalities defined by us, as well as 11 metric interactions of these fundamentalities with each other with the prefix "sub", forming new specialties of interactions. And so, we introduce into the category of the metrics interreality metagalactic interactions that we used in the previous volumes of the Paradigm.

And the Creation is a clear organization of subnuclear relations, both within the nucleus by the prasyntesis of the corresponding record, and internuclear, subnuclear interactions with definitely organized form or subnuclear relations, where the form is not necessarily clearly and rigidly determined by relations that dynamically exist in the environment, but is stable in relation to the environment. And then we begin to understand the effect of Creation, where inside this is a

record of saturated prasyntesis, which calmly correlates and interacts with stable subnuclearity with the environment. At the same time, we can say: "We need a form for it." But it's one step down. What if it's not necessarily a form? But at the same time, there will be a certain form effect from the multiplicity of nuclei chains. We can say that a chain is also a form. And on the other hand, it can be formless up to perception.

The foundations of substance are spinning, and from 11 previous "subs" they form a state where the subnuclearity of stable interactions gives rise to the substantiality. But at the same time, this substantiality must take into account both eleven fundamental definite phenomena, and eleven metric subfundamental phenomena, which are interconnected 11×11 , and steadily form in the center substantiality both from this point of view, and from that point of view. The substance is as a result of subnuclearity, in the synthesis of 12 fundamentalities and 11 substantialities, as the subfundamentalities of metric characteristics.

Therefore, in philosophy, the substance has such a mystery, where the trick is that, calling something the substance, philosophers pass into one or another subfundamentality. Let us assume, the substance of interaction of two spaces, as the substantiality of space. The substance of philosophers enters into the metricity, but there is no paradigm defining the metricity. In fact, plunging into the metricity, they speak of the substance. It is impossible to determine it, because there is no meaningful clear layout of the matter scheme. We mean by the matter just anything, sorry, we sculpt just anything out of it. But in fact, there is a scheme of the matter in the Metagalaxy. In the Metagalaxy the scheme of the matter is clearly defined. And the substantiality begins to be understood by it as a kind of interaction of the metricity and the surrounding reality in their synthesis with each other. Then the stable substantiality arises.

Philosophers try to go on the edge of subfundamental interactions. Thus, very many philosophers in their thinking depart from fundamentality and say that they are free in subfundamentalities of subsubstance, subemanation, subselforganization. In fact, many philosophical categories about the substantiality end up with the subselforganization. As soon as they reach the subreunification, very many of them become stable, begin to understand that the substance settles in their understanding, and they no longer perceive the subdimensionality at all. Because the very category of dimensions in the previous form of philosophy was absent, as a specificity of philosophical development.

In fact, if we recall transcendence, the metrics that is now being sought is a search for the subeffect. And in fact, even this transcendence is an exit to the metricity when you move into another space. At the same time, it is possible to transcend into another space, but one must pass necessarily the metricity of interspatial distances. The trance is going higher. You went higher and where did you get to? In metrics. Or you moved to another space, if you are able to break into it and you are ready to perceive it. The same thing, we leave one the subnuclearity, get into the metricity of intersubnuclear interactions, taking into account all the previous characteristics, and go to the next subnuclearity. And this is where transcendence comes in. What does it mean "to the next subnuclearity"? But after all, each reality has its own set of subnuclearity. We see the subnuclearity as 16 basic fire-images. But we must understand that, including all the lower phenomena in the higher fundamentalities, where we will reach in, this subnuclearity begins to create different reality relations. If in this or that reality we have a different dimension, then all the nuclei, - remember, we talked about the dimension - are built with a different number of sets of fires. This means that the fire-images are the same in name, but the subnuclearity is different. Roughly speaking, the nuclei of the physicality with three dimensions, with three fires inside, will differ from the nuclei of the ethereality, as the next reality, only the four-dimensional with four fires inside. Both there and here they are nuclei, but their characteristics will be completely different.

Therefore, the subnuclearity absorbs the dimensionality, and when transcending, we pass from the nuclei of three-dimensional interaction to the nuclei of four-dimensional interaction. And because of how many nuclei of four-dimensional interaction are accumulated in our body, we said this earlier in hierarchization, we begin to perceive the reality of four-dimensional nuclei of the

ether. In fact, our transcending in this four-dimensionality of the ether nuclei depends on it, on the accumulated nuclei of the ethereal reality in our body and the corresponding Human Parts in our bodily organization. Transcending to this, it necessarily goes through metricity.

We can clearly define, that the higher particularities or fundamentalities, in case of their lack organization in us, in the following types of reality lower their quality to the lower states of fundamentality or the lower states of particularities. That is, what is a thought in the physics, in general, in the mental matter may not be a kind of movement, from the reverse. Because the quality of cogitative mentality does not reach the mental reality according to the characteristics of the fundamental mentality. These are completely different expressions embedded in the specifics of the subnuclearity. Therefore, the subnuclearity is a very large cluster of these interactions.

The same thing happens if we take the fundamentality of synthesis-beginnings. If in the physical reality we have formed the synthesis-beginnings, then, having passed to the ethereal or the astral reality, we can see these synthesis-beginnings in a different way or perceive it differently. But if we have formed the synthesis-beginnings physically and reach the 12th reality, then these synthesis-beginnings may be absent there, because from the perspective of the physical reality there are synthesis-beginnings, but from the perspective of the 12th reality with the 12th set of characteristics of fundamentalities there are no these synthesis-beginnings.

As a result, we need to cultivate the synthesis-beginnings and bases of all realities with the corresponding characteristics of fundamentality.

We specifically go through the philosophy of fundamentality, because this is such an important basis for the Metagalaxy that if we do not comprehend it now, then both philosophy and paradigm of the Metagalaxy will be simply lost. We will not see the saturation of either Human Parts, or kinds of matter, or types of metagalaxies. By the way, it's time to return to the term of the natural philosophy: the subnuclearity as a culture, "naturelle", a different nature of phenomena. Therefore, on the one hand, we have abandoned the old culture of philosophy, and on the other hand, we simply do not see the new nature, as the artists say. We do not see another natural creativity of many realities. And as soon as we see this, we will have to return to the understanding of natural philosophy as the comprehending of other realities with the different subnuclearity and other fundamentalities. The name is the same, but with characteristics of fundamentality and parameters of particularities. In fact, to put it together in one whole, you will need 64 types of natural philosophy on 64 kinds of matter with the basic phenomena of 64 metagalaxies.

We can say that this is the metagalactic natural philosophy in 64 versions. And then all these will work out. But since we do not have the planetary natural philosophy, there is nothing to compare with, but the "metagalactic" reveals the context. In fact, this is just the natural philosophy, because there is simply no other, it has disappeared in the scientific physical picture of the world. The natural, but with absence of scientific pictures of the world of natures of other kinds of matter and realities.

It is necessary to nurture future philosophers, otherwise the modern philosophers are so stuck in the specialty of practice that they forget about the specialty of abstraction.

The next fundamentality is the energy. They don't talk about it, everything is said about it. Therefore, it is not clear at all. Because we see the energy as the electromagnetic radiation and no more. But in fact, neither the electro nor the magnetic "stood sideways." That is, they, as it were, are included in the given, but are not connected with it. As a result, we can recall various physical and even chemical phenomena of energies as such. For example, the mass-velocity phenomena. But I would say, that these are the effects of energy, and we are still moving towards the fundamentality of energy as such. That is, these are variations of fundamentality of energy. From this point of view, the energy has a certain effect of merging of different phenomena with each other. Therefore, when determining the fundamentality of energy, we are accustomed to merging of two or three beginnings with each other. The mass-velocity phenomena. That is, the combination of mass and speed. The electromagnetic phenomena. That is, the characteristics of magnetism and electricity. Flowing from one to the other. And so, we begin to justify for ourselves what the energy is. In fact, we are still moving towards the fundamental categorization of energy.

And here, the only way we can determine the energy, since this fundamentality goes after the subnuclearity, as the interaction of nuclei with each other, causing what we call the energy. In this regard, some electromagnetic subnuclear flows of electricity exist in this context. But we can see easily, that we have 16 hierarchical levels of energy, that the energy arises between two spins, between two particles, between two atoms. And, judging by how a physics uses the energy, most often, it is the energy between two atoms or two particles. That is, the energy is the process of interaction between two or more nuclei or fire-images in the nuclear composition of realization. Where the nuclear energy is in form of energy inside the atom, and the interatomic energy is between two atoms or any two fire-images.

By the way, experts do not want to use categorically the energy between two spins, although these devices periodically appear. These are the devices with the so-called low energy which draw the energy it is not always clear from where, but they operate for a very long time. And our young naturalists are developing such technical devices, but science does not see categorically a specialty in this, because the device works, but it is impossible to understand why it does.

Now let's imagine that we have 16 types of subnuclearities, from the spins to the nuclei, there are 16 hierarchical levels of energy of their fusion with each other, and I will clarify - in each reality. Taking into account the previous fundamental characteristics, including dimension, speed, space, in the synthesis of 13 in one, the energy acquires its 16-fold integral specificity in each reality, with all the characteristics of 13 fundamentalities.

If we see this cluster of interactions, then we will begin to recognize the energy as a kind of specialty of fundamentalities in the matter. The very word "energy" suggests a kind of charged saturation with a certain force that moves various possibilities. And in the fundamentality of energy, there are several categories used in the physics as a basic unambiguity. This is the charge, this is the force, and in a sense, the spectrum. Although, as it is believed, the spectrum, in a sense, is more related to the next fundamentality of light, but the spectrality, as such, is more energy-intensive than light-intensive, according to the perception in which we are now. And already from the energy intensity we go to the light and color relations of spectrum. In the phenomenon of some energy characteristics of one or another angle of interaction, known in physics. At least these are force, charge and field.

The energy causes the reactivity as such. There is a biological example with a frog leg, which, unfortunately, recently lived, but the energy is left, and it twitches. This is a reaction where the energy, being stored, continues to cause a reaction in a separate organism, although the organism can no longer reproduce the energy. Sometimes a rooster runs without a head, it is the same thing. By the way, this is about the stability of energy, as the reactivity associated with force, charge, in the variant of a rooster. Force, charge, reaction. Perhaps this is just the reaction of the cold-blooded to the appropriate type of interaction. Therefore, the lizard even grows a tail. They are also reptiloids.

There is an affect in humans, as a reaction of energy synthesis. If the corresponding content is recorded in energy, then this content is revealed during affect. The same thing is in the canon, as a stable tradition. The stable situation of traditional action is the canon. There is a reaction in this canon to keep this tradition going on all the time. A canon is given for constant action. At the expense of what to act? Due to the reaction to it in the form of energy.

This means that an energy act leads to reaction. The energy is a synthesis of reaction, charge, force and spectrum, as a spectrum of hierarchization of different types of energies, both upwards and horizontally.

And then the passionarity arises, as a synthesis of many energies along the hierarchical vertical with many variations in the spectrum of realization of energy along the horizontal. The phenomenon of force can arise just in all this, where the spectral interactions among themselves can give different types of reactions. The spectral interactions along the horizon will form different reactions with each other, and the vertical of different types of energies will create a charge. This

is an approximate explanation of fundamentality of energy. It is on these four bases that we must begin to comprehend somehow the energy.

For example, if I have more concentrate of the mental matter, I thought faster. And if I have more concentrate of the physical matter, I quickly passed my hand. But since scientists explore this in the physical matter, they think that the hand moves faster. But in fact, if you are trained with both hand and head, you think faster than the hand moves. This is the concentrate of the mental matter in the body. This is from the boundary metrics. The kinds of matter of the existing humanity work in energy manifestation. But at the same time, science still thinks with one kind of matter – the physical. And it limits itself with it. Accordingly, there is the energy of different kinds of matter, with different fundamentalities inside from the speed to the dimensionality, making very interesting conclusions on energy use.

We determined in the Synthesis that the darkness is creation of the Mother. That is, this is the creation, which we cannot see with our border of perception. But there is one problem. There are people who live without the love at all, and not because they are not family people, but because they do not have the love in principle, as such, as records in energy. And then they live by creation. They can live by creation in it, they can live by replication in it. Therefore, when we say that the life is impossible without love, we are building an allusion of previous eras. Therefore, hierarchically the life is the nine and above the life first there is replication, then goes the construction, then the creation, and only then goes the love, as a phenomenon.

And here we begin to hierarchize these phenomena among themselves, recognizing them, fundamentally tracking them. There are hierarchizations of energy. Each level has its own spectrum of energy. And at the same time, there is the hierarchization of energy among themselves. The synthesis of hierarchizations of two energies gives a charge. The reaction is a set of spectrum, charge, hierarchical levels, interconnected in general context of the reactions of this energy. That is, it is somehow self-excited inside, nuclear, by emanations of prasyntesis, called into interaction. And here there is something to explore in synthesis of all fundamentalities.

The energy is a particularity of glance. Here, in general, it is very interesting when the glance flows out with energy and receives energy. And you don't know what to do with it until you answer what the energy is, you don't understand at all what the particularity of glance is.

I would say that the particularity of sight is a capacitance that synthesizes different types of energy among themselves and determines the direction of this energy in the appropriate channel. It doesn't fit really with physics. But in principle, this will give an approach that will determine some physical principles of this categoricity. And then we have nothing to think about. There are no analogues either in philosophy, or in physics, or in everything else. We can only smile. That is, while maintaining the style of paradigm, we have not a rich saturated content to discuss it. Everyone talks about energy, but there is no depth of content. Since this is interaction of internuclear relations. The internuclear subnuclear interactions. Or supranuclear interactions, above the subnuclears, where the energy arises between them during the transition to the next set of subnuclearities.

After all, what is the energy? The energy is the prasyntesis manifested outwardly by the effect of force and charge in its content. That is, the energy reveals prasyntesis recorded in the core, which means that the energy is the prasyntesis that has come out of the core and created with its saturation a certain power charged spectral effect on others. In this context, we can explore the energy as a kind of output of prasyntesis of the corresponding specificity from the nucleus. And a splash of prasyntesis from the nuclei joins the nuclei together. This joining process of prasyntesis of nuclei among themselves is what we call the energy. That is, the fusion of nuclei with each other, with a splash of prasyntesis of nuclei merging with each other, we call the energy.

The question is how we use yet the term “energy”. The force and the energy, as such, arise from two nuclei in the merging of prasyntesis among themselves. And since nuclei are everywhere, then the energy is revealed from everything, and so, the energy is omnipresent, all-encompassing and is realized in flow from one phenomenon to another. The reaction appears by this, as a set of different nuclei with prasyntesis records. These records of prasyntesis begin to

direct this energy somewhere and a reaction is obtained. The energy is developed in a variety of ways - the spectrum is obtained. And the boundaries of energy are determined by the number of nuclei that are used in the reaction.

And here there is another interesting effect of the particularity of glance. We consider a glance outside when we look with vision, but we need an inside look when we look with prasyntesis. And if we look, splashing out prasyntesis between two nuclei, we have a real view of what is happening. We need a look at the splashed out prasyntesis or a look of the splashed out prasyntesis in the internuclear interaction of prasyntesis outburst among themselves, forming energy. And when we catch this prasyntesis and shape it into a glance sight\view, we begin to understand what is happening. The particularity of glance sight\view acts by splashing out prasyntesis from the nuclei.

In principle, this is similar to vision, when the vision, roughly speaking, splashes out a stream of energy or light, and then takes it back. But the vision acts in the external environment, and glance synthesizes the internal environment and only then passes to the external environment, on the basis of the accumulated prasyntesis.

By the way, the glance outside is also a synthesis of fundamentality. But here, it cannot be said that the inside glance is not a synthesis of fundamentality. But then the inside glance can be taken as a synthesis of subfundamentalities among themselves. Then the internal glance is the subfundamentalities based on metricity, and the external glance is an active sight at the fundamentalities as such. Well, then we can decipher this glance by this interacting prasyntesis on the balance of fundamentality outside and subfundamentality inside.

After all, there is a glance at the fundamentalities inside, so there is such a free variation here and it can be so, and the set of fundamentalities can be different, that is, here it should not be unambiguous in hierarchization of this in different contexts. The glance with different prasyntesis context of synthesis outside and inside, causing the corresponding energy intensity of the phenomenon.

The ability to merge this prasyntesis with one's prasyntesis gives rise to causality, and by this acceptance forms possibility of its analysis. But this is already a way out into the light. And if I react immediately to what is written here, and this does not coincide with my prasyntesis or my content, then this reaction does not absorb, but repels it. And it does not allow analysis and synthesis.

The inner glance can be trained, it is no longer a muscle. These are subnuclear relations with outbursts of different prasyntesis. If we take into account that the subnuclearity is the 16-level particularity from the spin to the nucleus, then the glance is trained by prasyntesis splashing out from the spin to the nucleus. And if we are talking about the 13th fundamentality, then the energy must be based on at least the 13th kind of matter.

The next 14th fundamentality is the fundamentality of light, which is difficult to approach even somehow, because everything is determined by the light. Suppose, the speed is measured by light, for some reason, physicists know why, but the very definition of light as such, is missing. Therefore, when they tell me that the light measures the speed, and this is a certain rigid function, but in fact, there is no definition of light, then we do not understand what it is and how to measure with speed of light.

I understand that physicists have developed concepts on this topic, therefore, with all due respect to them, there are modern light sources built on a charge that exists in energy.

And when we talk about charged photons moving at a certain speed, we do not see pure light, but we see a mixture of light and energy. Considering that between the light and the energy there is such a specificity as the sub-lightness or the sub-energy, most likely we see the characteristics of sub-energy, because the characteristics of sub-light will go up, above the light, closer to the spirit. And between the energy and the light there are characteristics of sub-energy, when a charge is no longer the energy, but is not yet the light. At the same time, when we do not see coordination of the corresponding metrics of this substantiality of the energy passing into the light, we begin to call it the light, only because, unfortunately, we have not yet reached the level

of light. Therefore, modern physics defines the light as a stream of charged photons that glow, and for some reason they believe that they glow only because they are charged. In fact, if we say that the charge is the energy, then it is the energy that causes some, roughly speaking, light relations. So, is it the light then? Or let's say, are they the charged particles of the next hierarchical level?

There is such a concept in fundamentality - "everything-in-everything" and the light has the 13th sublevel, which is called the energy.

Why then is it called speed of light?! If these are photons moving at the speed of light in the form of radiation. Where is the light? The light is not specific particles. The light is a state.

There is the subnuclearity in the light, which is included in it hierarchically, as a lower part, where there are particles, and there are atoms, and there are molecules. But this is the subnuclearity, where the light must have a different characteristic that affects this subnuclearity. And this should not be the movement or the energy, like chargedness, as an energy factor in charged photons, because photons, no matter how they are separated from subnuclearity, are just one of the elements of subnuclearity. And when they say: "photons, these are not particles and not atoms", I say that if you look at it in a different reality, then photons are just particles of a different reality than those particles that we perceive in the physical reality.

Where do our emanations belong?! To the second level. That is, these are reactions of the ethereal matter. If these are ultra-small particles that have a certain wave effect. They are just the ether particles. It will not be entirely unambiguous to measure with the ethereal particles of the 2nd level of the matter, the light of the 14th level of the matter, that is, for today, science has signed physically the light under reactions of the ethereal matter.

This is not the light. And from the point of view of subnuclearity, where the subnuclearity expresses the particularity from the 14th level, the general characteristic of the 12th level, the particle, leaving the orbit and causing the quantum, is a normal characteristic of subnuclearity of the 12th level. Here can be a splash of light on the 14th sublevel, that is, 12/14. The 12th fundamentality of subnuclearity on the 14th sublevel, as the particularity of light, knocks the corresponding electron out of its orbit and throws out a quantum of light. And at the level of subnuclear relations, when different types of subnuclearities run among themselves, this is normal, this is the 12th level. I mean, physics does not think much beyond subnuclearity, particles and all other fire-images. And even when it thinks that there is a spread state of electron along the orbit, the so-called ring, many say that this does not exist, because a particle is needed. Or a cloud is needed, but this cloud is closest to energy.

The speed of energy is not the light, it is the energy. The difference in the potentials of different particles among themselves, since we said that the energy is excited by internuclear interactions, is the energy. And when we talk about the difference in the potentials of particles flowing with one or another specific speed, this is the energy. Because the energy is determined by internuclear interactions or intersubnuclear interactions, when there are no particles or nuclei. But it turns out that the characteristics of light are absent in physics and what we understand by light are only primary approaches to what light is.

Then we correlate that we have the 6th fundamentality of speed, 6/14 is the definition of the 14th sublevel of the 6th fundamentality of speed, and when we introduce the category of mass, I go immediately down to the matter and determine immediately that this is a correlation of the 1st type of fundamentality fraction of the 14th version of the consideration of light or fraction of the 6th version.

We are specifically putting this into the Paradigm now so that other scientists and philosophers will not begin to make claims to us, what you wrote here about the energy, the light, but so that they see that now science thinks about it realistically and shows how far we are from the fundamentality of light.

It must be said directly, when various specialists, scientists will read this, they will say: "Yes, there is this Coulomb's law, yes, and this specialist wrote this, and that one wrote that." On the contrary, as scientists say, we are trying to reveal the Truth: "What is the light?!" And we are starting to graduate this with different fundamentalities, that is, we are now laying down a process

so that scientists now begin to rethink, especially physicists, grading of their laws by fundamentalities in Prasyntesis, otherwise Prasyntesis will not work, especially since we have defined the energy as a splash of Prasyntesis. The light is always correlated with radiation in science. What is the radiation? In the English-speaking academic public, this is the emanation. So, it is the 2d fundamentality, the 14th sublevel. We talked about the fact that, in general, the modern humanity rarely thought beyond the 7. Tye Ideology, as a particularity, is the pinnacle. That's it! And we have the light associated with such a particularity as the Imperative. And I can't say that even in the English version they didn't think in terms of imperatives.

Among physicists-philosophers, no one knows what it is. We are moving to a higher category, where we must say also that modern philosophy and physics do not answer this question, they only touch on some particular cases and phenomena.

As a result, the maximum that we can assume is either corpuscular theory from the point of view of light, but this ends up with subnucleus, or wave theory, which in principle is close to the light, because if we do not define the energy as the wave function, then in our thinking only the wave is higher than the corpuscular function. This means that the light can be defined as the wave functional acting in the matter, not corpuscular, not connected with the corpuscle - this is immediately the subnuclearity, but as the wave functional acting in the matter. This is namely the functional, with the word function, that is the wave functional without corpuscular. And here the question arises, what is the wave functional?! What is the very concept of wave? Without the corpuscle.

Here the functional is more interesting, but if we take the vibrations of light clots as such?! Without the corpuscularity, without the particles. Thickening of crossed wave oscillations. Rather, thickening of waves intersecting at one point causes fluctuations in wave functions in the matter, called the light. Intersection of many wave functions in one point fixation causes an oscillatory trembling through the matter called the light.

We saw the energy as a splash of prasyntesis from the nuclei. Then the prasyntesis collapsed, the energy came out, but, in general, the prasyntesis may not stop there and spread in waves prasyntetically without nuclearity and without subnuclearity, without monotony. The light is the wave propagation of prasyntesis interfire-imagicaly. It can be said, in the calibration interaction of waves with each other, because the like attracts the like, causing the function of light. At the same time, first it causes the energy, when two prasynteses collide with each other.

In the beginning, when the prasyntesis collides, the energy appears, and when it flows itself, then that very radiant efficiency of prasyntesis arises here.

And when the radiance is unfolded by the wave function of prasyntesis in the matter, what we call the light is born. It is the calibration of different waves of prasyntesis realizations interacting with each other that cause the specificity that we call the light. The concentration of these wave calibration interactions gives rise to what we call the beam, and at the concentration density of wave phenomena, we see very concentrated beams up to the corresponding laser radiations.

If during a nuclear explosion, a part of beams went into gamma quanta, and a part went into gamma radiation without quantum, then we move to the 14th level in the fundamentality of light. We are laying it down on purpose now so that scientists start thinking about wave functions without quantization, without photonization and without other uses of particles of subnuclear reactions, because scientists are trying to think as much as possible in terms of subnuclear reactions. This is both good and bad - this is the 12th level.

The radiation communicates, enables hierarchy to other fundamentalities, in the energy the charge makes its own, in the quanta or in the subnuclearity the gamma quanta make their charges, gives its charge of influencing on the form on the level of form and all these radiation-actions go on, affecting everything in the lower 12 fundamentality.

If we have the flow of possibilities of expansion, the area of possible expansion, then we keep the fundamentality of the 14th level. The area - flow - beam - wave - calibration characteristics of waves between themselves, the concentration of waves, the bunches of wave

functions determine the charge of light. If there are no objects along the way that affect the wave bunch, it can propagate instantly or quickly.

It is according to the theory of long-range and short-range interactions of radiation, and it has not yet been refuted.

If it is not refuted, then it is. Humanity has approached the extra-corpuscular perception of light, but is afraid to go there, clutching at subnuclearities. In our brains it begins to fit, and we need to learn how to define the matter by this. It is what we call the wave and calibration states of wave between themselves, forming the corresponding clusters of light effects of exposure.

Working in prasyntesis, we draw bunches of wave functions synthesized between each other by the corresponding hierarchical levels of calibration and resulting in any wave depth, wave length, wave width, beyond distances, along the boundaries of sphere shell of the Home.

If we are talking about the hierarchization of energy, we are talking about the outburst of different levels of prasyntesis, roughly speaking, these are different subnuclearities from the nuclei, and when the light has different wavelengths or brevity, we can talk also about the hierarchization of light waves, which determine the possibility of phase transitions of energies. Why? Because when prasyntesis spreads in waves with some records in this wave, then what does it cause? Including calibration reactions not only in the wave itself, but it also affects below the interacting outbursts of prasyntesis from subnuclearity, the corresponding phenomena of subnuclearity according to this hierarchization and goes down through the list to the first fundamentality. And then we register not the pure light of wave functions, but the interactions of these reactions of wave functions with the lower fundamentalities, that is, we register what we can register. And it's not bad that we at least register it, but through this registration we must understand more, obvious instantaneous phenomenon of wave in a certain area of propagation. Here, a certain area of propagation is important, which is laid not by spatial and material characteristics, but by the very prasyntesis recorded in this wave, that is, the area of spread is the prasyntesis inherent in this wave.

It is limited by the volume of concentration and the quality of prasyntesis recorded in this wave. The light can brake through the shell of the Home, transparency, permeability.

And then it is the permeability. If prasyntesis is higher, this is the permeability and we must have the fundamentality that penetrates even the sphere of the Home, otherwise prasyntesis doesn't enter in the Home. This permeability of the sphere of the Home, including by prasyntesis, is due to the waves of light, and then we have a class of new relations in physics, which was previously noticed in part, but was not comprehended and defined in this way. The permeability is stored as a characteristic. It is important here that it both enters and all-penetrates, and acts instantly with this wavelength, and in this version this wave propagates instantaneously in the area, because of the internal records of this prasyntesis, and not on the basis of external pushes of calibration photons and everything else, the wavelength is built from the internal records of prasyntesis. There is another option: what we see as instantaneous propagation in our dimension, from the point of view of the same wave functions of higher dimensions realities, has a completely different time period, and even completely different spatial characteristics. And the light brings us simultaneously to the rigid characteristics of dimensional interactions. And up to the octal ring: the 14, like the 8, controls the five, like the unit, $14 - 1$. This is the octal ring of interaction of light and dimension, respectively, the physics of light is dimensional organizations. And we can define the wave as interfieri wave interactions between two fires of different dimensional characteristics. And in this case the effect of interaction of two lights, two different qualities of dimension, arises, let's say the length and the width, so we say - the wavelength. And if I say – What is the height of wave? That is the amplitude, and not only the amplitude, but also the wave that carries its amplitude with its height. If this is only amplitude, then we will return to particles, which, excuse me, somehow act in frequency. And if we are talking about the function of height, which determines the amplitude, it is the light, because prasyntesis from inside determines what IS.

And here we are talking about the characteristics of dimensionality, when prasyntesis itself in this wave determines the recording of the characteristic of the corresponding dimensional quality or height, or length, or width, in this volume of dimensional fire, up to the point that the wave of light penetrates through this fire of interaction with prasyntesis, recorded in a single fire of the corresponding single dimension.

Without the philosophy of hierarchization, it will be difficult for us to understand the fundamentality. And this can be seen from the wave function. Waves are different. Wave to wave discord. We hierarchize. We are talking about a light wave. There is a light wave, there is an instantaneous propagation. It's even hard for me to say what it looks like externally, because all of our light views are of the 13th level, which is below the wave functions of light. Accordingly, in order to see the light wave function, we need to stand higher. Even to define the light physically, how have we to look at it? Not ethereal, then at least four - one. Where the four controls the unit, allowing you to see some light waves of the physicality.

Then there is the key 8 - 1. And only at the third step 16 - 1, where the light is the 14, we will begin to perceive the correct characteristic of wave. And now I can't say 16 - 1, because we are on the 14th fundamentality. It is rigid hierarchization.

And if we now reach 32 fundamentalities, then 16 - 1 works, and we can see the 14th wave. All parameters are embedded in prasyntesis and these parameters are embedded in prasyntesis within the wave. And now we are struggling with the fact that physicists are accustomed to seeing only the external influence on wave. These are particles, photons acting, photons emitting, that is, physicists accept a priori, that there is a quantum, quantization, or excuse me, even a photon, that is, there is always a corpuscle that emanates something by itself, determines characteristics of light or energy, or something else.

And now we are trying to enter not from the corpuscular view – which is external in relation to this, but from the internal wave view. A mass of waves with internal characteristics of prasyntesis, merging with each other, forms a bunch, during the materialization of which the particles are formed.

During the materialization of a bunch the particles are formed in stable wave functions. It is not the wave that carries it, but the waves can form particles from above downwards, because they are the higher beginning. Why do waves form? Because the 14 governs the 11 in the quaternary ring, the 14 is the light and the 11 is the form. This means that the concentration of light can cause a state of form with a constant, stable concentration of waves in this area of the phenomenon. If you look at the smallness of particle not downwards, as we go, that the smaller it is, the lower it is. In general, on the contrary, the higher the particle is, the smaller, the thinner it is and ultimately it reaches the 12th, where the particle disappears, and remains on the 13th, 14th, and there it is just a wave there. And back the same. The substance is the heaviest particles.

Then the densest of them, concentration of waves create the densest particle formations. And if we hierarchize the particles upwards, and not into the depth, as they do now, we hierarchize them upwards, in principle, we will begin to coincide with physics. It hierarchized incorrectly at one time, or there was no principle of hierarchization, so it tried to look deep, down, that is, along the horizon, supposedly digging inside. In fact, it was necessary to hierarchize upwards, and then everything would work out. The electromagnetic radiation is not the light itself, but a consequence of light.

If we move to another higher dimensional reality, we will see this wave as the lower state, we will be able to shape it, but only in the form of the higher realization.

That is, with the 11th form expression of the following realities, and preferably the mental reality where, the four governs the one. The lower is included in the higher as a part, and shaping is still here. But in principle, it is different.

The Eyness is characteristics of glance. This means that the light can be seen really with the eyness, as the 29th fundamentality, where all the references are written in the eyness. The light is the carrier of prasyntesis references. And when prasyntesis propagates in this wave

function, what does it propagate? The referenceness! And the fact that we see the luminosity is in fact the reaction of the matter to the reference distribution of prasyntesis. Look, we have gone into the 29th fundamentality, and we have begun to understand this. It unpacks by this when we see the luminosity.

When we talk about a wave bunch, we actually see a bunch of references of different prasyntesis waves, and when the references from the eyeness are concentrated by prasyntesis waves, a bunch appears where, excuse me, we see the luminosity, that is, the light of this bunch. And with the materialization of these references down, there is a hierarchization by particles. And, excuse me, the particle function works. The materialization goes down to the substance. And so, we begin to define the light in a different way.

We perceive the light by a set of references in the iris of eye. The higher references in the eye are, the thinner and higher the light we perceive. The fewer references in the iris are, the less light we will see. The cones of the eye are simply the separation of one reference from another, where this referenceness is recorded in this substance. Or a set of references for one characteristic, written in a separate cone, so that this length of prasyntesis wave can be perceived by a cone with a set of these references. And so, the eye sees because of it. At the same time, the cones are just a substance that catches a wavelength with this, and it has been cultivated for centuries to catch this wavelength. But the references are written in the substance.

Where the light is the 14 and the eyeness is the 29. At the same time, it is clear that we need to make different equipment now in order to register all this, but this will give at least a fundamental basis for other understandings. And the cones just help, only in the substance.

If we take into account that we have 64 fundamentalities, then the first 16 are responsible for the matter, this is before the fire, and they become visible. But this is if we reach the 64. If we stay at the 16, then the first four fundamentalities will be responsible for the matter. If we reach the 32, the first 8 fundamentalities will be responsible for the matter, we will reach the time and that's it. Therefore, we must now reach out to the 64 fundamentalities - these are the standard laws of prasyntesis.

These are the multilayer options and then the physics of hierarchy will see simply everything differently.

And by the way, the layering will be even higher than even the eyeness. The layering is expected as the 34th fundamentality.

And this fundamentality of light determines the spread of prasyntesis, with the corresponding characteristics of wave emanating from prasyntesis, regardless of those states of material organization that we have perceived so far. The fundamentality by light: the unknown spectrality of definition: there is the light, because if it is visible spectrality, when we talk about the light – the visible, then, from the point of view of the even logic, we admit already the alogism of perception, and as a result, we speak already incorrectly, because we say visible about the light. And the invisibility is just other dimensional characteristics of light wave, which are not perceived by us in our preparation.

And what does prasyntesis propagate with a wavelength? The Wisdom! And those who catch this wave at the level of light, without a corpuscle, they instantly create the correct answer. Such people are called sages, because they are able to see prasyntesis instantaneously with wavelength and decipher it with the appropriate angle of the answer. For example, in a fairy tale, a pure prasyntesis wise girl was asked: “what is the fastest thing in the world?” She answered: [думка!] (*in Russian, some kind of deep thinking*) That is why we say that the mentality controls the first physical reality, and the thought, as the mentality, actually determines for us the first types of light interactions.

The fundamentality of Spirit is the next.

The spirit is an even more interesting phenomenon. It is clear that in the primary version of perception of the previous era, the spirit was the emanations of flame, moreover, realized by the monad into the surrounding phenomenon of mankind. And to some extent, according to the level of preparation of mankind of the past, the spirit was indeed an emanating flame, where, emanating

is exactly the same ether. We saw only the ether as a solar spirit, where the fiery world of humanity of the previous epoch was in fact realization of the ether, or the ethereal relations of the solar matter. Therefore, the spirit, which we know from the previous era, is actually the solar ether, unfortunately, that is why our fairy tales are so saturated with fairies, and all sorts of ethereal natural creatures that carry the solar ether in their spirit. But for us, the planetary thinking by the matter, it was the spirit.

But, of course, the spirit itself is deeper. If we continue prasinthesis, which becomes stable in a bunch of appropriate connections, carrying wisdom, then the spirit carries the will. And when prasinthesis becomes stable within the bunch, what does in the stable prasinthesis within the clot appear? The structure of prasinthesis interaction among themselves appears, that is, there is a structuring of prasinthesis of different waves in a bunch with each other. Is the wave disappearing? What do we have above the wave?

When we talk about densification of Prasinthesis without a wave, we have Prasinthesis density. If we remember the action of the Lotus of the Spirit petals, then there was a set of different situations in one petal, the density of situations increased so that the corresponding spirit was revealed. Here we can talk about the density of Prasinthesis, recording and reproducing these situations, and this densification of the Prasinthesis caused the tension of Prasinthesis density, and all this was still connected magnetically by the prasinthesis saturation. And the compactification arises. Everything is compactified by this density, tension and magnetism, and goes to the next level of phenomena. The task of spirit is to translate the intensity of the zero-transition into the compactification.

In physics, this is called the zero-transition, but in spirit, this is called the compactification with a transition to the next level of phenomenon. With this transition of compactification what we call the spirit is emanated, or an all-encompassing spirit is manifested in the boundary of propagation of prasinthesis waves of light as the boundary of propagation area.

The zero-transition is the compactification itself, and the spirit that is unfolded by this compactification is the boundary of propagation area, which IS zero. And within this border of spirit propagation area, everything is saturated with the same structured density, saturation, magnetism, prasinthesis. This general prasinthesis of propagation area, as zero, is the spirit for us.

We have determined already that the 14 governs the 11, and the 11 is included in the 15 as a part, but there were processes just of compactification inward and formation of what? Of units of this form. And here the compactification comes, and after it the transition to zero of propagation area goes, where the compactification does not remain. It remains in the form, but here, we are compactifying and go to zero, as a propagation area. This propagation area of the same location of prasinthesis of the corresponding density, tension, magnetism, we call the spirit. We have always said that the spirit determines the space, if we take the horizon 15-7. It is necessary to move from the zero-transition to many zero-propagations of spirit areas, giving rise to the spatiality effect below, where the 15, according to the 8-fold integral key, controls the time. And the new spreadness of spirit areas is actually the basis of time perception, if you look at the probability of null-propagation by the boundaries of zero, which is propagation area of spirit. The tension will be such that it will cause prasinthesis with the magnetization, which without the magnetization is the wisdom, a bunch of wave realizations, and after zero transition and compactification, it is the will of an unambiguous action that determines the realization of wisdom of directed wave effects. It will be difficult for us to accept the spirit just because we try to see the wisdom in it. And if we see that in this propagation area there is the will of an active action of themes of prasinthesis materials, this will be the will of an unambiguous action of prasinthesis in the synthesis of all their characteristics. Let us recall that the hierarchization includes the ivdivo synthesis, where the hierarchization is a characteristic of spirit. Here one of the first peaks of hierarchy arises in the form of will of unambiguous hierarchizability of all principles and characteristics of prasinthesis, in the effect of which the IS arises. That is, when this propagation area becomes stable and constantly repeatable, it is called by us IS in the phenomenon of the corresponding variant of

human Particularity in the future. For a person who has this realm of realization, it becomes the particularity – the I-Am. At the same time, the I-Am exists as a certain characteristic of humanity, in the form of a point of mind of Spirit. But the Mind is the Part that synthesizes the propagation areas of the IS, among themselves into one's own I-AM of everyone. The Mind, as a unit of universal matter, where the universal matter consists of propagation areas of the IS, is saturated with prasyntesis of these zero-propagations. In fact, deciphering which, it acts. And then the Mind correlates with the spirit areas, as the IS, that exist in this embodiment.

Zero is a transition, this is actually the border of zero. The propagation area itself is the boundary of zero. We see zero as a small symbol, and now imagine that this is the border of zero, where the borders can be any by internal compactification, and these are limits of zero propagation area.

If I constantly apply this set of prasyntesis in this permeability of propagation area, as the particular I-am, it becomes the stable IS. The spirit does not become the IS, simply expressing and carrying the will. The stability in the matter is carried by this area of zero-propagation by spirit, becoming the will for the matter. Where prasyntesis, acting in the field of expansion, is the will of application.

The particularity I-am uses zero-propagation areas of spirit, but it is not the IS, which is a fire-image that carries zero-propagation concentration of spirit, and under certain conditions unfolds zero-transition of spirit from the compactification of zero-propagation into the surrounding life with the corresponding applications of prasyntesis by this. The IS uses and operates with zero-propagation areas of spirit and zero-areas of spirit. The set of these the IS-phenomena in each area of spirit can contain many of them, since in different zero-propagation there is a different compactification of prasyntesis of spirit possibilities and the will written down by this. This is the realization of different interactions of will types in the areas of zero-propagation of spirit, and then the IS receives particular characteristics of movement. For physics, it is determined that the IS is a body, from the point of view of science.

The IS is shunyata for metagalactic realizations, as a saturated core in the center of the Metagalaxy, carrying all its characteristics in synthesis, showing a set of insightful functions and properties based on beauty. You can walk through shunyata, see through, studying the lower, which is included in the higher as a part, which is the synthesis of shunyata realizations in the variety of the existing IS and their shunyata unity among themselves. The only question is how we are prepared to make use of the diversity of the IS and their variants of the synthesis of prasyntesis in the metagalactic decoding of the existence. In fact, shunyata carries a material functional, or synthesis of all matter functions. Synthesis of kinds of matter, synthesis of types of reality interactions, synthesis of matter as such. We can form teaching of any material organizations, specifics, types of interactions and expressions in unity of the IS.

When we synthesize the types of matter organization among themselves, in the synthesis of organizations Shunyata arises as the higher principle of matter organizations. The organizations of matter end with the 22, and then there is the Metagalactic synthesis of everyone (Human Subject, object, phenomenon). This is the shunyata level. There is the Metagalactic synthesis of all fundamentalities, interconnected in the depths of organized materiality by synthesis of the Octave of being of the phenomenon of eight archetypes of the matter of initially higher integrity, realizing the IVDIVO as a whole, where as a result of this organization in the phenomenon of metagalactic synthesis of everything-in-everything in the center of shunyatness, the core of synthesis of IVDIVO and each Human Subject, carrying his I-Am of the existence of life, is formed by this. All other definitions are complementary to this one. The result is the Metagalaxy of Human with the physicality of human as such, where a human is born shunyatically in himself, forming the cores of synthesis of transition from the shunyatness to the surrounding life. The symbol of which is certain types of material organizations that carry their own shunyatness of execution and mutual organization, where, as a result, the shunyatness will be informal, non-linear and synthesized by the corresponding aspect of the phenomenon in this expression. All these processes are determined by the fundamentality of spirit.

As a result, shunyata is a synthesis of emerging references, revealed from everything-in-everything areas of zero-propagation of spirit by synthesis of prasyntesis, supporting in the internal equivalent the activity of any references by itself. Shunyata is an area inside the reference, compactified by the area of zero-propagation with the prasyntesis synthesis of spirit of everything-in-everything. The reference of the Metagalaxy, connecting in the center with the Metagalactic synthesis everything-in-everything, gives Shunyata in the approximation in which we can think on this topic with the fundamentality of spirit the IS.

The fundamentality of Fire. If we take into account that prasyntesis unfolded steadily in the propagation area and settled in this area as a volitional action, then, within the prasyntesis itself, the interconnection of defined elements of prasyntesis among themselves is formed, showing their synthesis in a volitional action of activity in the matter. A single text of prasyntesis is forming between prasynteses, which, being organized as a whole, while there are no other words, flares up like fire and gives rise with fragments of this whole text the corresponding conditions that operate in the matter, like fiery flashes of action and applicability of this text in the matter. And the text is not the content, and not necessarily the record in letters. This is a kind of prasyntesis context, where there can be any variations and possibilities for the emergence of the necessary conditions. The given burns with the corresponding fire realized in the matter. When we talk about reading of the possibilities of certain material components, we read the organization of the matter from this text. In fact, the beginning of the organization of the matter is in the text of prasyntesis, which we call the fire. And since it is prasyntesis, and it has become stable, and prasyntesis in relation to our matter is a transcendent phenomenon that goes through the sphere of the Home shells, we perceive its realization as the fire. That is, for this state of the matter, the prasyntesis, as a characteristic of another kind of matter, is the higher in relation to the Home, the IVDIVO, and is the pure fire. And the burning context of stable prasyntesis becomes the fire. The fire, being compactified, forms a core, in the phenomenon of 16 subnuclearities. And it forms the 16th particularity as a set of conditions arising from this text with fragments of a formed wholeness in the context of the Existence. After all, “in the beginning was the word”, which carries the context of prasyntesis and is expressed by the fire of the Existence.

At the modern level of language and our understanding we have nothing above the text of language at the 13th level, the numbers of mathematics at the 12th level, we are used to thinking like that. The language of the 13th level is only the energy. We must have one more variant with the light, one more variant with the spirit, and then there will be one more variant with the fire, this is the trinity.

Spinning and deciphering light, spirit and fire linguistics or metrics, which determine the measure of things by this, we will understand what from this text is written and what context of prasyntesis this or that fire carries. Our language ends at the 13th level of fundamentalities and needs to develop 16 new features. Proceeding from the 16th science of the Scientific Synthesis, a certain language of Synthesis, which is not characteristic for us, unfolds in the Home, in the IVDIVO, and proceeding from the science of the Home, the spirit, by the area of spirit propagation, forms the shells of the Home, as stable limiting shells of spirit.

There will be a language of new action by a multitude of Paradigms. Where each fundamentality will be revealed by all variants of Paradigms. And when we begin to speak in the plurality of Paradigm phenomena, it will be the fire. The paradigm of education, the paradigm of language, the paradigm of mathematics, the paradigm of physics, and when we develop many Paradigms in Humanity, even of different scientific fields, for example, the Paradigm of the holomics, we will create the general paradigm phenomenon in operating with these Paradigms, and it will be the pure fire. Where the Synthesis is written into the Fire, consisting of the unity of different fragments of prasyntesis, creating this or that theme of the phenomenon, forming the Human Subject or object by synthesis of its possibilities. The Synthesis is a new emerging theme of the development of human and humanity, standing hierarchically above the will, written into the spirit, above the wisdom, written into the light, above the love, written into the energy, and is

written into the fire, which determines the movement and phenomena of fire with themes of realized prasyntesis.

Further description of the fundamentalities will be quite difficult, because first we must master new areas of spirit, master new contexts of fire by synthesis, that is, the first 16 fundamentalities, in order to go correctly with the rest. Therefore, we can determine them, we can rebuild some analogues, and, to be honest, we won't be able to deal with them fully, deeply.

If we proceed from the principle of quaternary, which is in prasyntesis, then, studying 64 types of fundamentalities, we divide them into four areas by 16. Similarly to the fact, that 64 kinds of matter have four worlds. Accordingly, the first 16 fundamentalities correlate with the energy. The energy is references, and we begin to study fundamentalities from the point of view of energy, and we understand it at least somehow by this. The second 16 fundamentalities, that is, from the 17th to the 32nd, are necessarily correlated with the light, and we have reached only now the definition of light effects by wave, bunches, and corresponding phenomena. And in order to discuss the fundamentalities from the 17th to the 32nd, it is necessary to operate easily with wave functions and bunches of the phenomenon of fundamental phenomena of light, where the following 16 fundamentalities will show characteristics of light elements in revealing of the perfections of their action in the phenomenon of the matter with wave functions and light bunches of prasyntesis effects.

Accordingly, the third 16-fold integrity of fundamentalities will be connected with the foundations of spirit propagation areas - from the power to the synthesis. Accordingly, the third version of fundamentalities will be with zero-transitions and by perspective of spirit state.

The fourth 16-fold integrity of fundamentalities will be built completely on fire manifestation by the corresponding realizations of prasyntesis context conditions.

Hence, when we talk about fundamentalities, you must keep in mind that the fundamentalities of the matter themselves, they do not act a priori as they do, but correlate necessarily with the basic properties of the matter.

And with this in mind, we will not delve into fundamentalities in detail, because, no matter how deep we go now, we have the language of previous state of science, philosophy and paradigmality. And even if we break away from this language, our task now is to determine these fundamentalities more paradigmally, so that later, in the future, to expand scientific and philosophical research on this topic in the phenomenon of the corresponding areas of paradigmatic knowledge. Moreover, the texts of fire are the paradigmality, and in fact each subsequent fundamentality, roughly speaking, is a text of paradigm on the corresponding topic. If we have finished that the 16th fundamentality is the fiery text, which, in fact, is already a paradigm of conditions, conditions as a particularity, which is in it, then each subsequent text of fundamentalities is already a paradigm that reveals the corresponding specificity of the phenomenon. That is, roughly speaking, each subsequent fundamentality has a certain text of paradigm with interconnected conditions of action and influence in the matter. In other words, we will go now into the deepening of the paradigm and paradigmality with each subsequent fundamentality.

If we keep this context in mind, then we determined with this that we need a philosophy of fundamentality, which will gradually develop this area of paradigmality and philosophicalness in order to expand and identify all the necessary competencies on this topic. And here we enter the area of perspective development of paradigm - not substantiating, but determining, in order to unfold subsequently more widely, deeply and found new areas of the phenomenon. And this must be kept in mind, with further comprehension and imperating by paradigm fundamentalities.

So, the following 16 kinds of fundamentalities go from the rules to the individity.

The 17th paradigmality is the rules. First of all, it correlates with another kind of particularity – the movement, but this movement is not of energetic and physical properties, but this is the movement of subtle and light properties of action. This is wave movement in a stable subtle manifestation of physicality, or the subtle physicality. The rule corresponds to such a phenomenon as the plan of creation. Hence, the rule is translated into other languages as a canon.

And a set of canons in interconnection gives rise to what people used to call the plan of creation. At the same time, the plan of creation for people of maximum paradigm state of accumulation of previous centuries is exactly what stood above the fire. If we defined the fire paradigmality as the 16, then the plan of creation is the 17, that is, beyond in relation to the fire and above the fire. Which just coincides with the cultural norms of mankind.

Therefore, the rules are a set of canons acting fundamentally on the 17th layer of prasyntesis of each core and associated with the canonical definition of correct actions rigidity. The fundamentality of rules determines the correctness of action, and it is clear that, first of all, we look at ourselves with the correctness of actions, the correctness of human actions. In fact, this is the correctness of matter actions, for example, the correctness of elements actions, the correctness of one or another kingdom action: human, animal, vegetable, or the correctness of actions in the organization of various interactions of types of sciences, types of substances, types of speeds, types of previous fundamentalities among themselves, and etc.

When we talk about the rules fundamentality, these are, in fact, stable canons of correctness that support the state of materiality as a whole as such. Where we see the plan of creation not as a plan that is somewhere above, but as a kind of planning of unambiguous stable realizations of the matter acting in it. That is, when the matter itself has a plan of activity within itself. And when we reach the 17th level of prasyntesis, then this is a stable plan of the matter activity itself as such. And this stable plan of the matter activity as such acts with the 17th layer of prasyntesis in all phenomena, in all records where this 17th layer exists.

Here there is another interesting characteristic: if we move to the second cluster of 16 fundamentalities, we must understand clearly that not all nuclei have this 17th layer. Why? Because the ultimate perception, even of humanity, was the light, maximum the spirit, and even the fire as perception – it is the last two or three decades. Accordingly, 16 layers could saturate still somehow humanity in nuclearity. In the perception of the trinity, it was only three layers. We can say that mankind did not use this, but at least we had this effect. If we analyze the texts of the paradigm, we will come to the effects of planning. But the ultimate effects of planning were before the galaxy. The galacticity of maximum perception is the 19. The 19 governs the 16. So, we could still have something up to 16 maximum paradigm layers. But already from the 19th and above we couldn't have anything. A priori. Even the solar system had planning in 13 nuclear records. Therefore, up to the 13, we reached up to energy types, and today we were only trying to figure it out in the light, because the 14 is the transcendent cosmos state and the planning of creation according to the prasyntesis plan of creation, which is carried out in the matter in relation to the solar system. And the 14 is no longer the solar system, but an indicator of subtle-galactic materiality, if we consider the scheme that we published in the first and second paradigms.

And this bundle is now beginning to act on these rules. The rules themselves are rigid definitions of the plan of creation: where, what and how to be. And they are based on the interconnection of certain beginnings of creation, steadily acting by the phenomenon of the corresponding correctness of action organization. The synthesis of beginnings of creation in the stable correctness of action organization determines the fundamentality of rules as such. Hence, when we say that humanity governs, or someone governs, that is, manages - he relies on the rules as a stable synthesis of beginnings of creation in the right action. The beginnings of creation belong somewhere to the 12th or 28th level of interactions, but in fact, they act precisely in the matter on the 17th level, 17-fold integrally in action. Here the 12-fold integral ring of interaction is formed, with areas of 12-fold integral material organization in the rules. But we are not involved in this particularly. We are more typical for the 8-1, 16-1, 32-1. But in parallel, the so-called half or double rings of mutual organization control operate for the material organization. That is, $8 + 4 = 12$. Interaction of two control rings 8-1, 4-1, give a certain correctness of phenomena through the beginnings of creation in the corresponding activity.

Therefore, the 17th fundamentality of rules is the organization of synthesis of the beginnings of creation in activity, determined by the corresponding phenomena of this or that

activity, prasynthetically stable in humanity as such. The fundamentality of rules in this correlation must be considered further.

The 18th fundamentality – the method, determines that all methodology, all methods developed by mankind, have a source in this fundamentality of the 18th level. But if the rules are built on the beginnings of creation in the synthesis of what is being created, then the methods are built on the functional of synthesis. It is about the synthesisness, as a kind of essence of the methodical phenomenon of reproduction, when a set of many types of action in the rules compose stable methods of correct implementation. The synthesisness, which has the characteristic of reference expressibility, arises in these stable methods of correct implementation. And when we collect several or many references in the synthesis applicability of an action, that is, when several references act in unity in the synthesis applicability of an action, we have either a method or a methodology for necessary implementations of action in the corresponding phenomenon. The 18th fundamentality applies the references of activity, achieving their correlation with each other by one synthesis expressibility in the effect that we call the methodology. And in this regard, the entire methodology and the entire methodological base of any phenomena follows from the 18th fundamentality of the phenomenon. If we take into account that references are also determined by the passionarity, not the overpassionarity, but precisely by the passionarity, that is, by a certain charge of active force or concentration of force, then the synthesisness with the right methodical or methodological approach causes the passionary activation of activity in a human. The correct method of correctly constructed methodological synthesis of references, as the synthesisness of activity phenomenon, causes the passionarity of activity. By this we can determine the correctness of the phenomenon of the fundamentality of method. When for this or that methodical action we have a flash of passionarity as an excess of energy, then this excess of energy prolongs our methodical action in this or that phenomenon, forms the methodological approach. And then, it is at the 18th level of the prasyntesis recording of nuclei that the energy begins to be applied in the matter, that is, in the nature of things through the methodism of the phenomenon. And it saturates the appropriate level of implementation.

If we take into account that the 18th Human Part is the Feeling-awareness, then, in fact, the methodical passionarity gives rise in us a feeling of different phenomena interaction with each other. And the 18th particularity is the Emanation, that is, the radiation of excessive passionarity of applied methodical action references. It causes a certain organization and structure of the phenomenon, which they like to obey in the form of a certain system of collective action, for example, the corporatism, which corresponds to the methodological nature of interaction. This is how the 18th fundamentality operates.

The nineteenth fundamentality is the principle. Our famous “and on that I stand” is just the principle. But the principles are correlated by the powers of perfections effect, which act decisively within any principles. Here, the references of synthesis in the method are followed by the perfections. The principles are a set of perfections, mutually correlated with each other in revealing a certain synthesizability of activity at a given moment. When several perfections are synthesized by a thread of connection with each other, then with this interconnection of several perfections in one perspective, one variant, in general, a certain unity acting between them, the principle arises. That is, the principle is a set of perfections synthesis of one aspect of correlation of a phenomenon. When this one perspective in the synthesis of several perfections flashes with synthesizability of action into one, we have the principle. The fundamentality of principle achieves the manifestation of different perfections, the essence of which is based on wisdom, and therefore, on different volumes of wisdom of these perfections among themselves. When the correlation of wisdom with perfection reaches a certain degree of synthesis of the compactification of these perfections and the phenomenon of the perspective of single perception of wisdom on this topic and this perspective of the topic, the fundamentality of principle arises, and the principle as such, the 19th fundamentality, works.

Paradoxically, in this version the specificity of principle also refers to the phenomenon of such a concept as information. Because when we talk about the 19th phenomenon - the

principality of perfections, then when the perfections are synthesized among themselves into a principle, that the wisdom, which is recorded in perfection, which saturates this perfection, is immediately brought out, which determines the action of principle. And any principle pulls behind it a certain cluster, certain layers, certain volumes of wisdom, which is defined by humanity as the being kept informed. It is clear that the information itself goes lower, and it is revealed much easier in humanity, but in fact, these are the principles in their height that carry around the correlation of informativity as such. Through the position based on principle in information, as we say, we are trying to learn the corresponding perfections, declaring the corresponding principles. And since perfections carry a certain fullness and richness of wisdom, in a certain point moment, which is a principle, this becomes satiety for one who manifests the principle, with the assimilation of which, in fact, the adherence to principles is overcome.

The Human Part that correlates the fundamentality of principle is the feeling-creation. The wisdom comes from perfection in it as a certain area of saturation, or the wisdom of principle cloud in the feeling-creation of wisdom cloud in principle on this option and perspective of effective implementation, forming the saturation of feelings energy not just with information, but with wisdom in feelings creation, and the effect of principle or feeling-creation in wisdom cloud in principle of this aspect of the phenomenon arises. The fundamentality of principle operates in this specificity of the phenomenon.

Further, the 20th fundamentality is the beginning. We have already spoken about the beginnings of creation, as corresponding correctness, but there is no word "creation" here. The hierarchization occurs in the 20th version of the recording of nuclei with prasyntesis by the 20th layer of beginnings. That is, here the beginnings themselves carry the hierarchization of action specifics in a one-time hierarchization at any beginning of any specifics of the action. And any action is instantly hierarchized by the corresponding manifestation with the beginnings of the 20th phenomenon. If the perfections carry the wisdom in the fundamentality of principle, then the beginnings within themselves carry the sophistication, saturated with the will. The sophistication arises hierarchically higher behind perfection in the concentration of art of this or that active phenomenon in the elegance of its organization and expression. The stability of this action organization saturates the sophistication with the will, as an expression of natural perfections synthesis in support of their constancy and repeatability of the phenomenon. And there is an effect of the volitional influence of principles on the surrounding matter by the sophistication of their phenomenon, where prasyntesis, of course, is already recorded in these principles.

If we take the correlation of hierarchization, for the spirit this is the zero-area.

The sophistication is a multitude of the beginnings of the hierarchical will areas in the zero-area of spirit propagation. The multiple phenomena of hierarchical areas are formed here, in the beginnings, compactly carrying the will with them. And these beginnings influence the matter in the volitional effect of sophisticated application of implementation of beginnings of the corresponding specifics. At the same time, we do not notice always the sophistication in the implementation of beginnings. We rarely operate in the essence with the beginnings in general! And any phenomenon must be described as the corresponding beginning with the hierarchization of the phenomenon area of specificity application, carrying the corresponding sophisticated volitional organization by itself. For us this is a new hierarchical area of volitional organizations. There are hierarchical areas of volitional organizations, realizing the fundamentality of beginnings, and bearing the beginnings by themselves. Which sounds right from the point of view of prasyntesis for the realization of fundamentality of beginnings by themselves.

The twentieth Human Part is the Thought-creation, which, on the one hand, emphasizes the formation of any thought by many beginnings, and on the other hand, at the same time, the excess of the volitional activity of thought and its expression. At the same time, the 20th particularity is the reunification of beginning multitude in the creation of thought. And the growth of many beginnings reunited by one thought leads to its quality and depth of organization. And the sophistication, as a phenomenon of thought beauty, generally can be considered a scientific fact, so often it is used to confirm the correctness of a particular thought.

Further, the 21st fundamentality is the Axiom. The term axiom is used already in science and this oxymoron is axiomatic. The axiom is axiomatic by the axiomatics of axiological application. The fundamentality of axiom presupposes synthesis of stable conditions for an unambiguous unidirectional action, constantly realizing the corresponding specificity of the matter. This is a synthesis of stable conditions that determine unambiguously the action or realization of the corresponding specificity of the matter in a particular case. Proceeding from this, the fundamentality of axiom is formed. And the axiom is, precisely, a set of conditions interconnected by the effect of stable individity as a transcendent creation. Where the IVDIVO as a Home holds prasyntesis with shells, concentrating its records in cores in determining the conditions for the organization of certain phenomena. The synthesis of stable conditions and domains of conditions for this, forms the individity, the compactification of which leads to the phenomenon of axiom. Proceeding from some stable intercorrelations of the prasyntesis text of conditions that act so unambiguously for these conditions, and already steadily unambiguously, if we recall the fire, that axiom composes sets of different prasyntesis texts of conditions by fire, compactifying them together into one whole and thus becoming axiomatic. We recall the 16th fundamentality, which ended with a text that forms paradigmality by itself. When a set of such stable texts from different areas of the phenomenon, both spirit and fire, is synthesized into one whole, following the results of the integrity of the phenomenon of synthesis of these different texts, then the axiom is formed, as a rigidly defining beginning of all conditions of formation perspective, or the realization of the matter by this stable phenomenon. This is actually correct, because in fact ...

The axiom is always a text. The axiomatic text! Here there is the axiom of not one text, but a set of paradigmatic texts that are definitely stable in the formation of matter realization, matter application, matter organization in a stable phenomenon. This is the fundamentality of axiomatics. This is a synthesis of paradigmatic texts that steadily organize the matter by the appropriate perspective of action. And taking into account the fact that we associate sciences with kinds of matter, then, accordingly, the axiomatics of each type of science will give emphasis to the corresponding kind of matter.

The 21st Human Part is the Meaning-creation. Here the areas of fire, saturated with the recording of prasyntesis texts of certain conditions, form the individity of sustainable application, are compactified into axioms, the synthesis of which forms the meaning for us. As a result, each meaning is a synthesis of axioms, saturated paradigmatic texts of one or another definition of the matter as such, where its development gives the Meaning as such, and its creation in this process. If we take into account that synthesis of meanings gives rise to a cause that forms certain consequences on the action of paradigmatic prasyntesis texts of the matter of concentrations of individities areas, then axiomatic definitions are of great importance for the organization of this or that human phenomenon. If we take into account that the 21st Human Part is the dimensionality, then the organization of dimensional properties lies precisely in the previously expanded text of meaning-creation, where each fire of a single dimensional organization carries a prasyntesis text of axiomatics of individity areas of synthesis application of meanings by the causes recorded in fire by quality and features of its aspect of the phenomenon (the dimensional- ed.). The synthesis of several fires of single dimensional phenomena among themselves, in the depth of interpenetration by a compactified core of one or another dimension, creates the fire-images (atoms, molecules, nuclei) of the corresponding dimensional spatial organizations of types of matter organization - the realities of its hierarchical structure. The axiom of the dimensional perspective of matter organization of a particular reality is unshakable in its defining phenomenon and realization, which leads to value axiological organizations of its definition living in a given reality with the dimensional environment of the phenomenon.

The 22nd fundamentality is the Imperative. The imperative is built by a diverse synthesis of compactifications of a set of conditions stably acting in the matter among themselves. In fact, this is the compactification of multiple syntheses in a set of prasyntesis sustainable actions, connections, texts or interconnected prasynteses among themselves. Therefore, the

compactification of syntheses with multiple stable prasyntesis phenomena among themselves, forming one or another area of application, compose an imperative, where these prasynteses, forming multiple syntheses among themselves, are compactified into one whole, forming the imperative of the phenomenon.

Therefore, this is a set of prasyntesis phenomena synthesizing among themselves into a certain compactified synthesis, and the multiple syntheses compactified among themselves form the imperative of an unambiguous material, or non-material, simply unambiguous imperative phenomenon. From the point of view of categoricity, the imperative can be defined by other specifics, but we are now considering not the categories of imperative, but the fundamentality of imperative, trying to see what of it consists, and not to define the category of imperative.

The 22nd Human Part is the Essence-creation, which determines synthesis of imperatives into one essence in the creation of its possibilities of application and realization. The essence formation is based on the records of the Initially Higher Synthesis into prasyntesis, with revealing of these records in the external realization just formed by synthesis of imperatives, compactified with the recording of the Initially Higher Synthesis into a whole synthesis of the essence unit, which further determines the aspect of its realization. The 22nd particularity is the speed, determined by the speed of synthesis of the prasyntesis volumes among themselves into a compactified synthesis of the essence with this. The speed of reactions, speed of movement, and any other speed, are based on this principle.

The 23rd fundamentality is the law. The prasyntesis is followed by the initially higher prasyntesis, the superior to the prasyntesis. If prasyntesis can be correlated still in certain actions in the matter, and can have different characteristics and variations of application, then the initially higher prasyntesis is the prasyntesis of direct action with a uniquely recorded expression, or with a uniquely realizable expression that does not imply variability as such. Therefore, the law is the initially higher prasyntesis of direct action, legislatively formalized and not implying variability. The text of the phenomenon of this or that law arises by recording the initially higher prasyntesis. It is not the question of text, as in legal or scientific practice, but the question of the fundamentality of law, where there is a direct action in the matter, forming its stable frame as such. It can be said that the initially higher prasyntesis forms the legislative framework of the matter, where those or other material organizations, material phenomena, material specifics, kinds of matter as such, are framed by the initially higher prasyntesis into a single whole that determines the phenomenon as such. The "framed" goes from the word the "frame". That is, they are not organized, but namely framed. They build up a frame of laws and types of laws so that the matter as such, is stably manifested. This is the fundamentality of law. We call frame variant of the initially higher prasynteses acting in the matter and determining its various characteristics the law. If we are talking about the code of laws, in the same fundamentality of laws of the matter, we are talking about the diversity of frameworks of certain phenomena, the initially higher prasyntesis interconnected with each other by one area of the matter application. And any way it's the fundamentality of law. And just like a person, with bone state of skeleton has the framework of the phenomenon, with all the subtleties of its action, if we take it by analogy, in the same way, the fundamentality of law builds the framework as the skeleton of rigid organization of the matter, as such, with its initially higher prasyntesis.

The 23rd Human Part is the Idea-creation. Accordingly, [и-де-я] (Russian) - where am I? That is, where do I stand? In what frame of the matter do I exist? The Idea-creation of what framework of the matter will help to settle down and organize myself in this process? All these phenomena are organized by the phenomenon of the idea, created and built on the initially higher prasyntesis, which carries the framework of legislative formulas of the fundamental state of the matter as such. Including the fact, that fundamentalities themselves as such, are an expression of this framework. The fundamentalities are not only a framework, but also a definition of the areas of the matter application. Because the frame itself should not be rigidly and linearly framed, it must still act. The 23rd particularity is precisely the space, the volume and scale of which we perceive as the specifics of frame organization and construction of the initially higher prasyntesis

in it. The subconscious deciphering of texts of the initially higher prasyntesis of the frame of the space gives its perception. And the formalization of the deciphered with the ideas forms the possibility of operating with the space as such.

If we are talking about the 23rd fundamentality of law, we must understand that the 23 governs the 16, and there is the octal ring of control. Correspondingly, the frame of laws determines the text of fieriness that carries certain conditions in the 16th fundamentality of fire. Therefore, if the question arises: In fact, why are the texts on the fire and what with does the fire burn? The answer is: because of the frame of law. The corresponding text is formed in the fire from the frame of the initially higher prasyntesis of synthesis of laws. Therefore, the fire itself as such, is the subject to the law and is legislative a priori. The fire is the physicality of the initially higher prasyntesis phenomenon, which determines the law by the framework of text phenomenon and record of the content. Therefore, when we talk about the paradigmality of the fire text, we say that the paradigm proceeds from the decoding of the initially higher prasyntesis as the framework of the matter, and in fact, any paradigm seeks to decipher the initially higher prasyntesis of the matter framework, where the action of laws fundamentality is determined by this in its base. That is, not the whole paradigm is revealed here, but only in its base, and then the whole paradigm goes further and higher to the 24th fundamentality of standard. That is, below this the paradigm does not work. Therefore, in fact, the paradigm begins with the 23rd fundamentality, with the work of such a Human Part as the Idea-creation, and goes further higher. We can make a correlation, it will not look always scientific for scientists, but for culturologists it is scientific. The previous cultural experience of mankind defined the spirit as 22 units of imperatives: the famous Tarot Arcana. There are relevant books, there are relevant texts, this is a mass phenomenon of mankind. If we take into account that we have the 22 as the imperatives, then these are 22 imperatives of spirit, realizing the corresponding phenomenon by the compactification of synthesis. But, if we move away from the imperative, and go to the frame of the initially higher prasyntesis, then above the 22 phenomena, the spirit did not act in the previous era. The 22 is the limit of the spirit imperativity. And the paradigm is always the formation of transcendent states in relation to the spirit. Therefore, with this cultural originality, no matter how scientists relate to it, and in this area, it is necessary to conduct a study of correlations, we have the fact of a meaningful cultural action that confirms this organization of the phenomenon. If we conduct research and serious analysis on this topic, we will see that the paradigm itself, in relation to the previous scales of spirit, should have been higher than them. That is, the 23 in relation to the 22. From this example, we can say that the paradigm is minimally 23-fold integral, in the 23-fold integral fundamentality of law. And the law is a kind of expressibility of the initially higher prasyntesis of the matter frame as such. This is where the paradigm begins with the 23rd fundamentality. At the same time, all the lower 22 fundamentalities are included in this frame as a part, and at this level of activity of our Human Parts, it begins to develop further upwards, expanding the scope of implementation and realization of humanity. This is why the paradigms of different sciences are important, and the paradigmality of the practice of mastering what we carry with us as a new practice of mankind, which is now being formed in the form of paradigmatic relations. Some scientists say: why do we need paradigm? Sometimes they say: why do we need philosophy? And in general, the theorizing is not necessary. We just make experiments, apply it in practice, make consumer products out of it, people consume, everyone is happy, and there is no need to develop. At the same time, we should not forget that prasyntesis is the concentration of nuclei saturation, which determines the development of human and the responsiveness of the matter to this human. If simple consumerism continues, when a person simply consumes, but not his prasyntesis saturation, sooner or later, this will affect the generations of people. Humanity will begin to simplify, degrade, and actually die out, because the external forms of the phenomenon will cease to be activated. We see that where the classical consumer society has grown, the functionality of fertility is immediately lost. Where people do not have enough food - food, needs, they need to achieve everything - they have a frenzied birth rate. Where there is a consumer society, there is the minimum birth rate. I would say that this is from the frame of the matter: the higher the consumer society is, the smaller the effect of fertility is. The

more difficult it is for people to live in the corresponding areas of the matter, the higher the birth rate is. The number of children is on the rise. Here is an interesting balance of the fundamental frame of the matter. This is fundamentality of laws as such. The standards will determine just these phenomena. It is not even the frame itself here, but a standard that prohibits a human from degrading, otherwise there is degeneration. The consumerism is the degeneration effect. But I'm not saying that consumption is bad. The quality of consumption, the quality of the objective environment, the quality of the substantial environment must grow - this is one of the most important specifics of prasyntesis. The environment must grow qualitatively and quantitatively. The question of consumption is not in the form of quality things and quantity, the question of consumption is in specifics: when everything is given for the sake of consumption, and not development. The consumption, from a function of providing an environment, becomes a function of defining life. In this case the standardization is violated by this: from providing function, it goes into determining function, then the degradation begins. We moved to the 24th fundamentality with this - the standard. It is clear that this would be seen as a political statement. In fact, this is not a political statement, but a concentration of people community which must fulfill the standards of their life and maintain these standards of this life. Here it is necessary to comprehend the fundamentality of standard.

The 24th fundamentality is the standard. Behind the initially higher prasyntesis, which we know as the frame of legality correlation, there is the high integral prasyntesis - a set of different frames for use in the future, or for use in different realities by functional indicators.

This is such an ultimate functionality that we can perceive today. The most ultimate is 25 measures. The standard defines a certain described integral phenomenon of all types of prasyntesis, all types of synthesis, all types of realizations, towards which, either the matter should develop, or how the matter as such should be determined. That is, the high integral prasyntesis is the integrity of application field and realization of the matter as such, standardly described and deployed in the corresponding matter of fires or in any of its specifics. We would say: we have the scientific picture of the world and we rely on this scientific picture of the world. Here is the standard - this is the high integral prasyntesis of picture of the necessary phenomenon of the matter of different fundamentalities. When we say now, the fundamentality of law is such and such, the fundamentality of imperative is such and such, we rely on the high integral prasyntesis that determines - what is "such and such"? And it standardizes what this "such and such" is. It is so and in no other way. That is, it is the standardization of the scope of all types of prasyntesis, all types of synthesis, and all types of phenomena among themselves. When we define that this is so, and nothing else, it is the standard that implements the high integral prasyntesis with corresponding records of all kinds and fields of application. Here we must understand that the high integral prasyntesis in its standardization does not have a framework, but it has another effect - everything in everything. That is, there are all options that are only possible in the phenomenon of this specificity, implemented by the standard of the high integral prasyntesis. We simply cannot go beyond these limits. Why can we not? Even an idea will not arise in our head. There is such a scientific principle: "if such a thought appears, then the given, to one degree or another, is in the matter." If this is not in the matter, even a thought about it cannot appear. Because the thought itself, in itself, is the realization of one of kinds of matter. It characterizes the best way the standard and characterizes the best way the high integral prasyntesis in the phenomenon of the fundamentality of standard at the 24th level.

The 25th level is already the measure.

What way is the fundamentality of measure interesting in? It collects all 24 fundamentalities in their any applicability and realizability in all their diversity and builds a measure of their correlation of interaction and diversity with each other. Moreover, the problem is not in 24 fundamentalities themselves, but the problem is what is pra-synthetically recorded in them, what is prasyntetically implemented in them, what is structurally, organizationally, by kinds, types, everything else, deployed or not deployed. The measure correlates what is deployed and what is not deployed, what is already promoted and what is not promoted, what is being

implemented and what is not being implemented. It deeply mutually organizes all saturations of fundamentalities among themselves.

Here the effect of commensurability of different fundamentalities and incommensurability of different prasynteses in the world arises. That is, the incommensurability is the effect of measure, where it is impossible to measure different fundamentalities among themselves, because they are different, but the measure measures them with the higher cluster of phenomena of fundamentalities among themselves. There is the incommensurable measurability, which we used in the term "paradigm", which also refers to the fundamentality of measure. The incommensurable measurability of all 24 fundamentalities and the depths of the prasyntesis of their phenomenon among themselves in determining the further advancement of the matter as such, is realized here.

Here another interesting specificity arises - the Initially Higher Synthesis. We have always talked about the term synthesis, but we said that after this in Prasyntesis, the Initially Higher Prasyntesis is born. And here, at the level of measure, as the 25th fundamentality, the Initially Higher Synthesis is born.

It is interesting that our 25th Human Part is the Faith. "And by faith it will be given to you."

And they will measure us, or it will be given to you by your incommensurable measurability.

And by faith it will be given to you by your incommensurable measurability.

This is such a principle of the fundamentality of measure as such. And all this is determined by the Initially Higher Synthesis of all types of Synthesis, all types of Prasyntesis, all types of incommensurable measurements among themselves. That is, the Initially Higher Synthesis of incommensurable measurements among themselves in application to everyone.

Here, at the level of the 25th fundamentality, we move from the area of only the matter to the area of its organic application by everyone.

The 26th fundamentality is the knowledge. The knowledge has the attractive power of cognition of the surrounding world by the fundamentalities, which forms the theory of cognition. If the Initially Higher Prasyntesis is followed with the High Integral Prasyntesis, then the Initially Higher Synthesis, as a measure of the incommensurability of everything in everything, is followed with the High Integral Synthesis of areas of knowledge on the topic of all phenomena of fundamentality.

That is, the fundamentality of knowledge performs the High Integral Synthesis of decoding and realizability of all Prasynteses. And no longer of the matter, but with organic representatives of this matter, that is, the beings that arose as a result of all matter activity. We have not touched on them in the previous fundamentalities, because in principle we recognize the fundamentalities as these exponents. But from the 26th level and onwards, there is a clear definition of those who knows.

The 26th Human Part sounds also very interesting – the Perspicacity. That is, we penetrate into the field of knowledge and perform the High Integral Synthesis in order to develop ourselves and develop the matter by ourselves. And the fundamentality of knowledge lies not only in what we know. But recognizing, we must build the prospect of the matter development by entering the High Integral Synthesis of everything-in-everything of all the phenomena of prasyntesis by ourselves.

The 27th is the constant. In the fundamentality of constant, all constants are recorded and all constants of the phenomenon as such, are realized. This is the constancy of the phenomenon of all realizations of Human, matter, fire, spirit, everything in everything as such in a defined organization of application. Moreover, the constancy is such that if the constancy is violated, the small can be destroyed in order to preserve the big. That is, roughly speaking, if a person or a planet violates the constancy of cosmos phenomenon, a human dies out or a planet with humanity is destroyed, but the cosmos is preserved as a large one, because most likely there are more than one such planets. At the same time, it is clear that there is an attempt to preserve the constant phenomenon of both humanity and the planet until the last.

Here there is a constant intercorrelation of all options and foundations among themselves in order to lay down the development perspective. And the constants are not only the support of the matter, but the constant is the definition of the development perspective.

The fundamentality of constant is the composing of constants to each other, as prospects for implementation. And when we compose a different set of constants, a state of perspective is born. Any perspective effect is made up of mutual correlation, interaction and depth of the phenomenon of constants among themselves of everything in everything.

And here the constant has within itself not only a stable phenomenon, but also a certain perspective where this stable phenomenon is moving. Therefore, in order to determine the prospects for the future, we must apply constantly.

Let's lay such an interest that constant as the 27th fundamentality, then according to the 8-fold integral ring it is fixed at the 20, that is, the beginning, and according to the hexadecimal ring it is fixed at the 12. If you take particularities, then this is the synthesis-beginnings, and if you take the fundamentalities, then this is, excuse me, the subnuclearity. This composes the constant of subnuclear relations of interconnection between themselves and the phenomenon of subnuclear relations as such inside it. It helps to determine the effects or effectors of subnuclearity for future development. After all, we can compose, explore subnuclearly and then we will begin to create and apply the subnuclearly. We need such an effector of the prospects for subnuclear applications. And this effector of perspectives is laid down at the level of the constancy, as the 27th phenomenon of fundamentalities.

The 27th Human Part is the Providence as an effector of perspectives. Having applied perspectives, we must foresee them and see them in perspective. The fate is as an effector of perspectives. By the way, the constancy is the definition of fate. Because the fate is the constancy of phenomenon in relation to a particular person. When we say the "fate", this is a constant definition of who you have become, and what prospects you can have from who you have become with the corresponding saturated prasyntesis. And hence the Providence, as the 27th Human Part, is the constancy of perspectives of the phenomenon of everyone.

The 28th fundamentality is the beauty. It is very interesting here. On the one hand, it is clear, the beauty is translated as "the highest expediency." But the beauty is a verification of all parameters and characteristics of development. If a combination of parameters and characteristics creates beauty, this indicates the correct application of all phenomena.

The fundamentality of beauty, as it may seem paradoxically, is a verification phenomenon of all correlations, all mutual organizations, all calibrations of everything-in-everything among themselves. That is, moreover, the more options for checking are, the higher the beauty is. Scientists, at least in the exact sciences, see this in formulas. They say, the beautiful formula. This is in mathematics, and it is necessary to introduce the category of beauty, as a constant verification phenomenon.

Moreover, there is the beauty on the outside, there is the beauty on the inner principle. And it is necessary to create a certain area of beauty or an effect of philosophy of beauty within the philosophy of fundamentality. And to determine the standards of beauty with the laws of "everything-in-everything" and mutually correlated phenomena.

Here we just have to go through all the fundamentalities, which determine the resultability of the phenomenon of certain possibilities, and the fundamentality of beauty determines the resultability of any phenomena, manifestations, organizations, fixations, and so on.

The 29th fundamentality is the eyeness. The fundamentality of eyeness determines the skills of the matter itself, the skills of its organic representatives and non-organic representatives. In this case, it is clear, that we mean a human who determines the referenceness of his own self-existence. Here, having defined all the parameters by the beauty, we pass from the matter that is fixed to the matter that is applied. We pass into the active state of the matter, where by means of the eyeness we collect the corresponding effects of references in determining of correct movement or action further.

After all, the matter is important not as a stationary phenomenon, this is fixed by the constants, but the matter is important as a constantly developing and evolutionary phenomenon. And starting from the 29th fundamentality, we begin to determine: where should the matter develop?

Where is it going? Where is it defined? Where does it specialize? And many, many other factors. The fundamentality of eyeness begins to pull together all the necessary references of perspective movement and phenomenon of the matter.

In the eyeness, the specificity of supporting perspectives appears, even in some trifle, by saturating passionarity and activating of movement in the right direction.

If this is not promising and not reference from the eyeness point of view, no matter what processes are going on in this area of the phenomenon, if it is not promising, then permanent barriers and dead ends are formed on any path. The life simply says with the eyeness: "Change the reference of perspective!" And what is promising for one according to his records is not promising at all for another one. It is not applicable. It is not organically applicable. And the process of changes, applications and implementations begins. And so on until the appearance of the eyeness reference in life.

This is a multiple manifestation of the matter, where the eyeness begins to be fixed on everyone, as the vertex exponent of the matter, which begins to determine with its reference practice: is it promising or unpromising? That is, the matter is realized by everyone here, not all the matter as a whole, but by everyone, as an exponent of all the matter as a whole.

It is on this 29th expression that we pass from the general matter to the particular matter. And the single exponent of this particular matter appears, for our Planet this is the human. Moreover, all the matter in its best form of development is gradually compacted in this individual, in this particular phenomenon - the human. The Eyeness is the determinant of referenceness of a human and the bearer of his development prospects.

This correlates with the 29th expression of Human Part – the Referenceness. Which is recorded in the 29th Particularity – the Energy that records references, and becomes the carrier of references in multiple spectrum of their application and in prasyntesis records in the cores of all fundamental types of life development as such.

The 30th fundamentality is the truthfulness. It continues the line of particular application and deepening of everyone, forming the truth with the basis of perfections in realization. This is the truthfulness of quantitative concentration thread of the phenomenon of multiple syntheses and synthesis by everyone in the realization of his perfection as a whole. Which forms the truthfulness of the phenomenon of everyone.

It's not just perfection as such, it's a set of syntheses for that perfection. That is, the developed perfection is accumulated with gained and synthesized specifics of the experience of everyone in the integrity of its application. With an increase of synthesizability of new phenomena and possibilities, as the corresponding effects of prasyntesis in the nuclei, in revealing them in activity, the perfection arises by which everyone expands, deepens, develops and thereby improves the matter, revealing the truth by itself.

This is the level of influence on the matter, achieved by the perfection and compactification of multiple synthesis in the truth, realized by this perfection of everyone. This is the development of the matter by everyone by new perspectives and realizations of perfections.

In the truthfulness, we are talking clearly about the influence of the human truth on the matter. And the matter, obeying him, develops if a human in his development has reached 30 fundamentalities. At the same time, a human should be able to correlate these varieties with himself.

The 31st fundamentality is the superpassionarity. It sounds simple if the prospect of a new perfection of the matter is groped, enabling superpassionarity in the fundamentalities of a wide range of rights, beginnings and realizable possibilities, with the use of which, everyone advances the matter.

Of course, to advance the matter, it is abstractly. To advance humanity. To promote some kind of design business, philosophical work, literary work, scientific work. That is, any kind of advancement even one step further, half a step higher, an inch more enables the superpassionarity of this advancement, actually realizing evolutionary nature by this. The fundamentality of superpassionarity activates all types of evolution, activating all types of matter motion, and all the specifics of perspectives. The superpassionarity is the mutual correlation of everything-in-everything of all fundamentalities, from which the prospect of the next step in different areas is revealed and this next step is strengthened in all areas.

The superpassionarity is the zero-transition to the area of the next phenomenon, which is completely uncharacteristic for all previous analogues. For example, an exit into the nature of the Metagalaxy from the nature of the Planet, although there is still the Solar System and the Galaxy between the Planet and the Metagalaxy, is from the area of the fundamentality of superpassionarity. This is when a natural superpassionary charge came to the Planet with the activation of new natural metagalactic relations of all beginnings in the mutual organization of everything-in-everything. And we began to live metagalactically, gradually recognizing the manifested and realized. After all, we don't know even what happened in the Metagalaxy so that we, the planetaries, would be allowed to go there. Not that the solar, not that the galactic, but the planetary, they let us in and introduced us into the modern metagalactic development. That is, what depth of prasyntesis has worked for us in order to let us, in general, not developed cosmically for this, enter into this metagalactic steppe?

This is just a metagalactic, natural, explosion-leap of superpassionary evolving. Here is precisely such an area of application, when there is that very zero-transition, but in spirit, but in all matter specifics. The superpassionarity is the zero-transition of the matter itself, if we compare it with the 15th variant of the application area. Only there the scope can be one or another, but here it is only all the matter. Of the Planet!

Totally, unequivocally, everything-in-everything and only in this way.

And when we switched to the metagalactic development, the question: "it couldn't have been otherwise" no longer stood. The superpassionarity, as a fundamentality, accumulates all these phenomena for a long, long time. The word "for centuries" is not the right word, millions, thousands of years.

And then it collects everything into a point, fixes everything to this point, and accomplishes a superpassionary transition into a new phenomenon. And if it turns out, we realize the fundamentality of superpassionarity by ourselves. This is the phenomenon of the 31st fundamentality.

The 32nd phenomenon of fundamentality is the Ivdivity. After this transition, reorganization of the entire system of prasyntesis, the fundamentality of the Initially Higher Synthesis and the High Integral Synthesis in the nuclei of matter or human, adjustment of everything in one whole without losing stability, is underway from what was earlier to what has happened. It goes with recording of this so deeply, one might say, genetically, if you take it in a human language, but metagalactically it is ivdivnically or by ivdivnity as such.

Moreover, the word "ivdivnity" [ивдивность] has a semantic root – to go and wear it. "Go"-in-"nost" (in Russian [иди-в-ность]).

Although this is a definite expression of IVDIVO. That is, the Home works here at the 32nd level. Attention, the 32nd Human Part is the IVDIVO of Servant, where we enter the IVDIVO, as a new functionality, conditions and all types of interaction of the Initially Higher Home of the Initially Highest Father, as definition of us and our new service in the matter. That is, our new action and realization of this matter. In the first Paradigm of Science, it was determined that it is through the IVDIVO that the new prasyntesis is fixed in the nuclei and organizes them by this, and this process is the ivdivnity. An updated state is created by this. Thus, the ivdivnity is all the processes of prasyntesis organization and other expressions in the nuclei, formed by the IVDIVO and fixed by the constancy with the ivdivnity.

This 32-fold integrity of fundamentalities operate within our Human Parts, and with this 32-fold integrity the Human Parts operate at the peak of realization of the corresponding phenomena.

We will designate the following 32 fundamentalities, but we will not analyze them deeply, since the first 16 fundamentalities are fundamental according to the Meanings embedded in the Word itself of their designation, and the second 16 of this 32 fundamentalities are identified from the 65536-structure of Human by the Initially Higher Metagalaxy, and, based on the logic of our development, they have the perspective only of our recognition in the perspective of philosophical research and practice. But we must designate them, giving their recognition to the future works, since a Human has 64 codons of genetics, which give an impulse and guide the development of human with exactly 64 fundamentalities.

- 33 fundamentality - Might
- 34 fundamentality - Practice
- 35 Fundamentality - Accomplishment
- 36 fundamentality - Service
- 37 fundamentality - Humanness
- 38 fundamentality - Genesis
- 39 fundamentality - Awakening
- 40 fundamentality - Resurrection
- 41 fundamental - Life
- 42 fundamentality - Replication.
- 43 fundamentality - Construction
- 44 fundamentality - Creation
- 45 fundamental - Love
- 46 fundamentality - Wisdom
- 47 fundamentality - Will
- 48 fundamentality - Synthesis

The next 16 fundamentalities relate to the development and realization of Human. And although this approach will cause obviously a certain amount of skepticism, since we are accustomed to perceive only fundamentalities of the external environment, let me remind you that the pinnacle of natural relations is the formation of the supreme being by the synthesis of Parts capable for transforming the nature and the matter, moving them to new stages and specifics of development. In our planetary-metagalactic context, this is a human, and, therefore, his fundamentalities of the internal environment nature, determined by the recording and development of prasyntesis records in everyone, his nuclear hierarchization and the nuclear ivdivity by this, which contribute precisely to the development of not only himself, at the first stage, but also the functional creation of ther nature and the matter with this hereafter.

- 49 fundamentality - Rights of Construction
- 50 fundamentality - Beginnings of Creation
- 51 fundamentality – Synthesisness of Love
- 52 fundamentality - Perfection of Wisdom
- 53 fundamentality - Hierarchization of Will
- 54 fundamentality – Ivdivity of Synthesis
- 55 fundamentality - Prasyntesis Competence
- 56 fundamentality – Initially Higher Synthesis
- 57 fundamentality - Initiation
- 58 fundamentality - Status
- 59 fundamentality - Creative Synthesis
- 60 fundamentality – Synthesisness
- 61 fundamentality - Powers of Perfections
- 62 fundamentality - Hierarchization

63 fundamentality - Ivdivity
 64 fundamentality – Official Competence of IVDIVO.
 And this is the whole Philosophy of Fundamentalities.

1.4. SINGULAR. PHILOSOPHY OF HUMAN

In fact, the Philosophy of Human has grown from all the philosophy that exists today. Therefore, entering the fourth section of the Paradigm of Philosophy, we must state that everything that we know in modern philosophy of objective, valuable and useful, in fact, is a part or some kind of expression of the Philosophy of Human. There is a very simple approach: if we say that the main problems of philosophy are the relationship between the consciousness and the world, and the consciousness, according to the Paradigm, is one of the Human Parts. One of the problems of the ancient perception of philosophy is the relationship between the mind and the nature, and from the point of view of the Paradigm of Human the mind is one of the Human Parts. When philosophy is defined, in the narrow sense of the word, as the science of thinking, and different types of thinking are specified as the thinking co-organized with the matter, let us summarize in this way, although such words are tried to be avoided in modern philosophy, again, the thinking is one of the Human Parts. When all types of logic are developed: formal logic, content logic, in the form of dialectics, we remember that the logic is one of the Human Parts. Accordingly, these two types of logic, and all others that should arise or are arising already, in the form of mathematical logic, the logic of individual sciences or other perspectives of logic, this is just one of the Human Parts.

And wherever we look at the phenomenon of modern view on philosophy, we believe that, in principle, the whole purpose of the pre-existing philosophy was the gradual recognition of Human as a whole. Because all these fragmentations into consciousness, into thinking, into logic, into mind, into reason, into reflection, into rationality, into perception of corporality, in relation to the matter, showed different angles of human activity in this material reality. And no matter how many varieties we used on this topic, it all came down to the Philosophy of Human. Therefore, we believe that, entering by this the Philosophy of Human and the fourth section of the Paradigm of Philosophy the “*Singular*”, we unite all the previous meanings, essential contexts, ideas of philosophy of a given perspective, and express in one simple sense: the first and main variant of the phenomenon of the Philosophy of Human is interaction of the human and the matter as such, where the Philosophy of Human recognizes the Human, and the next section of the Philosophy of the Matter recognizes the matter as such. And in the interpenetration of the human and the matter as such, the Philosophy of the Metagalaxy develops, in the objective synthesis of them and their subjective realization, in the realization of the metagalacticity of the objective-subjective synthesis of the human and the matter, the philosophy of the worlds develops, with a final perspective, according to the achieved recognition of fundamentalities, the phenomenon of philosophy of synthesis, where, in fact, the synthesis, taken as a method of mathematics, grows to the phenomenon of the Philosophy of Synthesis, developed by us for two decades in the form of the Philosophy of synthesis of Russian cosmism, and realizing all types of synthesis as such, in the synthesis of everything-in-everything by the general philosophical practice of modernity, based on these eight sections and phenomena.

From this point of view, everything that philosophy has accumulated for today ends with this section of the Paradigm of Philosophy, that is, the Philosophy of Human, and is distributed in the corresponding context of the previous three sections. That is, when philosophy develops various fragmentary phenomena of philosophical reflection on a particular topic, it is developed unambiguously by the Philosophy of Plan of creation, where certain philosophical directions are developed, for example, the philosophy of axiology, as a philosophy of values. I hope it will be philosophically clear that all values come from the plan of creation. If these values are in the plan of creation, the axiology is objective. And if there are no values in the plan of creation, then, no

matter how we declare individual values as an axiomatic development, then there is nothing valuable in this. And if we take into account that the philosophy of plane of creation is built on the expansion of the theory of cognition to 16 particularities, where the plane of creation itself is recognized by the particularities of human and by 16 theories of cognition that develop into the theory of cognition of plane of creation, then all types of fragmentary philosophies known today of various phenomena and types, including some stated basic questions: goodness, beauty and other realizations that philosophy recognizes, all other recognitions arising from the cognition of a certain metaphysics of philosophy and the theory of cognition of philosophy, but more the theory of cognition with philosophy, various fragmentary philosophical constructions, which, perhaps, are valuable in themselves in a separate philosophical practice, but paradigmally included in the plan of creation of philosophical phenomenon, as such, because they are recognizable by particularities. Many of the given are developed by philosophers or contrived by philosophers, contrived by people of near-philosophical approaches, who are called sometimes the “philosophy-knower”, that is, “knowledgeable in philosophy”, not “owning philosophy”, but inventing special philosophical constructions in their “scientific”, allegedly philosophical, or near-scientific philosophical, pre-philosophical, as philosophical knowledgeability - unfortunately, with the absence of a paradigm, this occurs in many and many cases, in particular, including the recognition of personal egoistic spiritually ambitious phenomena that, in a sense, require from any philosopher to support his ego by developing either his own philosophy, or his own philosophical phenomenon. In principle, this is simply the phenomenon of the development or the underdevelopment of a given philosopher as a person, that is, the subjective phenomenon of philosophical practice, when the development or the underdevelopment of certain Human Parts, systems, apparatuses and, above all, particularities of a person, leads to the alleged creation of new philosophies, new theories leading nowhere, but ambitiously supported by disciples, tradition, direction - all this ends with the Philosophy of Human.

If philosophy has some value, like the same axiology, the value philosophy, if philosophy has a certain correct approach, for example, like the philosophy of history or the sociophilosophy, which in this paradigm practice becomes a part of the philosophy of hierarchy, because all philosophy and the whole history of philosophy or the philosophy of history is the development of the hierarchy of human civilization and humanity. The entire history of society, if it is carefully recognized, is the growth and development of hierarchy in social and public practice of human and humanity. If we put the question so cornerstoneally and definitely philosophically, then we will understand that the goal of philosophy of history is not only the recognition of philosophical aspects of history or society development, but the search for a mutually coordinating beginning of hierarchy in all history, in the growth of society, in the development of society, in the phenomenon of civilization, in nation specifications and so on. And then all these directions of philosophical practices fall into the general paradigm section - the philosophy of hierarchy.

If we are talking about the individual specifications of philosophy, which are most often passed off either as a separate philosophy, or a separate theory, or a new philosophical hypothesis, or some new value: goodness, love, happiness, or something else, then, most often, all these specifications, they rely on the first type of philosophy, realized as the philosophy of plan of creation. This is the search for sections, directions, some separate organizations and some specifications of the philosophy of plan of creation. And it must be admitted that many philosophical trends, including the philosophy of materialism in various aspects, that of the Marxist philosophy, that of the dialectical materialism, that of the metaphysics, are phenomena of the philosophy of plan of creation.

Accordingly, if we approach the methodology of philosophy and the methodicality, and the development of not only philosophy, but separate areas of knowledge and their philosophical understanding, then the very principle of methodologies is built on the philosophy of hierarchy. Accordingly, defining the foundations of philosophy as a methodological practice, we simply rest paradigmally against the philosophy of hierarchy, not seeing in the growth of methodology, methods for the development of hierarchy and hierarchy of human and humanity. Deploying the

methodology as the principle of philosophy of hierarchy in the phenomenon of the *Special* of the Paradigm of Philosophy, we put the methodology in its place, where it is objective-subjective and based on the development of fundamentalities, it will be developed, comprehended, recognized and will exist objectively as such.

If you go from this point of view, then all the main problems, constructions, conceptual foundations of philosophy, most often, relate to the first type of the Paradigm of Philosophy, the philosophy of plan of creation, and are the growth and development of the individual particularities in human, where the first section of philosophy is the Particularities, but the plan of creation is built not only by the particularities. To some extent, these problems also concern the second section of the Paradigm of Philosophy, the philosophy of the hierarchical, as the philosophy of the *Special*, where there is the growth and development of human apparatuses, and hence the apparatuseness of philosophy itself. And this is precisely the methodology, the methodics, and the recognition of certain hierarchical contexts of apparatuses growth, even among themselves, because any apparatus is hierarchical in principle, because in any system there are many apparatuses that reflect certain hierarchical tendencies. Not seeing this paradigmatic view, we develop separate fragmentary philosophies, separate fragmentary directions, not recognizing a very simple phenomenon that in each of us, in the reflection of the surrounding matter or in its objective recognition, the apparatuses grow in the phenomenon of certain objective aspects of the matter, the phenomenon of certain subjective aspects of the human. The synthesis of growth of apparatuses and apparatusness as such, lies in the philosophy of hierarchy. And this is already the development of apparatuses inside a person, and their mutual organization, unrecognized by this or that philosopher, this or that scientist, that leads to the corresponding systematics of philosophy of hierarchy as such.

Therefore, all modern philosophical phenomena, realized by the corresponding practice, should be distributed in two types of philosophy: the growth of the philosophy of plan of creation, synthesizing into a general plan for creation of philosophy as such, and the philosophy of hierarchy, summing up certain aspects of the philosophical phenomenon, as the direction of the philosophy of hierarchy, in the objective-subjective growth of human apparatuses development, in the application of which the corresponding practice of philosophical constructions arises. And some especially developed specifications of philosophical realizations, such as dialectics, such as ontology - the teaching of the existent, should be developed by the third specification of philosophy, the paradigm of philosophy, the philosophy of fundamentalities, where, in fact, the philosophy of fundamentalities is ontology, as the teaching of the existent, develops certain ethical standards of deep fundamental phenomena of the matter and the human, recognizes the dialectics of realizations of the corresponding fundamental phenomena or fundamentalities that affect both science and recognition of the matter, and the recognition of the human as such, introduce the metaphysicality of phenomenon of these fundamentalities into existing practice of human and humanity, influence the development of the methodology of philosophy and other philosophical directions of one or another format. All the best that philosophy has achieved now is the collective passionate effort of centuries of philosophical activity in recognizing the activity of the matter fundamentalities, which we recognized in the 64-fold integral moment, in the phenomenon of the third section of the Paradigm of Philosophy the *Particular* by the phenomenon of the philosophy of fundamentalities. And all the efforts of dialectics, as the mutual organization of the matter and the human, with the corresponding depth of knowledge, were comprehended philosophically in the fundamentalities of human matter realization. Moreover, these fundamentalities are laid down as the basis of philosophical constructions for a very distant future.

Thus, in order not to waste the resources of philosophers on understanding of non-existent, fictional, sometimes illusory phenomena, sometimes philosophical obsessions, or, as they said in ancient myths, Navi, mastering one or another philosopher, based on the subsequent constructions of kinds of matter of metagalactic realizations and types of worlds, we believe that modern philosophical practice should focus on the manifestation and recognition of the philosophy of the plan of creation in all its diversity, the philosophy of hierarchy in all its diversity and the

philosophy of fundamentalities in all their diversity, synthesizing all the efforts of philosophers for this development.

The fourth phenomenon of this synthesized effort should be the philosophy of Human, where, in fact, the philosophy of fundamentalities develops human systems, revealing special systemic realizations of Human Parts with the fundamentalities, mutual coordination of the objectivity and subjectivity of the matter, and the philosophy of Human is based on synthesis of the phenomenon of Human by Parts, where each Part is organized by systems, parts systems are organized by apparatuses, apparatuses of parts systems develop, and are developed and organized by particularities, as was recognized in the second volume of the Paradigm of Human of this paradigm practice. At the same time, the result of the phenomenon of particularities is the theory of cognition and, in general, the theory of cognition of the plan of creation with the most diverse aspects of philosophical activity, where the fundamental basis for the development of human apparatuses is the philosophy of hierarchy with all kinds of diverse activities of philosophy on this topic, in the development of these apparatuses in human and the development of philosophy with the phenomenon of apparatuses, where the development of human systems of the corresponding Parts, indicated including in the philosophical practice of the past, should become the development of the philosophy of fundamentalities and the fundamentality of the phenomenon of human systems in recognition of the matter and material reality, with all the analysis of knowledge, with the whole phenomenon of the science of philosophy, and all other types of sciences that, in principle, are trying to recognize the fundamental nature of the matter, its objective phenomenon, and objective or subject-object interactions of human and matter, in general, and create the fundamental basis for knowledge, constancy, beauty, eyeness, truthfulness, superssionarity and idivnity, which we recognized as the corresponding fundamentalities of matter phenomenon by Human. In this sense of the fundamental contexts published in the Paradigm of Philosophy, all philosophical practice went towards this Paradigm and should be synthesized in the appearance of the first three sections of the Paradigm of Philosophy: *General*, *Special* and *Particular*, and introduced into the philosophy of Human by the section the *Singular* of the Paradigm of Philosophy of this stage of development. At the same time, this critical analysis and synthesis is based on the recognition of worlds, the recognition of metagalaxies, the recognition of kinds of matter in the further sections of the Paradigm of Philosophy, on which a lot of efforts of philosophy as such should be made, in order to combine the philosophical practice of modern development of both Human and humanity with this, so all sciences and philosophy by this. We must enter into the collective paradigm effort of all philosophers and scientists, of all mankind, in general, to master 64 kinds of matter, 64 types of metagalaxies in general state of the Metagalaxy Fa, with four properties of matter of the emerging worlds in the phenomenon, and in fact, the philosophy of synthesis of everything-in-everything, in the manifestation of what philosophy is heading towards - the general picture of the world, the general construction of recognized matter. The "Picture" is a slightly alienated construction, and "general recognition of matter and human" is an unalienated phenomenon of the philosophy of synthesis, where the synthesis of everything-in-everything will lead to this common view at the existence.

And the efforts of philosophers must be organized and directed along this, it is a little strange for modern philosophers, but it is the standard way of implementation, according to the fundamentalities of existence standardization. This is not the killing of creativity of philosophers, because, in principle, in the philosophy of the plan of creation and the philosophy of hierarchy, you can create any philosophical sections of the phenomenon of certain philosophical constructions and practices, but this is the paradigm generalization of philosophical activity and its ordering. That is, today there is no ordering, and there is no order in philosophical activity. And if we do not organize this, philosophy will waste its forces, means and possibilities on the illusions of the unattainable, where it goes, supposedly, philosophical analysis and synthesis of non-existent phenomena, if only to master the means, to prove one's superiority, to please one's ego, to prove one's scientific character, to assert one's special ambition in this or that stylistics, which is not elegantly shown outside. And, in fact, work with qualities, properties and specifications of the

human himself, how he is built, how he has accumulated his phenomenon, how he is realized, is underway. And not showing it outside culturally, we are pulling the whole philosophy to our own, sometimes undeveloped human needs.

There is one very tough question hidden here - either philosophy will be regularized, organized and enter the phenomenon of the Paradigm of Philosophy, or in fact, what philosophy today resembles in many directions, including institutions, that implement philosophy in certain countries, tends to complete its activities, objectively completing the cycle of the phenomenon of the previous era of human civilizational formation, which ended by 2014 of our time, and begins to resemble, according to the Soviet historiography, "Lysenkoism", though in the Soviet period of Russia it was associated with genetics. And now, in many directions, Lysenkoism in philosophy is growing only because no one wants to take the liberty of regularizing of philosophical activity and its paradigmatic goal-setting. Because as soon as the goal-setting arises, many philosophical constructions, theories, concepts and even philosophies become biased, even more to say, non-scientific from the point of view of philosophy, non-philosophical in general from the point of view of philosophy as a phenomenon of Truth, that is, they are not true, but referring to this or that egoistic orientation of this or that philosopher, revealing a special philosophical practice, which these or those philosophers nurture, leading to nothing, since, most often, in a disordered moment, it is impossible to prove and recognize how right or wrong it is, how much it is objective or subjective, as far as it is substantive and conceptual. And since this cannot be verified, the chaos sets in philosophy, which will either destroy philosophy or lead to a new order. And that's just the Paradigm.

We believe that philosophical practice has grown, matured, there are really valuable, deep, promising philosophical works. Indeed, there are obvious philosophical major discoveries, realizations and achievements against the background of everything around, but all of them in the synthesis require orderliness of the phenomenon on a new higher conceptual practice or rather on the new Paradigm of Philosophy. And as soon as we accept the Paradigm of Philosophy and begin to order it, according to this Paradigm, begin to build it correctly, the philosophical practice will pass from the chaos of modernity into the phenomenon of real philosophy, and will become valuable, axiologically organized and necessary for human and humanity. As long as philosophy exists in a chaos of various opinions, judgments, views, influences, proofs that do not show any perspective, but are logically built - as long as philosophy is such a chaos, it ceases to be valuable for human and humanity, because, being a chaos, it brings the same chaos into the activity of human and humanity. And this is the very dangerous trend of philosophical development that we strive to overcome with this Paradigm of Philosophy. And as philosophers, we will either find the courage to overcome the chaos at the first stage, reorganizing ourselves with this Paradigm of Philosophy, rethinking many philosophical directions, synthesizing them among themselves, ordering, creating the corresponding structures, or we will know the time of cardinal changes, and it will be good if only in philosophy. This should be done by the appropriate specialists of philosophy. It is impossible to embrace the immensity, we can refer only to this constructiveness. But it is possible to lay down the Paradigm of a new next level of realization of philosophy. And to lay down the correct construction on the basis of this paradigm, the basis of philosophical existence and its development in the future, which is what we are doing now.

Based on all that has been said, the main task of philosophy, or the main question of philosophy, or the main goal of philosophy is the relationship between Human and Matter. Proceeding from the fact that Human Parts always have been recognized as a mutual organization of mind and nature, consciousness and world, thinking and being, as the surrounding reality. Questions were raised – the being defines the consciousness or the consciousness defines the being, as the reality of being. Based on synthesis of all these particular phenomena of Human Parts, in synthesis realizing a new whole of a human, we consider all these issues of recognition and development of philosophy to be special cases and particular practices of general fundamental phenomenon of Human as such, of the corresponding philosophical constructions of the matter in the reflection of human as such, where a human has a corresponding subjective preparation of this

reflection of the matter, or this expression of the matter, or this recognition of the matter. Or he does not have this subjective preparation, and then this reflection, recognition and expression of the matter is not objective, even if it is logically built, verified and clear. It suffices to recall Marxist-Leninist philosophy, which had its own valuable axiological discoveries, but in general construction it did not lead to anything. But after all, many philosophers of the past were occupied with this. But it developed a very valuable phenomenon – the dialectical materialism, that is, the dialectic of the matter and nothing more. And those philosophers who were engaged in the development of dialectical materialism, and not in the proof of Marxist-Leninist views on this or that topic, they really made objectively historically a valuable contribution to philosophy. But even this dialectic of the matter still becomes part of the philosophy of hierarchy. Or it is realized by the philosophy of fundamentality, where the dialectics of the matter, as dialectical materialism, passes into the philosophy of fundamentalities by dialectics, including fundamentalities of matter as a different type of philosophical recognition and phenomenon of matter.

Therefore, on the one hand, the main issue of the paradigm of philosophy, not of philosophy itself, but of the paradigm of philosophy, is mutual coordination, mutual influence, mutual organization of human and matter, on the other hand, mutual coordination, mutual influence and interconnection of Human and the IVDIVO, as a House within which the matter exists. But, in fact, there is a Human in the center of both processes. Therefore, the subject of the phenomenon of philosophy is a Human in the synthesis of all found phenomena of his Parts by his unity. The object of recognition of philosophy is the IVDIVO - the Initially Highest House of the Initially Highest Father, or the House of the Father, which generalizes spherically the entire realization of the matter as a whole, and controls this matter. Here the value is that the House of the Father governs the matter, and develops and builds it. And the matter as such, becomes the subject of the paradigm of philosophy and philosophical practice, where, studying and recognizing the matter, we enter the triangle of activity: Human - IVDIVO - Matter. Or Human - Father's House - Matter.

And we believe that the main question of philosophy at the next stage of its development should not be binary, in the form of mind and nature, consciousness and being, but trinity, in the form of human in mutual coordination with the IVDIVO and the matter. In the triangle of their relationship is the objectivity, subjectivity and human subjectivity of the phenomenon. And in this trinity of recognition, to which all the previous practice of human life and activity led, in the manifestation of the trinity and triune, with the perspective of the quaternary of this phenomenon in recognition of the leading role of the Initially Highest Father by the entire House of the Father, all the Matter, and, ultimately, with constant freedom of human will, with verification of this freedom of will in the correctness of the phenomenon by the Initially Highest Father, in this trinity of phenomena for materialists – the Human, the IVDIVO and the Matter, and the quaternary for those who believe in the high, spiritual, ideal, fiery – the Initially Highest Father, the Human, the IVDIVO and Matter, namely in this sequence that a new philosophical practice of modernity is being built, where one can see also binary questions: the Human and the Matter - the main question of philosophy; the Human and the IVDIVO is another basic question of philosophy; the IVDIVO and the Matter - the third main question of philosophy; the Initially Highest Father and the Human is the fourth basic question of philosophy; the Initially Highest Father and the IVDIVO is the fifth basic question of philosophy; the Initially Highest Father and the Matter is the sixth fundamental question of philosophy. What is the Philosophy of Human and what it is engaged in. And accordingly, the Matter and the Initially Highest Father; the Matter and the Human; the Matter and the IVDIVO; the IVDIVO and the Initially Highest Father; the IVDIVO and the Human; the Human and the Initially Highest Father. That is, when we recognize these six phenomena from the perspective of each of this six, having grown the hexadecimal recognition of everything-in-everything, we will enter the correct paradigm philosophizing of the future.

In fact, this becomes the cornerstone of the Philosophy of a Human in addition to the philosophical recognition of human as such. Because when we now begin to recognize the Human Parts, we will go into his particular cases and phenomena: consciousness, mind, thinking, and we can lose the essence of the *general* and high special phenomenon of human - his “whole”, that is,

in which a human is whole, in what activity. And if we discard all prejudices, all obsessions, all illusions and all judgments “for” and “against” on this or that topic, in fact, all philosophical practice at its peak sought to know who is the Father, as the ruler of the matter or the ruler of the existing. Moreover, the existent was recognized sometimes not as the matter. But, if we begin to formulate the existence ontologically - what is the existence, we will come to the paradoxical conclusion that the Father was not understood naturally by the existence, because he is a being, albeit the highest one, and the House of the Father, it was understood by the existence, and bashfully hid behind the category of “the existence” because philosophers could not recognize the existence of the House of the Father. Either there was not enough courage, or there was not enough paradigm, or the theoretical concepts of the past were spinning around and about it, but not wanting to admit that the House of the Father creates the matter, controls the matter and recognizes the matter.

Therefore, we believe that by existence already was meant the House of the Father, and paradoxically the ontology, as the teaching of existence, led to the existence of the Initially Higher House of the Initially Highest Father. Where, under the category of existence, all the processes that we abbreviated as *ivdivnity* or *IVDIVO* were hidden.

Accordingly, all phenomena of nature, all phenomena of existence, as specifics of realities, all phenomena of natural philosophy, although it is outdated, and even the objective picture of the world of science, all specifics of objectivity as such, are hidden under the category of the *matter*. And when we streamline our meanings and our essence philosophically, based on the fact that the theory of cognition of meanings and the theory of cognition of essence begins to grow, we will begin to define clearly the prospects of philosophical phenomenon. As soon as we understand that under many objective phenomena, under many object phenomena, one word is built – the *matter*, in the entire specification of its existence, in all the most diverse aspects of its existence, we will realize the phenomenon of promising philosophical practice, generalizing any object phenomena, all kinds of knowledge and specifications on this topic into one major philosophical recognition - the *matter*.

As soon as we approach the phenomenon of Human, we must understand that all phenomena of the consciousness, including the mind, are inherent in the matter. Let us smile that if the mind is inherent in the matter and the consciousness is inherent in the matter, although it is reflected in it and grows through it, then this is the mind and the consciousness of the Initially Highest Father who controls the matter, if you do not define a human in this, as philosophical practice did. After all, it did not define the consciousness, mind and thinking in the matter as human. It spoke about the relationship between the thought itself and the matter itself. And Who is it then? Only the Initially Highest Father!

The question is, whose was the mind? If this is human mind, and a human lives by the matter, then this is an alogism. And if this is the mind of the Initially Highest Father, who lives by the higher matter beyond the limits of the matter in which a human lives, then the mutual coordination of mind and matter is possible. But then, by operating with such categories as the *mind* and the *matter* was meant the Father, where the mind of the Initially Highest Father and the matter existed in their mutual coordination among themselves; where it was meant the consciousness of the Initially Highest Father and the existence. Because if Human is a part of being, then in the non-alienation of this being, we cannot separate this consciousness from the being and reveal it separately from the being as such. And if we reveal it separately from the being as the consciousness, then this consciousness is not of human, but of the Initially Highest Father.

And until we streamline so definitely, recognize these phenomena, we will get confused constantly, philosophically confused. It is that human consciousness as a part of being, growing out of the social practice of being, with the growth of human consciousness, where the human himself is empty in consciousness. But at the same time, other certain types of sciences suddenly recognize that the consciousness is inherent even in animals in the team-wide and the individual. At the same time, many philosophers do not consider it possible that the consciousness is inherent in human, and they say that the consciousness grows through the social existence of human. At

the same time, animals have it, but humans do not? That is such a strange general philosophical and scientific concept. This is complete chaos and confusion. It is clear that when all these categories and concepts are mixed, a very simple sensation appears – the nonsense. At the same time, there is recognition of the corresponding phenomena, recognition of the corresponding effects, but they are not categorically ordered.

Accordingly, if we affirm that consciousness is a Human Part, then we must recognize the consciousness as a Human Part. If we say that the consciousness is inherent and mutually coordinated with the matter, then this is the consciousness of the Initially Highest Father. And here we proceed from a simple ancient concept that Human is created in the image and likeness of the Father. And what is inherent in the Initially Highest Father is also inherent in Human. And then we recognize very clearly: there is the Initially Highest Father, who lives beyond the limits of that matter in which human lives. And there is a human, as an inhabitant of the matter, existing and acting in the image and likeness of the Father, cultivating Human Parts in the image and likeness of the Father, and manifesting himself in this matter, as the ruler of this matter, developing himself by controlling the matter. At the same time, the Initially Highest Father controls the House, which builds and develops the matter as such. In the apex sense of the word, so that it cannot be overcome categorically, this is the Initially Highest House - that is, initial and highest in relation to everything – of the Initially Highest Father, that is, the Father, that is the initial and the highest to everything. Because the Father has many names, even according to different religious practices, but many of them argue about which name is more important, which does not matter. Although, in principle, it is quite possible that these names are of the Father. It would be better to recognize, what this or that name means separately. We are also called gardeners in the country, and owners of animals, and husbands, wives, sons, daughters, grandfathers, grandmothers, mothers, fathers, in the process of life practice. These are different names of the Father, but realized in some special language of the Father. There are warriors, military commanders. That is, there are professional activities of the Father, also somehow named in the language of the Father, but not recognized by us. And we argue - what is the real name of the Father? All names are! Because each of us in the process of social practice, elementary social philosophy, has many names. The names - not a personal “name” recorded in the passport, but the names by which we are addressed: mom, dad, son, daughter. In principle, these are also names. And so on, through the list. And not only family, but also professional names. And so on, through the list. For ancient thinking these were precisely the names. It is now that we recognize it as family, profession, personal. And earlier it was common, taking into account the fact that people did not have names at all, but nicknames, which were very specific, and then surnames grew out of them, no less specific, but already familiar with the relevant practice.

And this recognition of Human, who manifests the Parts of the Initially Highest Father by himself, and the recognition of the Initially Highest Father becomes the basis of philosophical practice and philosophy of human. At the same time, we must understand that, having recognized Human, having developed the structure of Human, we recognize also the Father in the Image and Likeness. Accordingly, we can recognize similar realizations of human in the Initially Highest Father. And then it will be objective. At the same time, we can refer to the famous work “The Logic of the Trinity”, where, by mathematical philosophical analysis of the trinity of the Initially Highest Father, the constructions of very curious phenomena were derived: based on that there is the hypostasis of the Initially Highest Father in the trinity, it is clarified that the trinity is a part or parts of the Initially Highest Father. According to the trinity logic. And since these are Parts of the Initially Highest Father, as the Single Father, and just now we have a section of the *Singular*, then the Singular is built from parts. It is quite up to philosophical practice that a system is created from parts, and the system turns into one whole, that is, the “singular”, in the ancient language. And the Trinity of the Father of the previous format constructions is his Parts systematically organizing his manifestation, but, at the same time, the Father is the Singular and the Whole of these parts. And it's easy now to recognize it philosophically. But if we delve into cultural studies, into philosophy and specification of different traditions, we will see the so-called Abrahamic religions in three

directions. Abraham hosted the Trinity at home, that is, he communicated with three Parts of the Father. It is clear that a person saw it as an anthropomorphic expression. But if Abraham saw the Trinity of the Father, then we can see that all the main directions of Christianity are concerned with soul, it is written in the texts, Islam is concerned with heart, it is written in the texts, and Judaism is concerned with mind, it is written in the texts. That is, entire nations developed this or that Part of the Father. Accordingly, they developed by this one or another part in themselves. In fact, under the Trinity we see three Parts of the Father and Human: Soul, Mind and Heart.

Based on this logic, growing historically, we decided to go deeper: why are the parts only soul, mind and heart? After all, the increased consciousness of a human, and the consciousness is inherent in every human, isn't it a part? And developed human mind isn't a part? One can recognize logically that mind and thinking, mind and reason are completely different specifications of different human activities, and therefore different Parts.

After such an analysis and deepening, isn't the Logic a separate human part? Isn't the Body a separate human part? Isn't the Reflection a separate human part? Even in relation to thinking. Although at the root of the word it seems to be one word, but as a result it became different. The Ratio - isn't it a separate human part? Isn't the Memory a separate human part? The Truth, which everyone is looking for, can't it become a separate Human Part? If in cultural studies it is known that Human is the Truth. The Eye, which many speak about, isn't it a human part in the Image and Likeness of the Father? The Hum, which came from the Eastern tradition, isn't it a human part? "Om mani padme hum", translated into Old Slavonic / Russian: "OM beckons and falls into Hum." After all, Sanskrit is a related language to Russian. But if it falls into the Hum, then who has the Hum? Human has. But it is not to the Father that it beckons and falls, if the Father is omnipotent.

And collecting such logical, cultural, religious, philosophical or other constructions of different directions and types of human activity on this topic, right or wrong, revealing the value of the right and looking for its recognition, sifting and generalizing multiple knowledge, multiple culture, multiple religious perception, multiple social, scientific and other practice, we came to the justification and fixation of the basic 256 Human Parts, where Human is the Whole, but at the same time, he acts and exists by the systematics of the Parts, which includes all the main questions of philosophy, all questions of the implementation of human philosophical practice. And we called it the Philosophy of Human, which is one of the results of the activity of the Philosophy of Synthesis of Russian Cosmism. The Philosophy of Synthesis is engaged in the recognition of all phenomena necessary for synthesis in one or another philosophy, one or another practice, in fact, creating seven new philosophies, which are indicated by sections of the Paradigm of Philosophy. That is, recognizing the philosophy of the Plan of Creation, not only as the Plan of Creation of the Initially Highest Father, but also the Plan of Creation of the structure of the organization depth of the matter itself in its development; recognizing the philosophy of hierarchy of everything-in-everything and the philosophy of the fundamentality of the existence; recognizing the philosophy of human and the philosophy of matter on the scale of its organization, recognizing the philosophy of the Metagalaxy by the organization of cosmos and the philosophy of the worlds of objective-subjective realization; recognizing and shaping the philosophy of the synthesis of everything-in-everything, with the basic sections of the paradigm of the philosophy of all philosophical varieties, ordered, synthesized and put together.

But the cornerstone of all this, the basis of paradigmatic structurality and completeness, in fact, is the Human. Because, if there is no Human, there is no paradigm, there is no Human, there are no all these types of philosophy, recognitions, thinkings, consciousnesses, there is no Human, and there is nothing philosophical, scientific and knowledgeable. But the paradox is that everyone implies this, but in most philosophical constructions, texts, definitions, there is no understanding of Human and the category of Human at all, with the rare exception of a bashful mention. And even then, in the philosophy of Vladimir Solovyov, this is not a "human", but a "god-man". A human, as it were, becomes not particularly useful, a "higher person", then a "new person", then some kind of "social person", "communist" or "capitalist" is needed. That is, everything is meant on this topic, but without the clear unambiguous philosophical and scientific practice: what is

Human himself, and not that social, collective, individual, personal, special, religious one and so on, which means anything, but without recognizing Human himself as such. That is, we revolve around the essence of "Human", but do not want to admit that it exists.

But then are we spinning in the animal states of life practice? And it turns out that we are rational animals that still recognize Human and do not want to admit that we are Human ourselves! According to the kingdoms of nature, only animal is inferior to human. If we cannot pronounce the word "human" in philosophical practice, then according to the logic, by the way, logic of the trinity, we live in three kingdoms - mineral, vegetable and animal. And if the philosophical category and manifestation of Human is introduced only now, as the Philosophy of Human, who just didn't say about the Human Parts - consciousness, mind, soul, but nothing was said about HUMAN himself, then in natural positionality, in the reflection of nature, as ancient philosophers said "in the mutual coordination of mind and nature", this mind was not human, but animal. At the same time, it will be such a terrible logical admission, because it is believed that animals have no mind. At the same time, modern scientists recognize that individual mental abilities are inherent in individual species of animals, birds and even insects, in their collective existence. And they recognize mind as a specification of modern matter. It turns out that even though this specification has grown in concentration in an individual resembling of human body to a special size, it still remains an animal. And if we do not call it Human and the fourth kingdom of Human, we can mean the animal mind, and even the vegetable mind by this mind. It has not been recognized yet, but the cosmos, it is rich. We have our human mind. Who said that there is no plant mind? Taking into account the ideas of mankind about how some little human grows in the form of a fairy in a flower, and from the flower he grows in the form of Thumbelina into something human-like. If Thumbelina grows from a flower, then what kind of Mind does she have? The vegetable mind. As they say, a fairy tale is a lie, but there is a hint in it. And we must admit that, if on our planet this originality was not expressed in the vegetative existence, but nevertheless exists in humans, then on other planets in space, who knows which there is. We will live - we will see, we will fly - we will recognize. But no one has canceled the fact that the effects of the vegetable Mind could have been in the past on our planet. After all, there are legends about plants moving and recognizing the environment. And now there are scientific theories that certain types of these plants simply petrified, moreover, there are huge plants that now look like petrified rocks in South America. Not every scientist now admits that this is an objective theory, but he will not be able to prove its subjectivity too, because we really do not know the fundamental constructions of the matter.

With the same success, we really do not know the mineral deep structure of taxonomists of the mineral kingdom. In general, we are at the beginning of cognition of the kingdoms as such. Therefore, now to declare definitely that this is, and this is not, this is just a position of pride, that we are here so special, smart, reasonable, but not recognizing simply four kingdoms of nature in their essence. As they say, one must be more modest in spirit, both philosophically and scientifically. After all, the nature is diverse. And the only thing that distinguishes a human from the surrounding nature is the plurality of Human Parts. And this is already the special phenomenon of the human kingdom.

That is, if swarms of insects and herds of animals are built by the action of plurality of bodies, with the gradual individuality of the highest representatives, then a human is built by a plurality of Human Parts within himself, and he stands out from the surrounding nature by this, where the logic of the trinity continues further to the logic of 256-fold integrity, in revealing of 256 reference Human Parts. At the same time, 64 of them are naturally organized as the basic ones in reflecting the basic genetic codons of human, where each genetic code, or codon, was nurtured, organized and directed the corresponding development of the corresponding Human Part, which is objective. At the same time, in 256 Parts, the action of four 64-fold integrities is observed. The first 64-fold integrity, which includes the human physical body at the top at the 63rd position, is built biospherically and planetarily, and reflects the conditions of environmental and biological diversity, and by the principle of hierarchy the lower 62 parts are included in the higher 63rd, that is the physical body, as a part. And the physical body enters the IVDIVO – the Human Eco or the

House of Human, where the IVDIVO of each human is a metagalactic definition, as an individual natural niche of creation of each human by the Planet. Thus, from the collective existence of the masses of animals, we moved on to the individualization of each person. Next 64 parts of human from the 65th to the 128th are no longer natural, but of kind of matter. The materialistic philosophy of the USSR led exactly to this - to the development in human physical body of 64 kinds of matter of the Metagalaxy. After all, the Universe, that is, the Metagalaxy creates us. Naturally, up to its own material Image and Likeness, that is universal principle of being. But we were able to draw this conclusion already as the heirs of an empire that had gone into a different existence. Thus, the dialectical materialism will be needed by each of us in the future when recognizing each of 64 kinds of matter with the formation of the corporeality of their organization by the physical body of human. This is a new principle of synthesis-physicality, organized metagalactically on the Planet. 64 kinds of matter of the Metagalaxy Fa began to replicate, grow and form with this, with human parts, deploying their own metagalactic formations by them. Further, the 64 fundamentalities of internal matter organization, being mutually reflected by us, began to form the particularities of human activity, in their developed synthesis, forming the third 64-fold integrity of human. And already on the basis of the activity of three 64-fold integrities, with the experience of their development and mutual organization among themselves, on the basis of principles of evolutionary cultivation of Human, 64 types of higher realizations and preparations of human were rebuilt and built by the fourth 64-fold integrity - from the Human of IVDIVO by mutual organization of Human with the House, to the Father, as the highest manifestation of human in the Image and Likeness. This became the basis of the metagalactic kingdoms of Humanity of the Earth in the Metagalaxy, as a reverse reflection of our exit into the Cosmos, and its enrichment by our development, that is an obligatory necessity when any humanity appears in the cosmic habitats. This fourth 64-fold integrity was built on the cultural synthesis of mankind's accumulations and formed such a new direction in the development of culture as the Cosmic Culture. At the same time, the fourth 64-fold integrity is fundamental in the 256-fold integrity of human parts, because the replication of four kingdoms of the planet metagalactically, with the fourth human kingdom, determined by the law everything-in-everything the highest specification of human development, represented by the metagalactic matter in the form of the fourth 64-fold integrity, which determines the future context of the phenomenon of Human in the Cosmos. Naturally, we did not know planetarily anything like this.

As a result, 256 Human Parts were consistently combined, systematically forming its single whole. If we clearly reveal the integrity of Human, and do not bashfully hide only behind the thinking and consciousness, in the being or in the matter, clearly defining what Human is, then we will determine many aspects of both our own existence and the matter in which we exist, reflecting it by ourselves. And philosophy, as the science of love-wisdom of Human, or love-wisdom of the Initially Highest Father, in the Image of which the Human unfolds by the Likeness of his physical body, will form the philosophy of synthesis of human in the synthesized recognition of the Initially Highest Father and aspects of their joint control, where the Initially Highest Father governs The Initially Highest House of the Initially Highest Father, within which the matter is created, and human, in the Image and Likeness of the Father, expressing the Father by himself, controls the matter inside the Initially Highest House of the Initially Highest Father, becoming the ruler of the matter. And just as the Father governs the House, so the Human governs the matter. Taking into account the fact that time is the fundamentality of matter, and "human", which is "*chelovek*" [человек] in Russian, in translation into Proto-Slavic languages or Sanskrit, is recognized as a "disciple of time", where "*chelo*" is a disciple, and "*vek*" is the corresponding period of time. And since a human is a disciple of time, he is, in fact, a disciple of the fundamentality of matter. But we will not follow this ancient sense, when human depended on time. We cognize the time now and try to master it. In the future, we will master it, because the fundamentality of time is only the eighth fundamentality out of 64, which allows us to assume that we will master the time in the future, using the higher fundamentalities of the phenomenon of the matter. This means that we can transfer easily a Human from a dependent disciple of time into a ruler of the matter, including with

the basicity of the fundamentality of time. And then, everything develops in the Image and Likeness of the Father: the Father controls the House, the Human controls the matter, the Human mutually reflects the Father and grows into the Father, as the ruler of the matter, and the Father controls the House, which nurtures both human and matter by itself, helps people grow up with different conditions of the existence of the House in the existence of a human. And then, everything will fall into place with us, everything will turn out whole, orderly and unambiguously.

At the same time, the faith in the Father will become only one of Human Parts. And when a believing person was brought up with the faith in religion, we should admit simply philosophically that the faith was brought up as a certain special Human Part, having a special influence or special specifications in the matter. But when we ask ourselves the question - why do we need such an ordered structure? There is a very simple meaning - all the recognitions of the Father, Allah, Jehovah, Sabaoth, and up to the list of different names of the past, from the point of view of modern knowledge, modern philosophy, outside of this religiosity, in paradise or in the House of the Father, standing in the center of paradise, said that the Father was engaged in management. When we recall the ancient Slavic worship of the Solar Father - Yaril, in principle, we could calmly say that he is the ruler of the Solar system. But, in the language of the ancients, the word "ruler" was too abstract and complex. Therefore, they called him simply, in a family way - the Father, since family practice in ancient times was at the forefront. And what was the Heavenly Father doing then? After all, the sky is the pinnacle of the planetary organization of matter. When some religious figures now say that the sky is the whole cosmos, you can say that the sky is the whole cosmos, if you see the whole cosmos as a large planet. And in principle, this is the idea of the Initially Highest House of the Initially Highest Father, which really has a shell around the Cosmos, and the ideas of planetary sphericity, expressed in this way for religious and unenlightened people of the cosmos. Naturally, the Hall of the Initially Highest Father, as the place of His presence, must be located outside the IVDIVO, in another matter or the Metagalaxy that is beyond us. And this answers the question about the Cosmic leadership - after all, it is necessary to manage, being outside the controlled areas and objects. This can be recognized religious-philosophically, as it is manifested either in other dimensions or in other kinds of matter. From the point of view of our matter and scientific practice, we must understand clearly that religion and science are mutually coordinated in their specificity, because scientists also believe in their theories, which in principle is religiosity. But the truth is that they are outraged when you say that this is the same religious practice, since we believe in theory, since religious people also believe in some of their canons or the construction of religiosity. That's true, that scientists say that we believe in what is proven. But the logic and the methodology of evidence are very often lame. Some things are in knowledge and are objective through it. Here is the objective knowledge, really proven in the matter, in the experience. And there is a subjective belief in the proved, which is not really recognized by experience. Here the problems arise that, in principle, a part of scientific practice reflects religious practice, the only thing is that the religious practice believes in the Father, and the scientific practice believes in the Knowledge that the scientist recognized, at the same time, not always proven by experience or logic, and hardly provable in surrounding, with all sorts of egoistic specifics on this topic. But in fact, this is just the growth of the 25th Human Part - the Faith. Both of scientist, priest, and believing lay. That is, most of the philosophical and scientific recognition revolves around Human Parts, their cultivation, development and recognition. And if we learn to nurture Human Parts at school in the process of education, then scientific and technological progress and the general civilization of mankind will grow by orders of magnitude.

Accordingly, if we return to heaven and see that the Heavenly Father is the ruler of the Planet, the leader of the Planet, and enter the ancient cultural texts, we will find a very interesting phrase from the book of Dzhan "there is no Father who was not previously a human." In principle, according to the logic of this phenomenon, the Fathers grow up from people who are suitably prepared as the rulers of individual objects of matter. That is, the ruler of the Planet, the ruler of the Solar System, the ruler of the Galaxy, the ruler of the Metagalaxy. And in a modern cultural

condition, this is quite normal. In other words, a team of people flew to a neighboring planet, any solar system, and began to act there. It is clear that a commander or manager will be at the head of the team. Since this is the only command on that planet, from the point of view of human perception, it will be the manager on that planet, in short, the planet's manager. It is clear that the manifestation of the Father is more multidimensional, and more material, and more fiery than Human is, but no one has canceled the fact that human can prepare himself by recognizing the matter, and become the same. Maybe the Father, who was previously a Human, in a previous human or earthly, or metagalactic, or galactic civilization, as a scientist, recognized the matter to such an extent, learned to master it, developed himself that he entered the host or hierarchy of all developed beings of the galaxy or all developed beings of the metagalaxy. More precisely, all highly developed people of the Metagalaxy, who form the Hierarchy of the Metagalaxy and live with the IVDIVO, in the House of the Metagalaxy Father. At the pinnacle of development of which there is the Father in our philosophical and social understanding. In the professional understanding - the ruler of the corresponding matter, perhaps even chosen from the total number of hierarchical rulers of this matter. Can't this be recognized as another philosophical practice? It can be. So why aren't we doing this?

Let's look scientifically. Science has proven that time in space flows differently. If a person in ancient times learned to live in space, then he could live also in a different way, longer than a person in the time of the planet, this is an elementary logical message. And if the Father governs the sky and the planet, then He lives "beyond the sky," that is, in space. Where can you live in space? This is where the kinds of matter arise, which we will recognize in the next section of the Paradigm of Philosophy. What we see as the matter is just the physical matter of the first level, one of 64 kinds of matter. We faced in this with a simple genetic situation - if we have 64 codons, then they could not be created subjectively, somehow out of something. So, they reflect some specificity of the matter. If you enter into all the depths of abstraction of the genetic originality of human, then they can reflect only the matter. Since 64 codons reflect the matter, then they reflect the corresponding specifics of matter. And when we delved into this material, we came to the conclusion that 64 human genetic codons reflect 64 kinds of matter. We will return to this issue in the fifth section of the Philosophy of Matter.

Let's imagine that we, as people, live in the first kind of matter – the physical. Even reflecting other kinds of matter in codons in aspects, we have seen already that 64 kinds of matter are reflected in each of us by 64 types of matter in each kind of matter. Accordingly, we can see by the physical kind of matter all other matters within the framework of the reflection of the physical matter by 64 types of matter. Imagine that you and I live in purely physical matter, this, by the way, is quite a materialistic idea. And when we talk about idealism and idealistic ideas, we just mean the following kind of matter – the ethereal, the ethereal matter; after all, science is moving towards the theory of the ether, towards the ethereal kind of matter. The astral, the third kind of matter, known culturologically, but indignantly not recognized by science yet, is the astrality, the stellar matter, and after all the entire cosmos consists of stars. Why can't it be assumed that the astrality forms a special kind of the stellar matter, known as the astral kind of matter? It is possible that, having recognized this type of matter, we will be able to study the stars deeper and more objectively. And if the thinking and the thought controls the matter, why is there no mental kind of matter, where “menta” is the thought, where the thought is built by special specificity of matter as such – the mental?

And if we recognize 64 kinds of matter and assume that the Father is an inhabitant of the 64th kind of matter, mastering 64 kinds of matter, he will be much more powerful, or even omnipotent, as it is known in the relevant definitions, than a person living the first kind matter. This is an elementary hierarchical logic. Each of us, mastering the higher materiality, is more powerful. And we strive to achieve this higher materiality either in the management of some assets, or in the management of some territories, or in the management of some masses of matter. After all, in principle, in the subconscious, the human tries to manage more and more material assets. But this is a reflection of the practice of the Fathers who control the matter, if you look at it deeply

philosophically. And if we, the inhabitants of the first kind of matter, are people of the first kind of matter, and the Father is an inhabitant of the 64th kind of matter, and in the 64th kind of matter, He is a Human, but mastering the scale of control of 64 kinds of matter, and we, as human, grow to this scale and control for now the first kind of matter, then unequivocally, an adult who masters the maximum kinds of matter, 64, will be assigned to look after the children of the first kind of matter. And in our perception, the Father is an adult. Just like adult in a family aspect. So, if we call the ruler of the matter the Father, family, then we are his children. Everyone says so, we are children, that is, sons and daughters. And since we are his children, where are the children when the Father is at work? In kindergarten. So, we aspire to Paradise, like a garden, that is, to a kindergarten, while Dad is at work. And most importantly is that it is still difficult for us to get into this kindergarten – the paradise. But what if we can't get into kindergarten yet, and only the most advanced of us get there? By age, they go to kindergarten from the age of two or three years, which means that the most advanced in the physical kind of matter that ended up in heaven, that is, in the garden, have an age in these kinds of matter, so to speak, the age of spirit, two - three years old, five – six years old maximum. Because starting from seven years they already go to school. Accordingly, those who did not go to heaven, as in kindergarten, are still babies or children in the upbringing of the Mother. But we know that the Mother is also the ruler of the matter, but of one kind of matter. In this our case, our physical kind of matter. Etymologically, the Mother is the matter. Accordingly, recognizing the surrounding matter as children, we are brought up by the Mother, who controls this matter, until we grow up and take this control upon ourselves. At the same time, the Mother switches to a higher kind of matter control – the ethereal, synthesizing two in one. And so on 64 times, until the Mother becomes equal with the Initially Highest Father, and we enter the next Initially Higher Metagalaxy. After all, these are simple logical judgments or simply judgments, if someone does not see the logic in this.

But they are so sensibly unambiguous, according to common sense, that, in principle, they are linked into a single picture of the whole. Only another one, not that we are used to build on our own. And this one simply comes from universal human practice. At the same time, no one says that the Father is a Super-Father, He is a super-ruler, He is the highest human in his development, if we are in the Image and Likeness. But at the same time, from the point of view of human development He is also a super-ruler. This is a matter of religion and philosophy. If we start worshiping super management by saying that we are miserable, we are not good at it, so let's bow to the great man. In ancient thinking, it was quite possible because human was undeveloped, incompetent. But in modern thinking, when a person began to act with a plurality of Human Parts, we can prove that it is possible to act with the Father in a completely managerial, organized, professional way, and, laughingly, let's add, philosophically. Because only the profession of a philosopher allows you to communicate with the Father.

As a result, one of the goals of the profession of philosopher, as a specialist in love-wisdom, is the communication with the Initially Highest Father. Who was called to be loved in all religious practices? “Merge with the Heavenly Father with all your heart, with all your mind, with all your soul”, that is, with all your Parts – called the Teacher of Love. “Learn to talk and communicate with the Father, and read his books,” called various prophets. “And the heavenly beings,” that is, the more developed people, gave books to the prophets of men, the less developed people, in order for them to read and learn this. They brought the Fire to people. And in principle, these people were called gods. But these are just more developed people. There are ethnographic materials, when modern people, the Japanese, during the Second World War, secretly kept an airfield in the forests on one Polynesian island, and the locals worshiped them like gods because they treated them with small pills from terrible diseases. And there was a legend that they flew away, but promised to return. The Japanese still thought then that they would win the war. And then they lost and didn't come back. And then, after many decades, an American ethnographer found out that there were great gods who flew to them. Naturally, he thought they were flying in a UFO. He went through all the stages of two-year initiations, went through all the ethnographic studies of this tribe, went through the initiation, did all the necessary actions, becoming a member of the

tribe. Then they took him to the "great space airfield", as he imagined. And they brought him to the Japanese plane, as the "great technique of the gods", which they left in memory of themselves to this tribe. In fact, this plane was simply broken, and they could not take it with them, having flown away without it, but leaving their property to the tribe to preserve it, because they were going to return. And so, this ethnographer laughed about this, talking about our illusory ideas about it. But three years of recognition of the "great ideas" of this tribe were not in vain, we realized how illusory we imagine the gods, we have ethnographically understood, scientifically proven understood. Or let us recall the corresponding texts of the South Americans, when the gods they worshiped informed our South American people: "You are the gods, we should not be worshipped." That is, hinting that the people of South America are the same gods as those who came to them, there are such texts. We remove the word "gods", that is, we are all people, just with different development specifications.

And the problem here is not even in people, because if we take into account that in modern science the Metagalaxy is one, then, according to the anthropic principle, all beings in this Metagalaxy strive for anthropicity. There are many people in the Metagalaxy with certain specifications of the atmospheric or natural originality of the planet. But there is just a different conceptual development - these people lack education. When we lack education and scale of philosophical thinking, we begin to believe in gods, although you can also believe in a boss who correctly manages production, because you get paid in this production. Most likely, in the ancient language, any chief or leader of a large area was a god. Judging by some historical data, the highest leaders of the state were called in ancient times not kings, but gods, god's vicegerents on Earth. Until now in the Japanese tradition the emperor for the Japanese, in principle, is a god. And you don't need even historical research, this is a modern tradition of a highly developed, technologically advanced Japanese civilization, where the emperor is a god.

In other words, the gods are the rulers who develop the civilization of the population. Then the God-Father is the ruler, but having a name that is family acceptable for the past thinking of mankind - the Father. And the Mom, as the ruler of the planet or the solar system, is simply the Mother. Since we live in the House of the Father, he is the Father, and we are in his House. At the same time, the House can be seen as certain sphere of protection around the planet, which protects from the terrible radiation of the Sun, so that we survive on this planet. After all, can you see the House of the Father as a sphere around the planet Earth, protecting this House from cosmic radiation? Yes, you can. And now it has been proven that such spheres exist in the form of shells around the objects of the Cosmos. And if this sphere is completely material to itself, but exists in a different kind of matter, and by this we do not see it yet, can we recognize it? We can do it gradually. But while we do not recognize, but believe that there is a House of the Father that saves and protects us, because we live in it. But if we live in the House of the Father, and we live on the planet, then, living on the planet and in the House of the Father, it is easy to assume that the House of the Father is a sphere around the planet that protects this planet and the biology of life, that is, us, from the surrounding cosmic radiation. When astronomers observe space, they have very strange photographs - most often, some kind of small sphere is seen around many objects in space. This is considered some kind of side effect of photography, but on the other hand, it can be said that this is the primary technological recognition of the Father's House around different objects of space, where these spheres of the Father's House support the kind of matter that is characteristic for this object of space, and build mutual coordination with others kinds of matter that are not characteristic for this cosmic object, including on our Planet. And then, the spheres of the House of the Father become the spheres of mutual coordination with different kinds of matter of the cosmos, that is, with different kinds of matter, in other words, of the Metagalaxy.

And if the whole Universe creates us collectively, and the Metagalaxy creates us individually, personally, then in the creation of us, we must reflect all kinds of matter, and hence all types of metagalaxies. But this can be reflected only inside the House that protects us. If we begin to reflect these kinds of matter in ourselves, then the House begins to grow or to change, so that we reflect more deeply new specifications of kinds of matter by ourselves. And in order to

process these kinds of matter, these specifications of the cosmos and the Metagalaxy, the Human Parts are needed, where each Part reflects its specific organization of matter and processes it by itself.

Having made such a general overview of the picture of modern ideas of mankind, but synthesizing them into some other picture of the world, we must assume that around the planet Earth, wider - around the solar system, wider - around the galaxy, even wider - around the Metagalaxy, that is, around any organized object of the cosmos, there is a sphere of the House of the Father - an objectively acting sphere, mutually coordinating kinds of matter operating in this object, with the appropriate standards, laws, imperatives, axioms, and according to the list of fundamentalities, having its own time, having its own space, having its own speed, dimension, and so on, up to the substance. After all, scientists know that there is one time in the Metagalaxy, another time in the galaxy, a third time in the solar system, and the fourth time on the planet - these are different types of time. But what individual specialists know – cosmologists - are not recognized at all by physicists - they have not been yet in the galaxy. And modern humanity was not in the galaxy.

At the same time, it is possible that civilizations that lived on this planet before us could be there, judging by individual finds. At the same time, it is believed that these finds are clearly of "alien origin." But, perhaps, it was our Earthlings who returned from distant flights into space, where time flows differently. But looking at us, they flew away in horror, because their civilization was gone, there was no one to live with here. And they returned to the base, which they once organized in antiquity, somewhere there. Quite a logical message, although it sounds fantastic and terrible, so this cannot be! But why? Who said that this cannot be at all, where is the evidence that it cannot be? It is also impossible to prove that it can be, until we meet the relevant persons. But it is possible to assume that it is quite realistic. In this context of perception time flows differently in the Metagalaxy and in the galaxy.

We must introduce all these generalizations into the Philosophy of Human as a general picture of the phenomenon of human. Not just a picture of the world, but the philosophy of human, as a picture of the world by Human, or a picture of the matter by Human, or a picture of the House of the Father by Human, simply as a Philosophy of Human, where all human ideas are generalized.

Still these judgments of the Paradigm may cause storm of indignation among philosophers and scientists, but we are trying to put together simply paradigmally a higher practice of human action. We will return to it in the summary, because you need to know all eight sections in order to lay down the appropriate practice with the philosophy of synthesis. It does not have to be the only one to which scientists and philosophers of our time are accustomed, but this does not mean that it is not and cannot be. We are still trying to justify the philosophy of human as it is, by posing questions and introducing judgments that refute the current practice and phenomena. And this is the problem of today.

Summarizing this introduction to the Philosophy of Human, one can recall, smiling, a separate philosophical construction, slightly paraphrasing it: "Human Parts not only reflect the objective world, but also create it!" And then, the fundamentality of human-creator appears. You can remove the word "reflection", which is not always unambiguously philosophical, and clarify that Human Parts not only express objective matter, but also create it. And why only the world? Let's take it wider. The world can be the construction of human himself. If we reflect the objective world, then the world is a world recognized by a person in his thinking and consciousness, nothing more, that is, having its own boundaries and limitations. This we will discuss in the philosophy of worlds. Therefore, it is necessary to think more broadly, thinking that the Parts not only express the objective matter, but also create it.

It can be said even more broadly - Parts, systems, apparatuses and particularities of human express the objective matter and, at the same time, create it. According to the principles of fundamentality and wave functions, this can be instantaneously and simultaneously in all the matter, not to mention the functions of spirit and fire, where even the word "instantly" sounds narrow in this sense and context of the phenomenon.

And as soon as we take this principled position, we will begin to recognize unalienately the coordination of human and matter, their unity, and at the same time, contradiction to each other. We omit specifically the word "struggle" because the previous kind of Marxist philosophy was characterized by class struggle, and the word "struggle" was built into everything. But at the same time, the contradictions between human and matter do not go away. We either like or dislike this or that material aspect - this is a contradiction. Therefore, in the *Singular*, we will talk about the unity and contradiction of human and matter as one whole of the existence of the Initially Highest House of the Initially Highest Father, because if we are talking about human and matter, where the human is independent of the matter, then a real scientist-experimenter will have a question: "Where is the man if he is not in the matter?" And here the only answer known in history is possible - in the House of the Father. Or, according to various religious and cultural descriptions, in front of the Initially Highest Father. Respectively, in front of the Initially Highest Father is a narrow meaning for philosophical understanding, if a person is positioned in the House, then he mutually coordinates with the matter independently of it, while remaining in the matter. This is the hierarchization of levels of recognition. But with the mutual coordination of human and matter as a duality, the human and the matter, one whole is born from two parts as contradictions. How should we call this whole, in the synthesis of matter and human, in their unalienated synthesis? When sorting through all the categories, terms, meanings, essence that exist in humanity, nothing else remains but the House of the Father. Therefore, the unity and contradictions of human and matter with a whole of IVDIVO is the main question of philosophy in a new sense and context of its existence.

And here we will recognize Human Parts in coordination with the matter and their independent existence; human systems in the phenomenon of Parts and the specifics of their recognition of the matter; apparatuses that develop systems and allow one to process some specificity of the matter, and particularities that draw a conclusion, generalize, describe, create and allow one to see all this activity in synthesis among themselves, in the general philosophy of human by this. And on this mutual coordination of the opposites of human and matter, we will build up the philosophy of human, but it will enter into one whole, which we call the Initially Highest House of the Initially Highest Father, so that we can see later the House by this. And we will return to the category of the Initially Highest House of the Initially Highest Father in the philosophy of synthesis, in the next higher phenomenon, when we recognize the philosophy of matter, the philosophy of the Metagalaxy and the philosophy of worlds. This will be a new paradigm construction of philosophy, and the Human, his new recognition, his new manifestation, and his new mutual organization will become the impetus for this.

The introduction completed.

Today, Human is recognized in 20 phenomena and organizations in their synthesis. With all that we used earlier only four of them, this does not negate the fact that the very specificity of human organization is 65536-fold integral. Recognizing this huge volume of the phenomenon, we have developed 20 clusters of human phenomenon, 20 types of his organization, based on the specifics that first the quaternary organization of human operates. Then, the octal organization of human is included additionally, and together they show the octal with the quaternary - the 12-fold integral manifestation of human, and then another octal manifestation of Human is added, where two 8-fold integrities are interconnected, they also form a 16-fold integral manifestation of Human. As a result, during its implementation 4-fold integral organization of human is strengthened further by 16-fold integral organization of human in his development, forming the general 20-fold integral structure of the whole existence of Human.

Thus, the specificity of Human organization is at the beginning a definite quadruple of his appearance with: Parts, systems, apparatuses and particularities. It is basic and unchanging in relation to all others. Further, the 8-fold integrity of its organization is developed: rights of construction, inceptions of creation, synthesisness of love, perfection of wisdom, hierarchization of will, indivivities of synthesis, prasyntesis competencies and initially higher syntheses. According

to 2048 variants of development and each nuclear recording, together they are forming 16384 phenomena of Human development. And these two systems - quaternary and octal - reorganize the systematics of human according to the corresponding keys of matter organization, forming the 32768-fold integrity of Human. Further, the octal theme is expanded to the 16-fold integrity by including one more 8-fold integrity: initiations, statuses, creative syntheses, synthesisness, powers of perfection, hierarchizations, individities and official competence of IVDIVO, in accordance with the latest fundamentalities developed by the philosophy of fundamentalities of the previous section. Each of them has 4096 variants of application and implementation, according to the number of Human Parts in their development, and form together 32768-fold integrity of implementation integrity. In this sense, a human organizes himself 20-fold integrity, maximally and ultimately by himself, and in the synthesis of all variations he forms 65536-fold integrity at the top of his wholeness. But this peak is reached only by the most perfect, developed and acting person, who does not live in a natural way of being, simply living his own life, but really acting, really developing, really being active and taking certain active actions with his internal and external phenomenon, organization of existence, and etc. At the same time, in principle, the 20-fold integrity of human also reflects the basic natural phenomena of human in the first four organizations: Parts, systems, apparatuses and particularities, growing into the 16384-fold integrity of human, developed and published in the second volume of the Paradigm of Human. And this 16384-fold integrity is basic and natural-metagalactic in the systematics of human phenomenon.

Accordingly, the keys have been developed in the expression of a human and for the development of such a multitude: quaternary, octal and hexadecimal key for controlling his spirit, which must develop and evolve throughout the coming metagalactic era.

It is clear that science has not studied particularly the spirit, referring it to the ideal and believing that this is an unnatural phenomenon. We believe that the spirit is a natural phenomenon, is one of Human Parts, which is directly indicated. The spirit forms the corresponding specifics of human phenomenon in the form of separate forms in its organization, which are manifested in Human Parts in the perspective of certain specifics of being, where the Parts have not been yet fully nurtured, but human spirit forms the certain dynamics of activity for one or another angle of being, for this or that way of expression. Let's say a human of replication is a human who replicates his abilities to the environment. And this is such a new human specificity, not characteristic previously and not comprehended earlier by us in the experience of life.

If we proceed from the traditional phenomena of human, from the basic human, and we understand that the majority of those who are in this paradigm construction, having been born in the previous century, and the previous century was designated as a planetary epoch of being in terms of the fact that the metagalactic epoch of being began in the new millennium, forming a new epochal nature of human activity, then according to the previous characteristics of spirit, as the specifics of human life, a human was 22-fold integral. And we shouldn't discount it. Recognition of this process could be well different. That is, people of the previous era noted it this way, then other people noted it in a different way. There were different systems for recognizing this.

Some believed that human was 21-fold integral. But, according to most materials, human was 22-fold integral. In all systems, no matter how it is related, at the 21st level there was such a specificity as a "fool-man". At the same time, according to Russian fairy tales, a fool is a fool, but he rides on a stove. Therefore, the meaning of a fool is not that he himself is a fool, and this is noted by ethnographers, but the meaning of a fool is sometimes that the people around him consider him a fool, because he does not act like they do. That is, he is differently organized and developed. Therefore, a fool rides on a stove, buckets carry water for a fool, but smart people carry buckets themselves. This is the specificity and interest of Russian fairy tales, that the imagery, non-linearity or incommensurability of specifics of a "fool", as an internal hero in relation to an external serious person, is the special wisdom of Russian fairy tales, Slavic fairy tales. This is a very interesting ethnographic effect, which is not represented particularly in other nations. But I'm talking about something else. If you pull yourself up ethnographically and see the fool more

deeply, then you get such a highly developed person that those around him do not understand him, but he commands the matter so much that his stove starts to move!

It is clear that many will say that these are his magical practices. But I will remind one scientist who said that the science is the modern magic. Accordingly, Ivanushka [Иванушка] (*the name*), as a fool, could be perceived as a specifically developed scientist of the past. And since people did not recognize how he controlled the stove scientifically, they made up a fairy tale from this that stove drove itself, not noticing the internal mechanisms and technologies of this stove, which could have been well a mobile machine. After all, if the car moves on steam, then the steam also comes out of the pipe that stands on top. But people could not recognize it as a propulsion system and a machine, there was no corresponding language. And the only associative image that steam is coming from the top of the car or there is an exhaust pipe, in modern language, for them there was only a stove. As a result, the stove goes, and he brings water on it, or he goes on the stove. As a result, in fact, Ivanushka is, the driver of a car with an exhaust pipe on top. But this car did not have wheels. Perhaps it was the runners, perhaps some other specificity. And for people it caused the only associative moment as a stove, because the uneducated population could not compare the corresponding technology, equipment, and so on with anything else; they didn't have such a language yet, they had to develop in it. As a result, it turns out that he is a fool, but a highly developed person who controls complex equipment. As they say: "A fairy tale is a lie, but there is a hint in it."

We will not be engaged in ethnographic research now, ethnographers and scientists noted this in this tale. But, let's define, if a "fool" by the specifics of spirit is the 21st expression, then in order to reach the top of such "foolishness" and control the stove, a 20-fold integral organization of human is necessary. It is clear that in different systems this 20-fold integrity was presented in different ways, but fundamentally, etymologically, one can assume an analogy from where the 20-fold integrity came in a human. Actually, we have 20 fingers and toes. That is, 20 most real defining limbs. Here you have the genetically encoded 20-fold integrity of Human. That is, finally, the formed human body ends in a 20-fold integrity, as a hint at the 20-fold integral human structure. At the same time, we have two arms and two legs - the basic quadruple of a person. It is clear that we will remember more a head. It is the head that sees arms and legs, so this is another cluster of human phenomenon. Still, in the head, the brain is singularity, and two arms and two legs are two kinds of dualism. Therefore, during the development of human "with human hands and feet", the principle of the quaternary arose, since human is developed in quadruple. With active quaternary development, 20 fingers were identified, where it was recorded in 20-fold integrity. We can say that this is another 20-fold integrity of human phenomenon. This is ridiculous for modern level of education, but for an ancient person it was far from funny, it was quite serious. And since he had no other thoughts and contexts, he correlated his body with the surrounding matter. And the philosophy of relationship of human with the surrounding matter grew gradually from this. Therefore, with all the simplicity of these views, sometimes with presence or absence of common sense, in fact, these views matter and take place precisely because they were the primary views of mutual organization of human and surrounding nature. After all, a person will perform most of the actions with his fingers, while it is clear that he does nothing with his toes, but when walking this is a very important phenomenon for stability - when a person has no toes, he can lose balance and walk extremely difficult. This is easily observed in practice, and specialists in the motor features of human body know that the toes are very important, if not the cornerstone for various specifics of movement. And survival in the specifics of movement in the surrounding world for a human in the past was an important phenomenon. Therefore, first of all, a person in the past singled out the fingers with which he did everything. Unfortunately, there is the famous sadly execution of the warriors of the past, when the thumbs of the warriors of the defeated army were cut off. They didn't kill people, because there weren't many of them. But since they cut off their thumbs, they could no longer hold swords, and the state no longer had an army. The same thing, they cut off various limbs for theft, for this, for that, and people attached great importance to this phenomenon. The practice is sad, it has remained in history, and it speaks of the importance of the fingers and their

activity. In principle, if we even write with a pen, then try to write without a thumb. Basically, try walking without your big toe. And there will be immediately the curious questions of the analogous of mutual coordination of human body with the surrounding world.

Therefore, no matter how much we smile at the 20-fold integrity of human, that it has grown from the simplest and elementary recognitions of the 20-fold integrity of fingers, as separate specifics of human activity into the 20-fold integrity of human, in the symbolic manifestation of spirit everything-in-everything, this analogue has meaning. It will be strained, not justified for modern scientists. But the point is that scientists should take some kind of reflection of the surrounding matter and try to substantiate it. We did not start from the number of fingers, we started from the fact that in many cultures of the world the recognition of spirit was 21-fold integral, where the 22 is already zero and the transition to a new system of relations, and the 21 is the pinnacle of a person, that is, a fool. We remove the word "fool", this is the pinnacle of developed human. If he recognized everything correctly, he went to the 22, that is, to zero. We recall the fundamentality of the zero-transition of spirit, when we recognize in the 15th fundamentality the zero-area of the deployment of spirit, and we understand that, in principle, the objective reflection of spirit of fundamentalities in the subjective perception of the people of the past took shape. But in order to enter this zero-transition of spirit, a person must be developed. He must have the activity of the corresponding manifestation of spirit, the corresponding specificity of spirit. And, proceeding from this, the accumulation of spirit realization as such gradually took shape over centuries and centuries. From here we can see the 20-fold integrity of human, which is rather complex and specific phenomenon. This is the first step.

The 20-fold integrity of human includes Parts, systems, apparatuses and particularities, which organize 4096 expressions into 16384-fold integrity of human. We proceed from the fact that there were 64 Human Parts in the reflection of 64 codons. But having begun to coordinate mutually with four basic properties of the matter, an expanded organization of Human Parts was formed, where, the Parts appeared by the specifics of light, reflecting bodily the metagalactic properties. And the word "reflecting" just carries the specifics of light. Then 64 more Parts were unfolded, expressing the specifics of spirit. And then the Parts that express the specifics of fire, in the mutual expression of four properties of the surrounding matter, that is, the Metagalaxy - energy, light, spirit and fire. In this specificity, the basic 64 Human Parts are formed with the completeness of the implementation of codons of genetics, another 64 Parts are formed with further reflection of light by these Parts, in fact, gradually bodily reflecting the metagalacticity of human, that is, the specifics of different kinds of matter, the specifics of different types of human metagalaxies. Further, already in the reflection of the third property of the matter of spirit, another 64 Human Parts are formed, from the 129th to the 192nd. And in the reflection of the fourth specificity of the property of matter of fire, the fourth 64-fold integrity of Human Parts is formed, shaping already the human himself - from the Human of IVDIVO to the Father. And here the corresponding specifics of the human phenomenon are formed.

In this phenomenon, the reference 256-fold integrity of human was composed, with known today basic developed and more or less used first 64 Parts. But this does not negate the fact that, in principle, developed people, striving for self-training, for self-education, develop other Human Parts. And they are noted by the surrounding people as active, although the recognition of the name of these Parts has come only today. Moreover, "acting" today, there is an emphasis on the experience of different people who, to one degree or another, saw, recognized, lived, acted with one or another specificity of the Parts. Even when the Parts reflect the Metagalaxy and are called metagalactic, for example, the Part is called the "Physical Metagalaxy" in the form of a physical corporeality or the "Mental Metagalaxy" in the form of a mental corporeality, we proceed from the experience that individuals had, including the author, when inside the physical body there was a vision of the space of the Metagalaxy or the space of cosmos, and there was an empathy for the mutual organization of cosmos and human. Why not is it the Physical Metagalaxy, as a Part inside a human? It is quite revealed. It is still not clear - was it the Physical Metagalaxy? But from the point of view of ordinary common sense, if we live in the physical phenomenon of the body, then

the reflection takes place in the Physical Metagalaxy. This is the rationale for the 65th Part, based on personal experience. At the same time, I met other people who had an experience and the formation of the same metagalactic or stellar-cosmic states around the human body, when the person empathized with this. It is clear that this causes bewilderment and disbelief, but there was an experience, there was a vision.

We can offer another recognition, in *other kinds of matter*, which our body begins to express with other dimensions specific, which expresses our body, based on the fundamentalities that we have published already, there may be well a phenomenon of experience, vision, recognition and actions that are not characteristic for usual human practice. Here I want to emphasize the word "usual". It's just that these types of activities: recognition, activities and actions of human and humanity, even sometimes described in the literature, are not paid attention by the modern scientific fraternity. Why? Because there is no science of human as such. The paradox is that all social practices, all social institutions, all scientific institutions, all legal institutions refer to human and say that they do everything for the sake of human, but the science of human has not been created. And the philosophy of human has not been created, but at the same time they say that the consciousness reflects the being. Whose consciousness is not meant, but the philosophy of human, as a conscious Human Subject, has not been created. The philosophy of human as an intelligent Human Subject has not been created. The philosophy of human as a thinking Human Subject with thinking, reflection has not been created. We call a person *homo sapiens*, in Latin, a reasonable person. In fact, figuratively, in Russian, it looks like a hamster. Why was it named like that? Accordingly, as long as there is no philosophy of human that recognizes rationality as such, this is a label, a nickname, that was hung on a human up to ancient centuries. Scientists call it like that. But as long as there is no science that proves the reasonableness of a human, that he is really reasonable, and does not consider himself reasonable in the absence of reason. Or the reason is present. What does it mean a reason is present? How is it present? How is it revealed? What is the reason itself? I think many scientists came across these recognitions in their practice and tried to distinguish it somehow. But there was no paradigm technology or paradigm for this distinction. As a result, we are modestly silent about what the reason is. And we talk about it, we say that it reflects the surrounding matter, and we believe that the reason is an integral property of human. A simple question - is it only of human? Is it only this concentration of human reason that is reasonableness? And reasoning known from ancient prayers, is it the reason, or the specifics of growth of this reason, when there is no reason yet, but the reasoning already exists? After all, reasoning can be defined as mind: in Russian [разумение]. Perhaps, in general, this is some kind of skill that leads a person to singularity, based on the etymology of this word.

Therefore, in fact, until we develop a correct philosophy of human, a clear, unambiguous definition of each Human Part not in reflection of nature, but a defining Part in human himself as such on the basis of this philosophy and the paradigmality of the approach, the science of human will not be correctly deployed, and to talk about some names of human in the form of "*homo sapiens*", "*homo erectus*" or "*homo*" and something else - these are scientific fantasies. We believe in them and believe them because we called it like that. I think there is no need to build illusions about our reasonableness, because we like to be reasonable. But after reading some opuses - I can't say whether they are scientific or near scientific - one cannot say that individual people are quite reasonable. But at the same time, we cannot determine what reasonableness is, in order to prove if someone is reasonable or not reasonable. As a result, nothing arises apart from conflicts and emotional states on this topic and this is not scientific. This is biased in relation to a human, if we are talking about the scientific and philosophical. Creating the philosophy of human, we determined his at most twenty-fold integral structure of twenty directions of human organization. And we construct the recognition of matter in mutual coordination with human in order to see what human is, how he is constructed, how he is formed, and how he is manifested.

And then we can recognize correctly certain phenomena of human, which Parts and in what specificity this person has developed, which systems work, which ones do not work, how objective and subjective he is in certain analyzes, how much human apparatuses work, and how they are

developed or not developed, and how much particularities in the operation of the apparatus are developed. Today, these are very complex issues and with very difficult recognizability by some individuals. It is impossible to say that it will come immediately here and now. And therefore, we are laying the philosophical basis, as the conclusion of many years of research and recognition of the phenomenon of human, as the specifics of his implementation, and the corresponding scientific study of human.

The first quaternary of human is Parts, systems, apparatuses, particularities. And as it was written already in the Paradigm of Human, we construct these phenomena hierarchically with the high integral realities of the Metagalaxy Fa, referring to the previous fundamentalities published earlier in the previous volumes of the Paradigm.

If we say that human has different Parts, then we must understand that each Part must be constructed with different specifics of the matter. The consciousness determines the being or the being determines the consciousness, in philosophy, where we are talking about the mutual coordination of the being and the consciousness. But the being, in other languages, is translated as the reality. So, we are talking about the mutual coordination of the consciousness and the reality. And if we are talking about the mutual coordination of reality and consciousness, mind and reality, consciousness and reality, then how do these mutual coordinations differ from each other? Which specifics of reality do they differ with? If we do not follow the specifics of realities, determining how they differ from each other, then we will not recognize again the human, and in one reality there will be a hodgepodge of human phenomenon. We will not determine what, where and why. But, if we begin to recognize that each Human Part is expressed by a separate reality, each system of human is expressed by a separate reality, each apparatus of human of the appropriate specification is expressed by a separate reality, and even each particularity of human is expressed by a separate reality, then it will become much easier for us to distinguish specificity and recognize the phenomenon of human, having determined the development of this Part, system, apparatus, particularity of human, and link a human into a single whole by corresponding organized phenomenon. And then, it will be the conscious and unambiguous approach to the phenomenon of human, and to the phenomenon of the corresponding matter, and its existence in the corresponding specifics.

Let's define that realities reflect kinds of matter and types of matter as such, described and published in the third volume of the Paradigm. One or another reality of the Metagalaxy is born in the synthesis of kind of matter and type of matter. Let's say in advance that we have identified 64 kinds of matter, in each of which there are 256 types of matter, where the kinds of matter reflect four properties of the Metagalaxy and form types of matter. The synthesis of 64 kinds of matter in 256 types of matter construct 16384 realities. But since the human is mutually coordinated with the matter, then the human has 64 basic Parts. Going further along the specifics of four properties of matter, 256 Human Parts appeared from the 64-fold integral angle of each of them. But in the Metagalaxy 16 evolutions act simultaneously. Taking into account 16 evolutions operating in the Metagalaxy, the 256-fold integrity of human, from the angle of each of them, 16×256 , has created 4096 Human Parts. As a result, 4096 Parts act metagalactically in a human, where 256 reference Parts are deployed from the perspective of each of 16 evolutions. Paradoxically, any world of the Metagalaxy Fa is being built with the same 4096-fold integrity, but already of realities. And the 4096-fold integrity of Human turned out to be expressed noncontradictory metagalactically by 256 Human Parts in the synthesis of 16 evolutions. We, human and humanity as a whole, have organized ourselves metagalactically by this.

It cannot be said here that the human expresses one evolution and does not express another. He accumulates them, developing their expression by himself. We have a misconception - if you have gone through one evolution, then it has ended for you with a transition to another one. But in the Metagalaxy it continues to be expressed by each person, developing his strength, power and capabilities by the synthesis of two, then three, then four, and so on up to sixteen evolutions. Each evolution continues to act in each person during his transition to the next one simultaneously, cultivating the hierarchical synthesis of the Metagalaxy Fa by everyone.

We tried to bring all Human Parts into one whole, but today the development of Human Parts is not able to withstand the simultaneous activity of all 16 evolutions. Thus, having determined their stage-by-stage development, where, in each evolution separate 256 Human Parts develop, having received 4096 Parts as a whole, with the gradual passage of each evolution with new angle of 256-fold integrity of human. This approach turned out to be correct, and from the point of view of the anthropic principle, where the Metagalaxy creates everyone not in simplification, where everything is imposed on one, but in the complication of this one with a whole. That is, each next stage of the evolution of the matter becomes more complex, in relation to the previous one, and simplicity will come in a single whole of human, when all Human Parts work with all past evolutions or in general with them, by single metagalactic expression. The development and mutual coordination by evolutions is a very complex phenomenon in the metagalactic growth of a human. But it leads to a whole synthesis and strength of each Human Part with metagalactic expression of human life. I emphasize that we do not theorize by the appearance of the Parts. In addition to the philosophical paradigm and scientific research, we are engaged in parallel in educational practice, where we check the expression of the metagalactic nature with collective and personal experience of activity. There is a large team of adults, several thousand people, youthful, adolescent and children's teams, those parents who are formed consciously and independently according to the system of metagalactic education. The results are more than impressive, which allowed us to write the Paradigm. There is a sufficient practical basis for more than several thousand people who prove by their practice of life that Human Parts exist and act, including evolutionarily, including metagalactically. Therefore, we are convinced of this variant of metagalactic action, not theoretically by hypothetical recognition, but by the practical experience of the appearance of these organizations by a corresponding team of people. It is clear that the organization of this team and the specifics of the activity may not correspond to scientific experiments - you cannot experiment on people, these are not rabbits dissected in biology. Therefore, the methodology itself was born from the experience of educational practice through observation, psychoanalysis, educational analysis and synthesis. Here the methods and specifics of humanitarian research are applied.

Thus, 4096 Human Parts are formed metagalactically in a person, the reflection of which forms 4096 reference systems in each Part, and in the expression of which 4096 apparatuses of systems of Human Parts are gradually formed in each system. All of them are mutually coordinated with the corresponding realities of the Metagalaxy. But since there are a large number of systems and apparatuses, they are fixed by the reference expression in the basic organization with the high integral reality, and the multitude is realized by the types of organization of matter in it - the initially higher realities (systems) and realities (apparatuses) of its metagalactic organization. Each Human Part will nurture gradually metagalactically 4096 systems in reflection of all the other 4096 Human Parts. Accordingly, each system of Human Part, in reflection of other systems, will form 4096 apparatuses of systems of Human Parts, where in each system there is one reference apparatus. The fixation of 4096 realities is formed on these 4096 apparatuses, which are included in the initially higher reality, which, in turn, forms a system of a Part, where 4096 initially higher realities form the integrity of one high integral reality of the corresponding phenomenon of Human Part of the metagalactic organization of being. The categories of systems and apparatus were taken from the anatomical structure of human by recognizing the physical body as one of Human Parts. Each apparatus forms, processes and deploys the particularities of human in the phenomenon of one of the fundamentalities of the matter. Thus, 4096 reference particularities of various types of action and recognition are formed out of 4096 apparatuses, where particularities, being written subnuclearly, do not express this or that type of organization of matter, but act in any of them. Accordingly, the particularities act with apparatuses in the phenomenon of subnuclearity of the realities, the particularities also act with systems, in the phenomenon of subnuclearity of the initially higher realities, the particularities act with Parts, in the phenomenon of subnuclearity of the high integral realities, expressing quality and depth of their own organization.

For all that we say that these are 4096 Human Parts, systems, apparatuses, particularities, in fact, a person has 4096 Basic Parts, but if we multiply 4096 Parts, in the perspective of 4096 systems, we will get 16,777,216 human systems. For contemporaries this is a crazy figure for the organization of systems. I'll give you an example. According to all humanitarian materials of the past era, the maximum that a person was engaged in the previous millennium was two types of systems. Then the systems of physical body, which were recognized by seven, and the systems of chakras, which were also recognized by seven. Moreover, chakras were sometimes recognized, sometimes they were not recognized, although there are studies that even prove their material organization. Again, not all scientists have recognized this, so there is no unambiguity, although, in fact of life and common sense, there is their action. That is, there were only two types of systems. We are not talking about two types of systems, but about 4096 types of systems. It is understandable that many will ask: "why so much?" There is a simple answer: "The Metagalaxy is big!" Perhaps, for the systemic recognition of the planet, two systems were enough - the physical body and the chakras of soul. But to recognize the huge phenomena of the Metagalaxy and the multi-level nature of the cosmos, all these dimensions of speeds, space and other phenomena, two types of systems are not enough. In other words, we are going from two types of systems to 4096. And in fact, in 4096 variants of these systems of each Part, we are going evolutionarily, developing to 16777216 systems. At the same time, we must substantiate them philosophically, we must comprehend them philosophically, we must organize them philosophically. To recognize the activity of each system, to determine its specification and prospects, this is a huge layer of work of philosophers of the present and the future, which is beginning only now.

The same thing, inside each system there are apparatuses. The word "apparatus" is conceptually taken from the science of logic, the apparatus of logic that processes logical thoughts and is confirmed by biology with the anatomical apparatuses of human physical body, where there are apparatuses in any system, for example, bronchi in the respiratory system. Therefore, the apparatus is not only a technological word, but also a word borrowed from biology and logic: each system has its own apparatus. Thus, we must recognize the activities of different apparatuses in different systems. And first of all, their recognition should be dealt with philosophers in organizing of the specifics of the phenomenon. A scientist, while investigating, must see some outline, some contour, some description of the organization of phenomenon of systems and apparatuses in the corresponding ratio in the matter. If we take into account that 4096 apparatuses are formed prospectively in each system, which in turn mutually reflect all systems in this one by themselves, then, in general, each of 16777216 prospectively formed systems with 4096 apparatuses form 6869876736 apparatuses.

It is the philosopher who must comprehend, create general picture and image of a human who acts and lives by this, which determines the concept of the philosophy of human. There is one more subtlety here: from our point of view, this is a description of a planetary human, whom we recognize by the nature of completely new phenomenon of metagalactic life. That is, if we look from the point of view of the Metagalactic Position of Observer, we see that the Plan of creation operates in the Metagalaxy, in the perspective development of Human with 64 basic and 256 reference Human Parts, which corresponds to 64 human genetic codons in their development with four properties of the Metagalaxy. After all, 64 kinds of matter act in the Metagalaxy, in reflection of which 64 basic Human Parts are formed, and in each kind of matter 256 types of matter are deployed by four properties, in reflection of which further 256 reference Human Parts are formed. 16384 high integral realities operate in the Metagalaxy by this, where 64 kinds of matter with 256 types of matter are synthesized by the properties of the Metagalaxy in 16384 high integral realities. At the same time, 16 evolutions operate in the Metagalaxy, each of which deploys the natural essence of human in its development and formation. The evolutionary influence on the types of matter forms 4096 realizations of development by various parameters, which in each Human Part are formed by 4096 systems of Human Parts ($16 \times 256 = 4096$). And already in the stability of these systems of Human Parts, they are fixed in a stable existence and development in the initially higher realities (ih-realities) included in the high integral reality (hi-reality) as a Part realized by its own

subnuclear environment. Accordingly, Human Parts are formed by subnuclear-nuclear relations, and any Part consists of particles, atoms, molecules, in a deeper recognition - nuclei created by hi-realities, which, in turn, consist of ih-realities, where the systems of Human Part are formed by subnuclear-nuclear relations consisting of particles, atoms, molecules, in deeper recognition - nuclei of the ih-realities. Thus, the Metagalaxy, concentrating on Human, revealing the metagalactic creation of everyone, realizes the formation of Human Parts and systems of Parts by subnuclear-nuclear relations of the types of organization of matter - hi- and ih-realities, creating the complex metagalactic synthesis of what is happening. And two mutual reflections of Human and the Metagalaxy have grown together into one whole - the matter of the Metagalaxy in the anthropic principle of creation, revealing the balance of realities and human realizations among themselves. It creates logically justified, objective specificity of human phenomenon.

Accordingly, the apparatuses, according to the same methodology, are already formed by the realities that are included in the ih-realities as a part, which, in turn, are included as a part in the hi-reality, which form the metagalactic existence. Thus, the apparatuses of the systems of Human Part are formed by subnuclear-nuclear relations, consisting of particles, atoms, molecules, in a deeper recognition - nuclei, but already of the realities of the Metagalaxy. It creates an integral hierarchical picture of metagalactic material interactions, and once again emphasizes the hierarchical structure of the matter of the Metagalaxy and the need to master the principle of hierarchy, as the basic phenomenon of human by the Metagalaxy. This confirms the objectivity of formation of the philosophy of hierarchy of the second section of the Paradigm of Philosophy.

At the same time, both apparatuses, and systems, and Human Parts are realized by formation and ability of particularities of human, where particularities show free movement of fire-images of subnuclearity in the matter of the Metagalaxy, from spins to nuclei in complex chains and synthesis matrices among themselves, in the phenomenon of one or another particularity, by one or another type of organization of matter: either hi-realities, or ih-realities, or realities. With simple particularities of the apparatus of realities and the most complex particularities of Parts of the hi-realities of human. And it is by particularities that human grows up, expressing which he shows his own achievements and forms a promising practice. And this is how the humanity grows, saturating the metagalactic environment with the new for it relations, and forming the movement of the matter by itself.

Recognizing by 4096 phenomena of Parts, systems, apparatuses and particularities of human, in the reflection of four properties of matter of the Metagalaxy - energy, spirit, light and fire, we determined four worlds of the Metagalaxy by previous paradigmatic constructions. Where the physical world of the Metagalaxy or the physical metagalactic world deals with the particularities of human in fixing 4096 hi-realities of the Metagalaxy. At the same time, first of all, the physical world is engaged in energy-substance. The basis of all worlds is synthesized with the physical world just by the first 4096 hi-realities. Thus, the possibility of particularities to develop both by the appearance of apparatuses, and the appearance of systems, and the appearance of Parts is confirmed. But if in the physical world the structure of particularities is formed by energy-substance – the energy-plus-substance, then in the subtle world it is formed by light-substance – the light-plus-substance, in the metagalactic world it is formed by spirit-substance – the spirit-plus-substance, and in the synthesis world it is formed by fire-substance – the fire-plus-substance.

Accordingly, the structure of human apparatuses is nurtured by the subtle world, which, according to the specifics of its metagalactic phenomenon, realizes light-plus-substance, therefore it is very difficult to determine apparatuses in the physical body, because the instrumentation of light-substance and the development of phenomenon of matter by the specifics of light are needed. The equipment of such a phenomenon is a matter of a promising scientific future. Therefore, at the moment, this definition is possible only paradigmally-philosophically.

Human systems, including systems of the physical body, are formed by the third metagalactic world with the specifics of spirit-plus-substance. Let's smile: the systems of physical body are the materialization of spirit and proof of spirit materiality. It is clear that from the point

of view of philosophy this message is possible. From the point of view of science, it still has to be provable. So, we will prove that the systems of physical body are organized and formed by spirit. At the same time, we must understand that energy and light are included in spirit as a part by the principles of hierarchy, which means that the substance of energy and the substance of light are included in the substance of spirit as a part, by the principle of hierarchy. Therefore, having the specifics of studying from the perspective of energy, it is easiest for us to see these systems as the substance of energy, and not to go further - here they are, here they are organized. But as soon as we begin to understand the specifics of their activities, the specifics of organization, why they are such, the systems of physical body, we will come across the problem that we will not be able to define the system only by describing energy and substance of energy. We will need the laws of light-substance, standards and laws of spirit-substance in order to recognize deeply, distinguish and reveal the systems of physical body, while the physical body is called specifically the physical. I remind you that the paradigm question is that the physical body should synthesize all the realities of the Metagalaxy. And, therefore, all the worlds of the Metagalaxy Fa.

4096 Human Parts are formed by the synthesis world in the specifics of fire-substance, fire-plus-substance. And, in fact, the Parts of human body are created by fire or fire-substance as such. Again, how do we see it? And when reading, do we read reasonably? Are we thinking? This is thinking. Do we distinguish? This is reason. Are we aware of this text? This is consciousness. And what type of substance does this happen if we do not feel this text with consciousness? We are trying to consider simply now the process from the point of view of energy, where we are used to feel with our hands, expressing feelings as a particularity, with energy-substance. And what if we will do it with different substance of other properties of the Metagalaxy – light, spirit, fire? Do we feel with thoughts? We have them in our heads. What are they made of?

And as soon as we begin to answer such questions, first we will have to recognize the kinds of matter, then the specifics of the Metagalaxy, then the philosophy of four worlds, in order to see the synthesis of everything-in-everything with the philosophy of synthesis. In the meantime, we will determine that Human Parts are specified by fire. There can be no other phenomena. From this point of view, we see 16384 realities in the Metagalaxy, which are realized by the corresponding material phenomena.

What is any reality made of? According to the modern ideas of mankind, any reality consists of atoms, molecules, particles, spins, elements, if we recall the periodic table of Mendeleev, and so on. That is, everything that we called in fundamentality in one word – the subnuclearity. Any kind of reality consists of the environment of subnuclearity. We called each such type of subnuclearity the fire-image. We discussed this in detail in the previous section. In fact, if we assume and scientifically prove that each Human Part consists of certain fire-images, that is, from atoms and molecules of different realities, and human is created by the entire Metagalaxy, then this is the essence of the synthesis of subnuclearity of 16384 species, where each type of subnuclearity is built up in a human with the corresponding aspect of the specifics of matter properties of the Metagalaxy, with the corresponding phenomena, and the human physical body grows in this diversity. We will see by this the first philosophical principle of human organization by subnuclearities with the corresponding mutual coordinations of realities of human.

In other words, the nuclei of one of the 16384 realities build up only this Human Part, or only this system, or only this apparatus, or only this particularity. And they can't build up anything else. And this is the mutual coordination of the nature of the Metagalaxy with realities, as the being of each person. At the same time, according to the fundamentalities, the prasyntesis is recorded in the nuclei, which means that we can determine clearly that each core contains special prasyntesis competence that aims the development dynamics and implementation of nuclei of atoms, nuclei of molecules, nuclei of elements, or in general any kind of subnuclear organizations out of 16 phenomena of subnuclear varieties, at the corresponding Part or system, or apparatus, or particularity.

There are 4096 hi-realities of the synthesis world of the Metagalaxy, from the 16384th to the 12289th hi-reality. These 4096 upper hi-realities of the existence of the Metagalaxy concentrate

4096 types of nuclei and types of subnuclear relations on each human body, gradually forming 4096 Human Parts in each person. The specificity of nuclei is the organization of Human Part, and subnuclearity as the environment of an internuclear organization, has the specifics of fire-substance. And the physical body of human is literally on fire in Parts. At the same time, the nuclei in their internal organization consist of fire, where a clot of fire, taking shape in some text or content, becomes the core. The text or content is written into fire prasyntetically, forming the core or one of the fire-images out of 16 subnuclearities, according to quality and quantity of what is written. This formed type of core or fire-image of the corresponding reality begins to concentrate on the corresponding phenomenon of the reality of human, being realized as a prasyntesis splash from the core in the formation of the corresponding Human Part. All this is from fiery angle.

Thus, we can conclude that the synthesis world with 4096 types of subnuclearity with 4096 hi-realities from the 16384th to the 12289th forms 4096 Human Parts. This is the basis of the organization of human phenomenon. At the same time, we cannot say that a person is formed immediately by all Parts, although the Metagalaxy creates him at once by all Parts, but genetically and gradually. Sometimes the expression of one Human Part in a person is metagalactically equal to one atom or to one core. You can find texts in culturalological studies that human consists of five permanent atoms. But before this paradigm view, it was extremely difficult to understand and accept it. And since two sources of thought came to the same conclusions, then this view can be considered quite objective. There is also evidence of physiology - at conception, a person is a chain of twenty-six atoms, or twenty-six nuclei. And the body begins to develop further. What about Human Parts? And if there is not enough fire-substance? Why is it impossible now to imagine that when the Metagalaxy creates us, the primary formation of 4096 Human Parts is a chain of 4096 nuclei, in the concentration of 4096 hi-realities! It is quite physiologically, if we continue the genetic physiology of human. At the same time, a chain of 4096 cores of 4096 hi-realities operates in human, the corresponding prasyntesis is revealed and emanate from these cores, other cores are gradually attracted precisely from these realities to shape one or another Human Part.

But if we look at the first hi-realities of formation of Human Parts, the first sixty-four hi-realities, then those Human Parts that are already capable, for example, capable mind that has developed naturally metagalactically, capable consciousness, capable soul, then we can talk about that they represent already not one atom or one nucleus, but a multiple state of nuclei and atoms in the development of a Part of the corresponding evolution and hi-reality, first of all, the first metagalactic evolution, of which the surrounding nature of our Planet Earth is a part. After all, our Planet Earth is the nature of the first metagalactic evolution. This means that human, as a product of this natural reality, is the expression of the first metagalactic evolution. Accordingly, in the first metagalactic evolution, the first 256 Human Parts are formed. Further, when a person passes from planetary state to metagalactic state, these first 256 Human Parts of the first evolution are fixed not within the context of the formation of its nature of the first 1024 realities, but already in overcoming the nature of the Planet they are fixed on 256 realities of the synthesis world, because the corresponding set of metagalactic nuclei form the first 256 Human Parts of the angle of the thirteenth evolution. This is from the 12289th to the 12544th hi-reality. It is clear that this will complicate the mechanics of human, and we will say: "It is too high, you still have to get there!" But, in the 3rd volume of the Paradigm of the Metagalaxy, we noted that the hi-realities in the Metagalaxy are not Jacob's ladder, where the 12289th hi-reality is somewhere above, and we do not get there. They are built up by another spherical principle. In the sphere around the Metagalaxy there are 16384 shells of spheres of hi-realities, where each shell has its own dimension, and 16384 types of subnuclear environment are formed with different dimensional organizations, which form the basis of hi-reality. Each hi-reality pierces with this shell the entire cosmos in free mode. Hi-reality is not built up on the 12289th floor as we imagine it mechanistically and linearly, but the 12289th hi-reality forms the entire cosmos with a spherical shell of saturated subnuclearity, and the subnuclear environment of this reality pierces everything that is in this cosmos, including our Planet. It is fixed on human with this in the formation of his Part. Other corresponding hi-realities

also form systems and apparatuses of Human Parts, build up subnuclear environment of particularities of the physical world.

This subnuclear environment can be compared to the smallest particle, which is difficult to catch now for scientists, but which pierces through all the matter - the neutrino. But this is how scientists see it so far, with neutrinos. But if we take into account the specifics of the organization of fire-images, including all particles, for example, with a dimension of 12289 hi-reality, then the existence "through" all the objects will be quite acceptable. And only the subjectivity of human catches and organizes them. Accordingly, we take into account that this subnuclear organization of the 12289th shell of hi-reality has the 16384th dimension, counting from the physical 4096-dimension of the first hi-reality of the Metagalaxy Fa. We made such a table in the third volume of the Paradigm of the Metagalaxy, and in this dimension characteristic, the specificity of these nuclear-subnuclear relations goes right through our three-dimensional planetary organization. We must understand that the higher the dimensionality is, the freer these subnuclear organizations are in relation to the lowers, and these fire-image phenomena in the form of atoms, molecules and nuclei, act in the entire Metagalaxy spherically from the perspective of dimensional, speedy, spatial and temporal organization. So, you and I automatically live and act in the environment of 16384 shells, in the corresponding 16384 variant of subnuclear relations of 16384 hi-realities. Simultaneously. Whether we see it or not, it is the cosmic nature of subnuclear relations.

In order to imagine this somehow, we can see it in a different way. We breathe air and we are in the atmosphere. At the same time, on the Planet we distinguish between atmosphere, biosphere, information sphere at the present stage. Imagine, that these spheres have different particles, for example, the information sphere has those wave particles that our cell phones combine together in the corresponding wave range. But we don't see it. We do not see these waves, but they go through us. We do not see air that we breathe, but air is a set of atoms of molecules of the entire chemical periodic table of Mendeleev. But we don't see it. In fact, we live in this environment, we breathe it. The same thing, there is biospheric organization of nature, which is not atmospheric, but from which different radiations come, the so-called emanations from different living beings that form the eco-niches of natural organization. Let's take a glade as a kind of state where we enter, and we say - what a glade, how pleasant it is here. It is pleasant - this is according to the emanations of all the radiations of all plant organisms or organizations that are present in this glade. This is the biosphere, but we feel this emanation when we enter the glade. Or we approach the sea and feel the power of sea, like the element of water. But in principle, we also feel this power by the fact that some subnuclear flows of the water organization of marine expression come from there. Even before entering the water, we begin to feel water vapor, as we call it. We do not see it, but we begin to feel that some kind of moisture covers our body. This is the subnuclear organization by the sea.

If we imagine it this way on a planetary basis and also imagine it metagalactically, then we will see that everything is the same. Only these subnuclear organizations are organized so small that it is very difficult for us with our planetary sensitivity to recognize their effects on us and in us. But that doesn't mean that we won't be able to do it in the future. And if I have, say, twenty acting Human Parts or thirty Parts, then I catch the corresponding thirty realities in these Parts. All other hi-realities, at first with a single-core, increase the cluster of subnuclear quantity, in order to pass from the number of cores, quite by a philosophical law, into the quality of the organization of the corresponding Human Part. This is the natural material effect of the creation of everyone, where the Universe constructs and the Metagalaxy creates everyone. This is the proof of the Anthropic Principle, the description of its mechanism, which will allow further technological recognition of the organization of Human Parts and act by them.

Accordingly, everything in the Metagalaxy is flexible, non-linear. Let's take a person who believed in the Trinity in the past. We remember the law "and by faith it will be given to you." On the one hand, this is a religious law, and if we think differently, what is hidden under religiosity is quite a practical law. You believe in three Parts, and you cause the magnetism of flow of only three Parts on yourself, since you believe in the Trinity. And this is by faith, and it will be given.

The Metagalaxy is free in this, as completely free system with certain stable organization on the basis of synthesis relations. And Faith in the Trinity excites the magnetism of a human who by spirit draws upon himself the flow only of three Parts. As a result, only three hi-realities are activated per person, for example, those responsible for the development of mind, soul and heart. A human lives by this without noticing what he has inside, specializing only in three Parts. But he recognizes life only from the perspective of these three Parts. And he cannot determine even that he is limited in recognizing life, because this is natural for him. He lives with three Human Parts, he believes in them!

There is an option when a person generally lives with one Part. After all, there is such a reason that some people do not have soul. But they are alive with body. This means that life and soul do not coincide quite in the surrounding nature, and these are different phenomena. That is, life belongs to one nuclear organization, and soul to another. Soul takes place simply in another reality. Defining life by the 249th expression of reality, and soul by the third, we will understand immediately that we have nothing to recognize life with our trinity of perception. It is possible only with 256 Human Parts, and with the expression of 256 hi-realities of the Metagalaxy by ourselves.

And lastly, Christian. One of the strongest practices of Christianity is that Christians save soul. On the one hand, you can smile - why to save and what from? How to save? Most likely the ancient human simply did not understand the texts of the developed mankind of the previous periods of civilization, and the salvation of soul does not mean that it must be saved from someone or from something, but that it must be preserved during the formation of soul. When a person recovers, he should be kept calm. And the question of salvation is that it is necessary to support formation and organization of soul in the human body. That is, the specificity of salvation is not that we defend it, but the specificity of salvation is that we support the organization of a new third Part, called the soul, in the human body. And if we rethink and deepen the meaning of salvation for support, preservation and formation of soul with this, then religious practice becomes quite natural. But it was difficult to convey this in the language of an ancient person in such an abstracted context. He thought differently. Yes, we save soul, preserve soul, support soul. In fact, we participate in the process of soul formation. Then it turns out that the centuries-old religious practice of Christians is support, development and formation of soul in human body. In fact, this is the work of one reality with the concentration of the corresponding nuclei or subnuclear relations in order for soul to be formed in human body.

Jewish religion focused on itself the formation of mind, and support of subnuclear relations for mind formation. Muslim religion of Islam fixed and maintained the subnuclear relationship of heart. And in this they differed from each other. And even the social practice that it is impossible to move from one religion to another to “non-Christians” or “infidels” suggests that this was an isolation, a field formation of the corresponding subnuclear relations, so that soul in this field subnuclear isolation could be formed for Christians. So that heart in this field subnuclear isolation can be formed for Muslims. So that mind in this field subnuclear isolation could be formed for Jews. And they could not move from religion to religion, because the subnuclear flow of field relations and concentration of realities were simply different. Ascetic prophets, saints felt this from nature, recognized the given in antiquity, but could not explain it. And they laid down the process in the form of religious practice. That is, in fact, religions reflect the corresponding natural process of formation of individual Human Parts. Even the famous ancient practice of fire worshipers, prepared Human Parts in fire worship to be formed from fire-plus-substance in physical body. And by and large, the fire worshipers prepared human physical body for the recognition of fire-plus-substance, so that the corresponding Human Parts would be formed then from this specificity. And if we take into account the tradition of Muslim’s that the righteous will enter fire and stand before Allah, then, on the one hand, entering fire he stood himself before the Father. On the other hand, why would a righteous man enter fire to stand before the Father, if the Father is all-inclusive and all-powerful? It means that there is some other meaning, and the true righteous seeks a fiery environment so that his Parts form and begin to act. If we continue Abrahamistically the “righteous

man standing in front of the Father” in Christian language, then he merges further with the Father with his Human Parts. "Merge with the Heavenly Father with all your heart, with all your soul and with all your mind!" But if these are Human Parts formed by fire, then the righteous person who enters fire is synthesized, that is, merges with the Father, in the formation of Human Parts that act in fire. After all, the righteous is in Fire. And the Father is defined by the texts as the "Consuming Fire." This means that, taking into account the hierarchical principle “like attracts like”, the Parts formed by fire in the appearance of the righteous in fire in front of the Father can merge with the Parts of the Father, which also act in fire.

And proceeding from these well-known contexts, it is possible to identify and prove the specificity of Human Part which is formed by fire-plus-substance. Moreover, fire-plus-substance is not some abstract fire that sways somewhere, and it is not clear where it comes from. This is just a different specificity of realities, where fire and substance form the specific matter of the synthesis world of the Metagalaxy, in the language of the texts of the previous era - the fiery world of the Planet. But we moved away deliberately from the category of the fiery world, because when you define “fiery”, then etymologically they see fire, where this word does not convey the depth of the materiality of the world, pushing away from the matter and leading into the opposition of fire and matter, spirit and nature. And in order to move away from the categorical antinomy that cannot be assimilated, we switched to fire-plus-substance. At the same time, records of synthesis go into fire, forming the phenomenon of the synthesis world in the Metagalaxy as records in fire, which, in principle, synthesize fire with substance, organize them. These records in fire organize Human Parts in us. Going by such logical studies and constructions, we determined that Human Parts are formed by fire, act and are determined by the realities of the synthesis world, unfolding its specifics in each person by the Anthropic principle of “Universe that creates us in the Metagalactic creation of everyone”.

Having recognized this, we began to analyze the history of mankind, and saw, in fact, that no one spoke about Human Parts. There were separate records of the highest ascetics of certain periods of history. And mass humanity, as well as people advanced in Spirit, were engaged in development of systems of soul chakras or anatomical systems of physical body. It is known now a lot about the systems of physical body, about their research. If we take into account that in the previous era people were more engaged in Spirit, and at the same time their practice, their texts, described more systems, then after analyzing a lot of materials, we can conclude that when practicing Spirit, a human concentrates activity on formation of systems, on recognition of systems, on development of systems of his certain Human Parts. For example, there are practices for the breathing development - this is development of the respiratory system. There are gymnastic practices for the development of the muscular systems of body. Recognizing the given, we see that when in socium or society the occupations of spirit, natural spirit or spiritual asceticism are activated, let's put it this way, no matter how we perceive this process religiously, then recognition of systems, training of systems and development of systems are activated in human and humanity. Determining that spirit is responsible for the development of systems, we see unequivocally metagalactically their formation by the processes of the metagalactic world with the organization of spirit-plus-substance.

Etymologically, the metagalactic world emphasizes that spirit that organizes life, it is from the Metagalaxy and in this word the prasyntesis orientation is laid down. Accordingly, pronouncing the “metagalactic world”, we emphasize clearly that this is Spirit of the Metagalaxy, and not of Galactic, Solar or Planetary natural system.

From this point of view, according to existing culturological texts, there was no spirit world in the previous organization of the Planet. There was the fiery world - this is fire, there was the subtle world - this is light. There was the physical world – this is energy. And there was no world of spirit, although everyone was engaged in spirit. It can be said that the fiery world was concerned with spirit. Then where was the world of fire? And why was it called the fiery world?

The paradox is that we believe, and there are strong historical reasons for this, that the world of developed spirit of humanity of the past was destroyed in military operations. It was just

burned. As it was in Hiroshima of the modern period of history. And this gave rise to the "deaf Middle Ages" or "dark ages", which we don't know much historically. But individual excerpts of the remaining texts speak of a much more enlightened humanity than we imagine today, including physically preserved artifacts. They simply do not want to admit this, analyzing all the collected facts, fulfilling the ancient "taboo" on not restoring the history of the military past of perished mankind. I will not substantiate now this idea further, because serious historical research is needed here. But, when we were imbued with the metagalactic world in the organization of systems, and checked how the systems of Human Parts are nurtured by the metagalactic world and saturated with spirit of the metagalactic nature, we saw just the lack of spirit and the lack of joy of bodies from being filled with spirit of the Metagalaxy, which, in fact, we could not notice on the Planet. There is absolutely little spirit.

As a result, we made an interesting conclusion that religious movements and religious phenomena in the form of church were made specifically to replenish and support the manifestation of spirit on the Planet, when there was simply no spirit on the Planet or there were minimal quantities remained in the reproduction of nature, but not for building up of systems of Human Parts. And they call Universal Spirit to the Planet and in the Planet, restoring its planetary volumes by Universal Church, creating us with it. It is quite in the logic of the anthropic principle of ancient enlightened humanity. After all, in religions it is seen most often how we call spirit by ourselves. And we thought that it was in people that there was no spirit, but in fact, there was no spirit left in the nature of the Planet. And therefore, a whole global practical corporation was formed in the form of many religions, which, in fact, called spirit upon themselves, and thus began to restore the world of the Planet's spirit. It is sad but true.

It is clear that someone will ask - the war, where did you get it from? It is very simple. Firstly, it is described extremely interesting in the epics of the Indian peoples. On the other hand, modern scientists are finding already balls of tektites in the Sahara, which means that there have been nuclear explosions. These formations in the nature of the Planet are not formed under no other conditions. It is possible only at nuclear temperatures. Considering that there was a global nuclear war on the Planet, which many geologists are inclined to now, judging by the pits that are very similar to those left after the explosions, which military experts even define as the results of explosions, and, by the size of the obviously nuclear craters, we do not know exactly all the consequences of the use of mass nuclear weapons.

Maybe it just burns spirit, besides, that it destroys body. It is quite possible. Therefore, these consequences were not calculated only because no one knows what it affects, except for physical relationships. But it doesn't mean, that it doesn't work. Perhaps, humanity was already dying in that global nuclear war on the Planet, and there are no memories precisely because Spirit was burned. And we are now restoring it.

Therefore, the specificity of support and organization of systems of Human Parts is also the replenishment of spirit of the Planet. It is spirit, and not what we mean by it. Therefore, entering into the "metagalactic creation of everyone" and forming, being synthesized by the metagalactic world, we do not enter just this world, these hi-realities from the 8193ed to the 12288th, but form and concentrate 4096 variants of subnuclearities of Spirit of the Metagalaxy, accumulating it by ourselves in particular and for the Planet as a whole. And these 4096 hi-realities of the metagalactic world form and develop Human systems.

Here it should be noted that we have developed a special practice of transvisory organizations, which fixes the phenomenon of Human on each reality of the Metagalaxy Fa. And in the context of what has been said, it is necessary to clarify that the practice of transvisory organizations of human corporeal fixing on each reality allows you to replenish spirit quickly in human and, in fact, is engaged in formation and restoration of the world of spirit on the Planet Earth, as the third property of the Metagalaxy, or the third property of the matter of the Metagalaxy. This is one of the technologies developed by the Philosophy of Synthesis of Russian Cosmism, in the practical application and replenishment of Spirit of the Metagalaxy. And only having replenished Spirit, we begin to develop human systems. That is why materialistic scientists not

may notice always the systems organized by the matter of spirit, except for the systems of physical body: there is nothing to distinguish with, there is no spirit.

And since there are no systems, apparatuses are not formed inside them. If there are no systems, then there are no apparatuses. We even don't notice them. And if there are no apparatuses, we do not develop particularities. That is, we are brainless, from the point of view of metagalactic relations. If Parts do not work in us, then we do not operate with particularities, which, it turns out, are missing. There are no apparatuses - there are no particularities, since there is no operation, and there is no processing. There are no apparatuses, because there are no systems, and there are no systems, because there is no Spirit. It's time to break this vicious circle of degradation of humanity on the Planet.

Just imagine how human and humanity were limited in antiquity with this war. That is, there was complete degradation of humanity, which, due to the lack of systems, apparatuses and particularities, in general, could not recognize anything except purely physical life. This is what we see now in the foundations of modern 250-year-old science. Therefore, the publication of this philosophy, with such a diverse metagalactic system of phenomena, causes only bewilderment: "where does it come from, where can it be taken at all, how could it be recognized at all?" And how can we recognize it if we have only physical systems? Until we reach metagalactic development of Human Parts, their systems and their apparatuses, we do not develop the Metagalaxy Human with the metagalactic Position of Observer, we will not recognize it, neither metagalactically nor planetarily. We have nothing with what we could do it.

The consequences of the war in the attitudes of human persisted even after the fact that there was no longer a war. Therefore, in fact, we can say that in that era, advanced people, and it was noted that people were far from simple, those who were engaged in such things, they were more educated than the surrounding population, which was understandable by their specific activity, they tried restore what was lost. I would say even, based on these historical recognitions, that they still remembered what happened, and these are the survivors who remained, trying to preserve the tradition and assimilate the rest, understanding that they are assimilated in the surrounding humanity, and save at list something from the past. In any variant of the practice of human action. Even if it's a religion. There is a little proof that it doesn't look like fantasy. In fact, the icons very often depict the Mother of God with a cut on her belly, where a child sits. Based on this, some historians and physiologists have concluded. Why did she remain a virgin? The virginity of the Virgin is always emphasized. Most likely, she did not give birth, but a caesarean section was performed. But if a caesarean section was done, this means that there was a very high level of medicine. The question of having a child in a way that was not natural for others, made the child special. But, excuse me, since the child was actually taken out of the belly by a caesarean section, the idea arose that the Virgin was a virgin. And three magicians, specially arrived, could have performed the operation with tools, in the form of gifts. With frankincense to smoke everything and make it safe to disinfect. That is, in principle, you can see it that way. And such specifics could well be, but people described what they could describe. Or what their education, their competence allowed them.

After all, there is Bulgarian icon, when the Magicians stand by Christ, and a star flies above him, and a human sits inside the star. A human in a spaceship. Then we can assume that if the Magicians followed the star, maybe they arrived on it? Then there were still aircrafts, and "followed the star" quite well, it could convey that they had flown on a star. Therefore, "followed the star" is more understandable for uneducated people. But the star was burning, and there was a human sitting there. Accordingly, if they arrived on a star, then, excuse me, they were emergency medicine specialists who were sent on a special aircraft, which is now performed by helicopters, in the future it may be on other devices, using a special method for childbirth.

Therefore, it is clear that Joseph and the Mother of God were not quite ordinary people, from the point of view of those around them. That is, they were clearly the successors of the tradition of trained and educated people of the past who remained after the war. Why can't it be seen in this way? In principle, the relevant evidence of this remains.

It is clear that they will say that this is a violent fantasy and there is no evidence. Is there any evidence of the other, what is now believed? Is there evidence for what they now believe? We just offered a different interpretation of what people are using now. And it is not a fact that the interpretation that people now believe in is also correct. This is just a traditional belief, which, by the way, has been established in the last two or three centuries. If you read the ancient types of gospels that exist in libraries, there are generally even more interesting characteristics. Suppose, once, when Christ spoke, it was snowing. Gospel of the 17th century. In the 18th century texts it was no longer snowing. In the 18th century it was raining, but in the 19th century nothing dripped at all, there was a gloomy sky. Because in the 19th century they knew for sure that it couldn't snow in this area, and in the 17th century it was also described that snow flakes fell off, people were cold. So, wasn't it the Arabian Peninsula? Or was there snow in the Arabian Peninsula then? This is a very curious phenomenon.

Let's get back to systems. As a result, the metagalactic world of the Metagalaxy Fa forms systems by separate subnuclearities of realities of the metagalactic world. But here there is another specificity: if the nuclei of the synthesis world are based on fire, and therefore Human Parts are formed by fire, then the nuclei of the metagalactic world are based on spirit. And on the one hand, these are the same nuclei, the same subnuclearity in name, but the main question is what metagalaxy property clot is fixed in the nucleus? Fire is fixed as a clot in the core of the subnuclearity of the synthesis world, and spirit is fixed in the core of the subnuclearity of the metagalactic world. As a result, the core is formed by compactification with the basis of the metagalactic world - the spirit-plus-substance.

At the same time, one cannot imagine that this is a ball that is saturated only with spirit, here it is about something else. It is precisely the interpenetration of spirit and matter that takes place here, which forms the core, as the specificity of the matter. The interpenetration of fire and matter, spirit and matter, creates that uniformity that forms respectively both the core of the synthesis world and the core of the metagalactic world. Therefore, we will not imagine now that spirit is swaying inside, and around it there is a shell of matter - this is ridiculous. This is precisely the homogeneous formation of synthesis of spirit and matter among themselves. There is still a scientific question, what is the substance after that? But our goal now is not to recognize the substance and the formation of spirit, but our goal is to recognize the human systems, from which they are built up.

At the same time, inside the nucleus itself, all previous fire-images of subnuclearity are also synthesized from spin to nucleus. By the law of hierarchy, the inferior enters into the higher as a part. We talked about this, and those who carefully read the Paradigm, in principle, already understand this context. Accordingly, the first spin, the second particle, the third atom, and all the lower 15 fire-images enter the nucleus as the 16th fire-image hierarchy, as a part. And then it will be clear where spirit enters and what the substance is based on. In fact, 15 subnuclear organizations of synthesis of spin and particle among themselves, particle and atom among themselves, and so on, are formed in nucleus, in systemic hierarchical organization of nucleus, which is further formed as a whole. That is, we are now talking about completely different specificity of matter, which is built up a priori as 16-fold integrity, where the core is not the core itself, but includes necessarily hierarchically 15 lower fire-images. The synthesis of 15 lower fire-images in one core causes the effect of substance. Then the question is, how are these fire-images connected with each other?

In the synthesis world the fire-images of subnuclearity are connected by fire, forming the fire substance into the core of fire, and further, Human Parts are formed from this. And in the metagalactic world the fire-images of subnuclearity are connected by spirit, forming the fire substance into the core of spirit, and further, systems of Human Parts are formed from this.

What is the binding going on? The first 16 fundamentalities, including: field, content, time, space, speed, dimension, reunification, that is, everything that already needs additional research. In particular, this is the problem of the paradigm of matter, as the fifth volume of the Paradigm.

Further, we must see that 4096 hi-realities of the metagalactic world from the 8193ed to the 12288th are fixed on each of us. What does it mean "fixed"? The shell of the environment

around the entire cosmos, saturated with the corresponding subnuclearities of the phenomena of spirit and substance, and in their synthesis, is mutually organized with nuclei on human by the formation of systems of his Parts with the synthesis of nuclei by them, which causes the fixation of hi-realities by their environment in the phenomenon of action specifics of systems of Human Parts. On this basis, we can look at religions as a specialty of environment fixing of type of organization of matter by the corresponding liturgy, in invoking a certain state of environment of plan/presence/reality of the Planet, in order to replenish a human with spirit in the formation of the corresponding system of Human Part. In other words, there is a need to form appropriate types of environment, states and practical actions so that this concentration is perceptible. Spirit is very difficult to be caught, like neutrino, if we take scientific analogue. Extremely difficult to grasp.

Saying that the Metagalaxy creates everyone, we must see that due to the fact that Human Parts are formed in the higher synthesis world than the systems of Parts formed by the metagalactic world, we “push through” with the organization of Parts by fire-substance the fixation of spirit in the nuclearity of spirit-substance in our body, and natural formation of systems goes on. In fact, as soon as we begin to approach this issue, we see that most people have a certain idealization and ephemeral approach to the organization of systems of Parts and spirit in general. People not only don’t believe this, being accustomed to follow the natural-instinctive life, but also don’t understand always how it is and why it is, even when referring to the emerging systems of human body. We do not correspond to the paradigm of metagalacticity in our systemic construction and creation by the nature of the Metagalaxy, because of our low recognition of these processes. Therefore, we cannot say that both philosophers and scientists will accept easily what is now being published. We publish the paradigm for those future professionals who will delve into and see the value in it, and not for those who say: “We don’t see it, it means it doesn’t exist.”

Or maybe we are not developed enough, and therefore we do not see it? That is, we do not have systems to see it. And here such an ontological question arises: “Can we see what we are not given to see by the absence of systems?” After all, we publish the paradigm after 20 years of practice, where we tried to see it, put it together and connect it. Accordingly, if we have experience when we have concentrated these processes on ourselves, then we see this, and we have the appropriate systems that recognize this. That is, we have prepared subjectively for the paradigm by revealing the subjectivity of cognition. But when we will be analyzed by scientists or philosophers who are not prepared subjectively for this recognition, and therefore are not ready objectively for it, there will be a lot of collisions on the recognition of these topics. We are entering a new scientific approach, when it is important not only to analyze objectively mentally, but also to be ready subjectively to check, penetrate and recognize what has been said. That is why we have introduced in science, in addition to the object and subject, also the Human Subject /person of research. It is because the question arises, are you ready for this study? It is clear that this is not the case in all studies, but in fact, science needs to be developed further. In order to investigate, it is necessary for scientist to feel it in “sensory cognition of the world.” But he feels with systems, if we take sensory perception. Even if we take mental cognition, it also must have systems to process the thought. And if we are talking about spirit, then systems generally should be of the 15th order, where the thought is a system of the fourth order. Accordingly, if there are no systems of the 15th order, then it is impossible to recognize the world of spirit by the formation of systems of thinking or thoughts of systems of the fourth order. This will be simply complete denial of the systems of spirit in relation to the systems of thought only because these systems have not been nurtured yet by these scientists themselves. And it is logically consistent. There are no means to realize exploration. And when physicists say: “We have nothing to investigate this with, we don’t have the equipment,” why can’t we say that a person has nothing to perceive with, because he has not yet evolved the corresponding systems. And a person who has nurtured them, he perceives this, but who have not nurtured them, he does not perceive it. Moreover, both of them are scientists. And they argue among themselves on this topic. The problem of the philosophy of human is that we argue about human only because we do not have many Parts, systems, apparatuses and

particularities, or they are differently formed, which causes disputes among those who do not see this paradigmatic basicity of processes.

And, concluding this paragraph, we can clarify only that the concentration of 4096 realities initially develops 4096 reference systems. One type of system is one Human Part. But if a person has three Parts, then only three reference systems are formed. That is, here the main thing is not the system, but the Part. No Part - no systems that can organize themselves, because systems organize themselves in the Part.

Accordingly, if we call upon ourselves more spirit, then more systems simply grow in each Part. Previously, maximum seven soul chakras already had grown. And scientists also recognized the systems of the physical body in the amount of seven systems. In fact, many systems already were being organized, not just one. Spirit was assimilated by this.

In this evolutionary period, in this paradigm, we must ensure that a human has 4096 Parts, in each Part 4096 systems will appear in the future. And when this whole of the metagalactic human starts working, we will look further, because the whole serves as that the homogeneous single that will allow it. In the meantime, when this whole, unified, homogeneous has not developed, we nurture them and we are nurtured by them, both Parts and systems. That is, first of all, we should look inside ourselves, and do not look outside. After all, there is nothing to look with, there are not enough systems, there are not enough Human Parts in mutual organization in order to see new perspectives. Therefore, we can assume anything intellectually, but what is really needed is a single homogeneous phenomenon of all Parts and systems in one whole, which we call Human.

Now 256 Parts are standardly formed at the birth of a child. It is for each baby, with action of the first metagalactic evolution on the Planet Earth in the expression of the onset metagalactic existence and development. And today we are striving to form simultaneously 256 systems in each Part, at least the reference ones. And 256 reference apparatuses to give impetus to this formation of a new human life. And now there is such a new reunification of human, from the point of view of the perception of those Parts, systems and apparatuses that we have, and which we master metagalactically. And today, the maximum that a baby can withstand at birth is 256 Human Parts, 256 reference systems – at least one system in each Part, 256 reference apparatuses - one apparatus in each system, and 256 reference particularities - one particularity in each apparatus. Moreover, we are still moving towards this evolutionary process. We need now to achieve the necessary concentration in each baby not only of fire into 256 Human Parts, but also spirit into 256 systems, also light into 256 apparatuses, and also energy into 256 particularities, in order to work out everything by 256, and unfold the 1024-fold integral basis of the metagalactic evolution. That is, now a human is being formed metagalactically, and we are still at the stage of a new self-organization.

If we return to the Metagalaxy, the metagalactic world, then the nuclei of spirit-substance with prasyntesis recorded in them form a priori only reference systems. And the word “reference” means that this system is nurtured in a clearly defined order. That is, there is no a little more or a little less. As in the physical body, the muscles of the muscular system are just like that. They may be thicker or smaller, but the structuring is like that. Here there is the reference system, structuring, form, mutual organization of elements – it is only like this. And the records of prasyntesis in the nuclei of spirit-substance form the corresponding systems in our body, in the corresponding, previously already organized Human Parts. And this is the action of the metagalactic world and the realities of the metagalactic world in human, fixed by spirit-substance being. And this is the second mutual coordination of human and matter metagalactically in the cultivation of systems.

Further, next the systems and within the systems, only if Human Parts are formed and a system, at least one, is formed in each Part, the development of apparatuses begins. The analog principle of their formation by the Metagalaxy is the same - both with Parts and with systems. But here 4096 realities of the subtle world of the Metagalaxy are working in the definition of light-plus-substance by the synthesis of 16 subnuclearities of nucleus. And their synthesis, binding, occurs with light. And when 16 subnuclearities in one nucleus are fixed by light, light-substance

is obtained. With the corresponding phenomena of light-substance there are the nuclei of light-substance, where the core is formed inside not by fire or spirit, but by light. In principle, in modern science, particles of light are known - the photon, and at least science is somehow attached to the particles of light. But it's a particle. From the point of view of subnuclearity, this is the second of 16 levels, and we are talking about the nuclei of light, more precisely, about the nuclei of light-substance, so it will be more correct. And from these cores of 4096 realities, from the 8192nd and the 4097th, the apparatuses of manifestation of the corresponding systems of Human Parts begin to form. And human body must catch the concentration of these nuclei, and when they are organized inside the body with Parts and systems, reference apparatuses will be formed. Then prasyntesis is recorded inside the core of light, which going outward or by internal recording determines the interconnection of nuclei into one or another form of activity of the apparatus of system of Human Part, forming this systemic or apparatus organization physically.

Inside the apparatus, the corresponding specificity of the phenomenon is formed. The main goal-setting of apparatus is building up of the specifics of processing of particularities. And here there is one peculiarity of the subtle world, which was not during the formation of systems and Parts in other worlds: a human must make an effort to form and build up apparatuses. That is, on the one hand, the basic form of this apparatus develops, one might say, reference and natural. But in order for this apparatus to take shape and develop, a serious work is needed by a person with different particularities, to work on this apparatus with particularities, when this apparatus, being saturated with particularities, develops and is realized. If the apparatus is not saturated with particularities and does not process certain materials by itself, it does not develop as an apparatus. This means that it remains at the level of the primary reference apparatus, and, in fact, the further formation of apparatuses either in a system or in systems is not fixed. As a result, the subtle world and the realities of the subtle world are fixed by subnuclearity and form a multitude of apparatuses inside a human.

And the last step is – the first 4096 realities of the physical world, where 4096 reference particularities are formed by nuclei of the physical world, and where subnuclearity of the physical world is built on energy of synthesis of 16 subnuclei in one nucleus. When 16 fire-images gather into one core, a core of energy appears in us by the principle of energy. Concentrating, this core of energy is fixed in human body. Here there is one interesting feature too. The core of the physical world must be revealed by an attempt to form particularities in human. That is, an attempt to find meaning, an attempt to build up a thought, an attempt to create, to develop feelings, or an attempt to sense. And when the apparatus begins to act and strive to form the corresponding phenomena of particularity, only then this nucleus is excited in the apparatus, activated by the apparatus, and a thought can be recorded there. And only then, prasyntesis as such, in this core is excited, and in this prasyntesis all references and specifics of formation of a particularity are laid. And when this prasyntesis begins to emerge from the core, we form the corresponding thought, where we mean not the content of thought, its essence, but the form of thought, where the content of thought is made by a person, but the form of thought, just the reference of its formation, where the content of feeling, that is, what it is saturated with, is the building up by a person, and the form of feeling, what it should be, is the reference of particularity.

We must understand that the apparatuses themselves reproduce the reference form of particularity. And the saturation with the content of this reference form depends only on human. If a human has nothing to saturate the form of the reference particularity, this form becomes unstable, and this particularity is not formed. The same process takes place if the apparatus does not try to build up the appropriate particularities, not thinking about some problems or systematics, these particularities are not formed. Thus, we can conclude that a human must strain internally, strive to put together, build up, bind something, so that apparatuses and particularities are formed when the Metagalaxy is concentrated in him.

The working capacity of Human Parts that are trying to lay down this or that activity of the phenomenon is also necessary. According to the fundamental interactions, the form is the eleventh level, the content is the tenth. And we must strive for a concentrated content that will cause in us

tension in the formation of an apparatus or a particularity. Roughly speaking, it is necessary to read a book with some text, conditionally, as an example, which will cause me tension, which I want to understand, but I can't. Or I want to see, but I can't. With internal psychism, and here psychodynamics is important, as the concentration of psychism in dynamics - I have the tension of constructing the corresponding apparatus, system or Part.

An example. If you remember yourself, or raised children, then the first time a child tries to learn letters or their spelling in recognition, then, with rare exceptions, we see tears and unwillingness. And there is this rare exception only because a person had this experience from previous incarnations. If not, most often it is so: "I don't want, I won't write or read." And at the same time, the child understands what it is needed, but he cannot form this action dynamics. His psychicity grows, and as soon as psychicity is coordinated with the dynamics of the action of spelling according to samples of writing, psychism as tension and dynamics of what needs to be written, psychodynamics develops and enables, and the child begins to memorize letters. At this moment, the corresponding apparatus is formed, and develop spelling, memorization of letters, and so on with the corresponding system and Part.

When we talk about tension, we are talking about the tension of psychism in a person, which is exactly what the science of psychodynamics defines. That is, in fact, in order for a person to build up something, link it up and move on, he needs, as the youth says: "the drive". In fact, it's not even a drive, because the drive doesn't convey the meaning, the drive is just a little superficial. You need a psychoactivator. A psychoactivator that coordinates dynamics. It is customary for us to believe that if a person lives quietly, then it is good. In fact, it is the lack of psychodynamics. And then the apparatus and particularities of this person are not formed. But if I am sick of life, or I am sick of my relatives, or I am sick of the professors at my work, or I am sick of the leadership at my work, then being hysterical of everything what I am sick of, a psychodrive develops, and I will need to do something dynamically immediately. And apparatuses or particularities are formed with this. I've developed psycho, and I need to develop dynamics at work, to accept something, to realize something. Psychodynamics is taking shape – I'm making it. As long as I don't have the psychism of tension of some kind of activation, nothing works out for me. And the higher psychism of tension and passionarity of this psychism are, the higher it can be developed, in higher realizations in ordinary human practice.

It can be called love as a force of psychism, but love is a cluster of other phenomena. That is, in order to build up apparatus and particularity, the construction is necessary, such an external factor of dynamism is necessary. And love is an internal factor of dynamism, where psychism already strains the action of apparatuses and particularities and develops them in the future, when they are created already. But psychodynamics is to ensure that they still should be formed. In the effect of psychodynamics - love is inside and construction is outside. But there is also a problem here. Love can lead to complacency. And if love is complacent, then psychism does not arise and there is no drive. Therefore, the physical world forms particularities on the drive of psychodynamism concentration. And in fact, a person must be charged. This is not necessarily a psychic drive, it can also be passionarity charged, and Parts, systems, apparatuses and particularities are formed in such a human.

This is a general view of the formation of human. It is called synthesis-physicality, when we implement synthesis of concentration of a certain number of realities as spherical shells around the Metagalaxy, fixed by the corresponding concentrations on human physical body in the IVDIVO of each human, where the spherical shell around the human physical body is the sphere of the corresponding reality, concentrating on the IVDIVO of each human and creating a concentration of subnuclear environment or nuclei of its own sphericity around the human physical body. I remind you that all these nuclei penetrate the body. And the IVDIVO of each human is formed for their concentration around the body, from each thirty-second Part, called the IVDIVO. These are concentrators of the corresponding spheres of realities, creating the subnuclear environment, so that the corresponding Human Parts are formed, so that the corresponding systems, apparatuses and particularities are formed, with the corresponding mutual organization

of thirty-one Human Parts among themselves in their formation. The shell of the corresponding realities is fixed on the IVDIVO of each human around the physical body. A multiple environment of different subnuclearities appears around the physical body, where one environment forms a Part, another environment forms a system, the third forms an apparatus, the fourth forms particularities. All of them differ in the specifics of nuclei. There are four specifics of nuclei of fire, spirit, light, energy. At the same time, they all differ in the specifics of realities, where each reality has its own different dimension, its own different speed of this dimension, its own different spatiality, based on this dimension. Spatiality is not quite a dimensionality, although in modern physics it is given within the framework of the same concepts. It has also different times. The minimum of sixteen fundamentalities is written in the core, if the core is of fire, there should be fifteen fundamentalities, if the core is of spirit, there should be fourteen fundamentalities, if the core is of light, and there should be thirteen fundamentalities, if the core is of energy. See the previous section of this book for fundamentalities. The core in these quantitative fundamentalities, with the corresponding perspective of properties, has special properties of expressing the perspective of all these fundamentalities. Therefore, one core or cores of the same type of one reality, form only such a Human Part, or such a system, or such an apparatus, or such a particularity of human.

And we must understand that in these nuclei prasyntesis is recorded for the formation of only this Part or the interaction of this Part with other Parts, prasyntesis is recorded for the formation of only this system or the interaction of this system with other systems, or only of this apparatus, or only of this particularity. Thus, the prasyntesis competencies in each reality of the Metagalaxy are completely different. The prasyntesis competence is written in the core of every reality, and is very diverse. After all, any nucleus must coordinate with all other nuclei of the Metagalaxy as a whole.

This is how the perspective 16384-fold integrity of human is formed, as the natural reality of the Metagalaxy. There is such a subtlety here. When we say nature, we usually imagine kingdoms and elements, that is, trees, mountains, forests, fields, seas. This is planetary nature, and there is this nature. But there is also the metagalactic nature. And the metagalactic nature is the cosmos, which is saturated, as scientists believe, with a vacuum, or saturated with the corresponding nuclear-subnuclear interactions. And if the cosmos is saturated with nuclear-subnuclear interactions, we can see the nature of the Metagalaxy as a multiple subnuclearity of different realities that in synthesis form a natural metagalactic environment. This impact of the nature of the Metagalaxy, as a subnuclearity inside the human body, forms its quaternary of the phenomenon by Parts, systems, apparatuses, particularities.

An idea can be suggested here. If the nature of the Planet is external in relation to human, then the nature of the Metagalaxy is internal in relation to human. And then nature becomes whole in our perception. That is why since ancient times man has looked at stars, into space, into the sky, trying to feel some kind of inner inspiration for poetry, for beautiful words about a beautiful lady, for some kind of picture. And historically, this suggests that we cultivated the search for inner nature through a sense of the cosmos, through an attempt to concentrate it on ourselves. Historically, you can find a lot of analogues in the relevant literature. This is completely new perception and organization of natural interactions.

Thus, we introduce new definition and new categorical meaningfulness - the inner nature of human. The inner nature of human is the metagalactic nature, or, if you like, the cosmic nature of human. We have such a term as cosmic synthesis, with the formation of the corresponding scientific discipline. This is a natural synthesis, that is, the cosmos as the nature of the Metagalaxy. Just like the environment, this is the nature of the Planet. And in fact, when we say cosmos, we are talking about the nature of metagalactic phenomena, although for us cosmos is some kind of external volumetric environment.

The Human is formed in the analogy of external nature as an environment where we live outside, and internal nature as a cosmic environment, as the action of the Metagalaxy inside us internally. Why is the external nature mentioned? Because the second factor in the formation of

Parts, systems, apparatuses, particularities is their use or capability. The key word here is capability. That is, when something has been formed, the given person must apply it necessarily: this Part, this system, this apparatus or particularity. For example, to write an article, conditionally, if taken scientifically. To apply this apparatus – to run, to shout, to do something at least. Let's look at children - when the apparatuses are being formed, they have such a frantic dynamics of activity, they constantly demand to do something. It is not necessary to do something with the goal, here the goal is just to do something frantically. This suggests that systems and apparatuses are growing in a small person. Apparatuses, systems, Parts are being used.

The question is also that socium and social environment of human begins to form based on this. This happens with subnuclearity of spheres of IVDIVO of each human among themselves in the phenomenon of public-social subnuclearity. That is, the public-social environment comes from the inner impulse of prasyntesis for Parts, systems, apparatuses and particularities formation. And here the question is not that a person learns to communicate with other people, and he needs this. The question is in the fact that when passionarity of formation with prasyntesis bursts out, he needs to communicate with the environment, to act in the environment at the entrance in it or to communicate with the people around him. This is a guarantee of growth of society, and a guarantee of growth of social practice in a human. And this is a permanent essential condition. This is not to say that a person cannot do something himself - he can. But with the growth of Parts, systems, apparatuses and particularities, it is necessary to express ourselves outwardly. Only then they are strengthened inside, finally formed and become stable. This process of viability of transition from internal to external is indispensable for growth and development of Parts, systems, apparatuses and particularities. Unfortunately, if a person is closed and cannot express it outwardly, such a person has some stagnation in the formation of Parts, systems, apparatuses, because there is no giving it back to others. In fact, this means that there is no strengthening of capacity, no internal formation of these Parts, systems, apparatuses by himself.

This is the first stage in the organization of the 16384fold integrity of human. According to these analogues, all other systematics of human phenomenon begin to form. This is the so-called subnuclear stage of implementation and operation.

The second option that we must see in the philosophy of human is that each world gives not only energy, light, spirit and fire in the formation of the specifics of human, but each phenomenon of the world gives also its saturation for the work of Parts, systems, apparatuses and particularities. And when we talk about the world, we must understand that, first of all, the world is a natural synthesis of realities and any other characteristics that we will touch upon in the philosophy of the worlds. But in any world, there is saturation of humanness - saturation of the activity of particularities, saturation of the activity of apparatuses, saturation of the activity of systems and saturation of the activity of Human Parts. It is now metagalactically small, but the primary saturation of these world interactions goes on and acts by the worlds of the Planet, which are the planetary part of the metagalactic worlds. In other words, when people are forming Parts, systems, apparatuses and particularities, they rely on the experience of other people with the saturation of the world, creating an environment for viable subnuclear form-creation and content-richness of all Parts, systems, apparatuses and particularities, maintaining these conditions by themselves. Thus, in the world they are recorded and become the basis of cultural traditions and transfer of experience to new generations by any particularities of thoughts, meanings, essence, paramethods, synthesis-inceptions and so on of apparatuses, systems and Parts supported by world practice and mutual organizations of many realities corresponding to this set, in terms of the current quantity. This metagalactic specificity is still little represented on the Planet. But if you look at the world views of previous centuries, then those worlds that acted planetarily supported the specifics of corresponding Human Parts of corresponding expression, corresponding systems of corresponding expression, in a certain possible concentration on them and with them of each person. For example, this is how the tradition of Christianity is built, which “saves” the soul in physical existence in connection with its formation by the astral organization of the subtle world, and existence in it in dreams or traditions of prayerful vigil. It was this practice of mankind that

prepared the modern metagalactic phenomenon, expanding from one astral kind of matter in the form of plane of the subtle world of the Planet, to 4096 metagalactic hi-realities. The systematic natural evolution of Human is just going on, which we have forgotten already to watch and explore, outwardly believing that everything has happened already: the physical body has been formed! But the internal organization of the physical body is not completed, and we continue to evolve subnuclearly/nuclearly, moving to a larger scale of natural existence – the metagalactic scale.

From this point of view, the second issue of human philosophy is the formation of general world environment in the manifestation of Human Parts, systems, apparatuses and particularities of the corresponding perspective. And this is a natural phenomenon of the worlds.

Accordingly, the revealing the fundamentalities of each reality of each world, in nuclear and subnuclear relations, specifies Human Parts, systems, apparatuses and particularities, thereby determining the development and formation of human as a whole.

As soon as the first quaternary of the phenomena of Parts, systems, apparatuses and particularities has been formed, ideally in 256 expressions, the human begins the second stage of formation, which is connected completely with the human capacity, in his various dynamic expressions and realizations, both in the outside world and in the inner world. This specificity refers to the phenomenon of the second organization of Human, already eightfold integral, with the formation of rights of construction, inceptions of creation, synthesisness of love, perfections of wisdom, hierarchizations of will, individivities of synthesis, prasyntesis competence and initially higher synthesis. Thus, when Parts, systems, apparatuses and particularities are more or less organized, the second stage begins, when a human seeks to obtain rights or other organizations for a particular action. Here we will publish immediately the 8-fold integrity, which is formed by the theme of human competence, which gradually grows in Human Parts, systems, apparatuses and particularities.

Here we touch upon another fundamental nature of the phenomenon, where high integral realities, synthesizing among themselves, form the high integrity, the matter of the next order with some higher expressions of this matter in the specifics of different environment. At first 16384 high integrities are fixed on a human from these specifics of high integrity in the reflection of high integral realities, where high integral realities, mutually reflected in each other, form inside him high integral realities, initially higher realities (see the Paradigm of Human), while they themselves, being reflected in each other in the same way, enter the higher system of synthesis of high integral realities by the physicality of high integrity. The physical high integrity begins to be mutually reflected with other high integrities, and high integral realities become mutual reflectors of the specifics of high integrities. That is, the high integral realities, with their specificity of the formation of the primary 16384-fold integrity of Human Parts, systems, apparatuses and particularities, are included in high integrities as a part. And these high integral realities, mutually coordinate with high integrities by the specificity of the initially higher matter of the higher order than the Metagalaxy Fa itself in the form of the Initially Higher Metagalaxy, which begins further wider formation of human from the 16384-fold integrity to the 65536-fold integrity of the next stage of natural formation. This is the 49th fundamentality of the prospects for the development of the Metagalaxy Fa, in mutual coordination with other metagalaxies by the phenomenon of the Initially Higher Metagalaxy. A human receives the second portion of activation and, in fact, passes from the formation of natural activations of Human Parts, systems, apparatuses and particularities, to the social types of their organization, with the internal phenomenon of a new 8-fold integral realization. That is, a human strives to expand too the dynamics and specifics of expression with the high integrities. And eight organizational phenomena are formed on this path in him, from the rights of creation to the initially higher synthesis. Since this 8-fold integrity of phenomena follows evolutionarily the 4-fold integrity of human organization in 16384-fold integral way, then 2048 phenomena of each expression are formed, creating the second 16384-fold integrity of human phenomenon already by the Initially Higher Metagalaxy. The famous ancient principle works here: "Where there are two in my name, there is the Father." But in this sense, there is not a religious meaning, but the meaning of sustaining of the higher matters than that one in which we live. Thus,

human begins to form the higher expression of the 32768-fold integrity of the phenomenon of the initially higher matter of the Initially Higher Metagalaxy.

And why do we need this, when we have not known yet the Metagalaxy? But after all, 4096 Human Parts, 4096 reference systems, 4096 reference apparatuses and 4096 reference particularities, forming the 16384-fold integrity of human, form the integrity of his bodily phenomenon, where each of them is no longer separate, but there is one person himself, with a social name and surname, just in a physical high integrity, where 16384 hi-realities enter as a part with all the expressions of human. That is, human is formatted and develops in an externally organization by the initially higher matter of the Initially Higher Metagalaxy in its manifestation with the first high integrity – the physical. Thus, through analysis and synthesis of human development, we reveal that the conditions for the physical existence and development of human on the Planet Earth are formatted by the initially higher matter, which unequivocally changes the very essence of our natural and social interactions, including the paradigmatic understanding of human.

Human is always striving for development. If the Metagalaxy creates everyone, then this development begins and determines creation. After the construction of everyone, there is the creation, when everyone, having been constructed, must begin to apply practically. And here, the effect of circulation of application is revealed: if you do not apply creatively, the fixation of construction stops on you, you stop developing without giving back into the matter what has been constructed, because everyone is formed or constructed as the ruler of the matter. Accordingly, if you do not try to control the matter, the nature of the Metagalaxy will not support your construction. Rather, the construction will go on, but in time in small steps, once a century or a millennium. And when applied in a creative impulse, it will be every minute, every hour, every day – there are completely different speeds. We see this process historically in many artists, writers or composers - burning with creativity in powerful support of the constructive process. And it is the Metagalaxy which builds up and develops the second octogenarian nature of human, revealing his rights of construction, inception of creation and other perspectives of this creative application.

When high integral realities are mutually coordinated with higher integrities, there is a very high layer of synthesisness of the phenomenon, and in order to withstand this layer, a human must apply at once or with two Parts, or two systems, or two apparatuses. Why two? So that apparatuses, systems and Parts are synthesized among themselves by creative application, so that human does not have the situation when the creation of Parts, systems and apparatuses has passed, but they are not coordinated among themselves. After all, it was!

This is where the second stage of human development arises, the stage of the second 16384-fold integrity. But if the first stage was according to the 4-fold integrity of human, then the second stage operates already with 8-fold integrity, because the 8-fold integrity creates the higher concentration of matter in human in each of his expressions, and creates the higher concentrator of organization of human creative capabilities. And now we imagine that high integral realities are mutually coordinated with 16384 high integrities of the Initially Higher Metagalaxy, and cause the concentration of these high integrities on a human, and due to the concentration of high integrities, 2048 rights of creation appear in a human and gradually form, in registration of which the surrounding social practice fights for human rights. They are followed by 2048 inceptions of creation in search of new beginnings and opportunities for creation, co-creation or doing, both technical and humanitarian.

Next come the 2048 synthesisnesses of love. The entire literature of mankind is saturated with texts about the search for love, dreams of love, that is, in general, the synthesisness of love. But synthesisness of love is not only gendered types of love. Love for profession, love for nature, love for animals, these are the types of synthesisness of love that realizes variability in all its diversity. Even if we count the number of types of love in modern human, it will not go beyond these multiple orders. There are 2048 synthesisnesses of love here, from which completely different functionalities and possibilities can follow.

Next come 2048 perfections of wisdom. It is extremely difficult for a person even to develop just wisdom, despite all his knowledge and erudition, because wisdom and erudition are different phenomena. And if we are talking about the perfections of wisdom, then this means bringing the developed wisdom to perfection. This is a very great tension, which causes action of a real layer of the matter on a human in the implementation.

Next come 2048 hierarchizations of will. The will is an active human activity. It is clear that we see the will as external, but when we do something, we need an internal will to do it. The hierarchization of will is a multi-level action of internal and external orders. Hierarchization arises in the choice of multiple kinds of wills, where have you to choose the more valuable, the deeper, the more important - to sacrifice time for another person, or to save it for yourself? Depending on the value of the action, in the hierarchization of will it is more important to sacrifice for another person. What if the other one isn't worth the sacrifice? But it is not you who evaluates. You must feel the hierarchization of will - whether it is worth or not. Hierarchization of will is not just a choice - is it worth or not? It is necessary to conjugate with the hierarchization of will and make the right choice when you see that it is not worth, but you feel that it is necessary. And when you feel that you need it, even if you don't feel like it, then this is hierarchization of will. Or when you see what is worth to do, but you feel that it is not necessary. And you start moving in this direction, and there is a wall, a feeling that it is not necessary. This is the hierarchization of will, which says - you must not! This is a high conjugation with the moment of the phenomenon, moreover, this is not necessarily some kind of the external. I'm starting to feel something, you shouldn't feel it. I'm trying to build up some kind of paramethod, but it's not worth building it up, it's not worth even entering this topic, because, roughly speaking, you will get dirty with the content of the topic. This does not mean that the topic is bad, it is not typical for you. For example, two men are walking down the street. One of them has sent obscenities from the bottom of his soul, and everyone organized themselves, rebuilt. His hierarchization of will is so low vibrational that he is in conjugation with nature, and even animals understand him. The other, if he does it, he will self-destruct. That is, his hierarchization of will is so high that if he says this word, he will destroy the hierarchization of will in a negative aspect. There is a conjugation here, so that when hearing this, it is necessary that the destruction of the other does not go, that is, the second man does not get attached to these words, and at the same time, does not reproduce them in himself. It is hierarchization of will. That is, they can swear nearby with a "multi-story" expressions, and you should not empathize with this, do not reproduce it in yourself, do not become attached to it, but not being alienated from it, as if the wind is blowing, they are swearing. This is the hierarchization of will, as a choice of such specifics of action. I understand that the example is not entirely unambiguous for scientific paradigm, but I remind you that swearing is the language of the mother, that is, the matter, and when you mate with the higher matter, there is no more serious test than your mate with the lower matter. And the higher your preparation is, the lower is the version of the matter you are tested for stability. In general, if you are used to running only along beautiful stair landings, you will definitely be sent to nature, where you will run through the dirtiest puddles, preferably in a swamp. And if you don't get tense from this, you have received a real height of hierarchization.

Therefore, people with such a higher organization of hierarchization of will are looking necessarily for some factors of natural, very complex, ambiguous expressions. To go into the ocean, it is not clear where to be, to help nature, it is not clear what with. Up to the point that we even have a historical example, the famous feat of Heracles: "Augean Stables."

And when they read it, they say: "He did it, despite the fact that he is so great!" But in fact, it was a test of hierarchization by will. If he hadn't, he wouldn't have remained Heracles, that would have been a point in his existence. The higher the preparation is, the lower everyone should be able to act and be the simplest. Cleaning up after the horses is normal, especially if there is a strength and nowhere to go. And if this is not normal, then you no longer need a strength. And the next stage of the hierarchization of will is no longer coming. And, it seems, this is a social action, an ethical action, this is a person's choice, a person internally builds it up, it seems to be a person

has free will of this building up, he has it, and he builds it up on his own. But at this moment, the specificity of the hierarchization of will comes and looks - what choice will you make? Moreover, here the question is not a choice, but also a must do it. Then comes the next stage of hierarchization by will. That is, just do it, because some say: "I chose it, that means that's it!" The choice is the entrance. And then where you entered, you still have to fulfill it. And if you made a choice, entered, but didn't fulfill it, you may receive also a return answer from the hierarchization of will, which will record: "You didn't do it, boom!" Now find right action, and do it again, boom! And the man says: "Why is the fate punishing me?" It is not the fate that punishes, but these are his own unfulfilled hierarchizations of will. There is even a philosophy that says that if a thought comes to you, and it is correct, it must be fulfilled, no matter what the cost it. And only if you find that it is wrong, you are free from it.

Here you can expand a whole layer of philosophical problems, a whole layer of philosophical reflections and research on this topic, where you can collect situational phenomena, from the rights of construction to the hierarchization of will, in order to help human and humanity grow faster with these topics. They are unambiguous and unambiguously quoted. There is an obligatory fixer of hierarchizations, perfections, synthesisnesses in 2048 variants hierarchically, one is more complicated than the other. And this is the factor of new ethics of Human of the new era - the 16384-fold integral subject matters of human internal preparations.

The well-known philosophical problem of will is solved by specifics of 2048 hierarchizations of will. That is why the Will is difficult to master for philosophers, since they do not see this specificity. Moreover, this does not negate the fact that you can do whatever you want on this topic, in other versions - you have complete freedom of will, and freedom of thought. But as soon as the situational mechanism of concentration of conditions for the hierarchization of will is turned on at some point you must go through it, and go through it correctly. Then, do whatever you want. Next, the point of conditions comes again, and you must fulfill it correctly. And not because it is a point just for this situation. This point has matured by nature, as the need for your verification of the growth of the hierarchization of will. And in what place the check took place and why, this is another question. It happened in the place where you will find yourself! And the tension of the situation goes up to the place where you find yourself, and not because they wanted to bring you there. And a person usually has thoughts in his head: "I was brought specially here so that I could experience these difficulties!" It isn't so! You could not experience any difficulties here at all, if there had not been the situational hierarchization of will in the multitude of your Parts, systems and apparatuses. This is the situational issue.

After the hierarchization of will comes the individity of synthesis, where everyone must accumulate the synthesizability of different conditions in the correct solution of goals and tasks of their implementation. For scientists, this is the correct substantiation of articles for writing, with the right topic, perspective, and even context. That is, the individity of synthesis is the building up of the necessary synthesis according to the conditions, and the overcoming of these conditions in a higher context of their implementation with higher possibilities. This is such an effector of changing living conditions. If I want to build up a synthesis of conditions, and I can't do it in this place, I need to leave this place, switch to completely different conditions, where the old conditions will end, that is, leave my usual habitats, where I have familiar conditions, where I don't notice new effectors. And in this another habitat - either in nature, or somewhere else - to build up the corresponding new phenomena of synthesis in new organizations.

As a result, the individity of synthesis is the building up of effectors of various factors and conditions. There may be different semantic, essential, ideological and other phenomena that can be build up and recognized. If you work hard not with the paradigm, where the philosophy of human is a section, but with the philosophy of human itself, then you can find and build up a lot of interesting, situational, internal and external phenomena. That is, it is separate layer of problems and separate layer of work. Imagine, there are 16384 options, where 256 of them, this is just an entry into the topic, and in order to understand this, you need to develop and recognize another 2048 variations, in one context or another. Only then the stability does appear, which, by the way,

is indivisibility of synthesis, with an understanding of layers or hierarchization of will, or perfections of wisdom, or synthesisness of love, or inceptions of creation, or rights of construction. Having understood the layer as a whole for 2048 variations, you can discuss already this problem with book, monograph or encyclopedia, that is, philosophizing on this topic. But if you didn't store 2048 options, then you will stumble with the discussion by smaller number on not the wholeness of the phenomenon, which means you will make mistakes in analysis and synthesis, for example, of the same rights of construction. And here there is another very interesting tension - in order to get to 2048 variations of types of layers of analysis and synthesis into the integrity of the problem, 2048 Human Parts, systems and apparatuses must work. Here the higher matter strains the researcher so that you develop in the layers of analysis of variable problems. It is impossible to theorize on 2048 variants without the manifestation of 2048 Human Parts. Ideally, these are 2048 systems in each Human Part. Today it is simply unattainable. We do not have such a volume of spirit to withstand so many systems. But the volume of fire is already there!

After the indivisibility of synthesis the prasyntesis competence goes. This is exactly what we are doing right now. We are immersed, imbued with prasyntesis and increase our own competence by writing the corresponding paradigm, formalizing the competencies of philosophy by prasyntesis deciphering of its basic principles and topics. Here we can say even why we are sure that this paradigm of philosophy is correct. Because we are the first team that deciphers prasyntesis in competent application to the paradigm of philosophy. It trained for this expression, and does it quite consciously. That is, in fact, we are now engaged in the development of 2048 prasyntesis competencies, with the tension of these prasyntesis competencies on us, and we look at them from the angle of the paradigm of philosophy. That is, we are trying to decipher now these 2048 prasyntesis competencies from the perspective of the paradigm of philosophy that interests us at the moment. Last time we did it from the perspective of the Paradigm of the Metagalaxy. It was extremely stressful and difficult to do. Because the Metagalaxy is not exactly our habitat, in which, after all, we are more planetary, and are only learning to be metagalactic. And there was a tension between non-metagalactic habitat and recognition of the Metagalaxy as such. Hence, prasyntesis competence was spinning in us in a very complex version.

Correctly passing through the prasyntesis competence, what causes in us its outbursts, we are building up the correct philosophical themes in a new recognition of phenomena, even now in the paradigm of philosophy – it means that the initially higher synthesis enables. If the prasyntesis competence develops correctly in us several times, the higher version of the 2048-fold integrity of the initially higher synthesis is switched on in each of us. I remind you that in terms of fundamentalities there is the initially higher synthesis. This fundamentality begins to work, and we begin to synthesize transcendental in relation to modern practice possibilities. What is the difference between the initially higher synthesis and others? It introduces you into vision, into recognition, into research, into study of problems that are transcendent and incomprehensible to the people around you. For example, even very advanced scientifically or professionally people sometimes ask: “Why do you need the Metagalaxy? We have something to do on the Planet!” And they are right to some extent, there is something to do on the Planet. But there is one effect, the Universe creates us, and the Metagalaxy creates everyone. And as soon as we begin to understand this, we must recognize the Metagalaxy, otherwise, living on the Planet and dealing with the problems of the Planet, we will lose the opportunity to be constructed, all people or everyone, which means that we will apply incorrectly ourselves to the problems of the Planet. On a broader scale of thinking, we need the Metagalaxy, but the answer to this is given only by the initially higher synthesis, based on prasyntesis competence.

The same is true for professions. This is when one professional sees, while others even cannot put it together. There is an example from the 80s, when I had a familiar man, an adult in relation to me being student. He brought me to his institute and said - I have the whole institute, this is one box of analog equipment that keeps in touch with spacecraft. It was an institute where everything was crammed with boxes of Soviet analog equipment. He talked about his work: “I have an interesting job, but I don't get much workload. Of course, I understand the technique, but

they don't touch me until there are problems. If the equipment is out of order, then this problem must be solved by examining all the boxes, which conditionally is stopping the entire institute from a week to several months, with the loss of control of the spacecraft. Therefore, I am doing something else. When something happens, they call me, even at night, and I go, starting to conjugate with this equipment, and I say: "The problem is here!" I open this place, pull out the box, and see there that one diode has melted down. It is quickly changed, and everything starts to work further. And they tell me – you can take a walk". The man was just doing philosophy at work, although he himself was a technical engineer. And he was kept on this work because no one else could solve these problems. He saved the institute so many times in the most difficult situations, when there was a problematic situation, when one problem is imposed on another, and he could solve consistently all these "one on top of the other". This is intuitionist. We have such Part – the Om Intuition. But at that time, he was just studying philosophy, and we met at the time of the philosophy classes. There was the combination of engineering and philosophy, in which the brains worked very well, it was efficient to communicate, it was pleasant to interact. This is the initially higher synthesis.

Another variant of the initially higher synthesis is fixed if the scientist is still engaged in music, in the combination of two areas, seemingly incompatible, but there are exits to realization both here and there. There are very good composers - scientists, and musicians - scientists. That is, when combining two, it would seem incompatible areas, most often interesting results are obtained in life in both areas. If you are engaged only in one area, the results may not work out. Naturally, everything here has the facets of these options - the main, the secondary and the additional, this is understandable. But two, three, four, in general, the more you have them, the more effective the result will be if you achieve your result in each of these areas. If there are minimum 16 hierarchizations, then if you can simultaneously support the 16-fold integrity of action of different options, then the result either in one of them, or in many of them, will be incredible for others, with incomprehensibility where it came from and how it happened. And it came and worked out. And this is the initially higher synthesis. Moreover, it turns out that others will be surprised simply that no one has ever succeeded, but you did. It is this situation that occurs in the conjugation of all these factors.

The initially higher synthesis is the eighth final expression. And we have eight - from the rights of construction to the initially higher syntheses – 2048-fold integrity of "problem points of growth". These are the very points of growth, but not problematic, which nurtured a human. And it turns out that there are 16384 points of growth. Exactly by the number of Human Parts, systems, apparatuses and particularities. Why exactly by this number? If suddenly the whole human "is assembled" with Parts, there should be at once as many systems as there are phenomena synthesized in terms of the number of 16384-fold integrity. In principle, in the further action the growth points will grow only in number, because we take one reference system for now in one Human Part, and each Part should have 4096 systems. This means that there will be more points of growth. But basically, for each person, these are not just some points of growth that do not depend on a person, this is the second eightfold integrity of development after the first quadruple of human organization, in eight 2048-fold integrities of human development. In general, this is the second 16384-fold integrity of human phenomena.

Thus, human enters the 32768-fold integrity, and these points of growth are determined by the specifics of high integrities, which are realized in high integral realities. And since high integral realities are realized in high integrities, in conjugation of two types of organization of matter, they create a point of growth. Of course, at the same time the decoding of each of them depends on the content and specifics of the phenomenon of a human himself. But this does not mean that they cannot be described, calculated, comprehended and developed.

And this is the next case of philosophers - the recognition of points of growth as such, in the phenomenon and development of each human. What does development mean? These points of growth must be applied by Human Parts, applied by systems, applied by apparatuses, applied by particularities. That is, growth does not mean that you sit and see these points of growth

somewhere, but that these points of growth manifest your capacity and viability of action of Parts, systems, apparatuses and particularities. And if you laid the point of growth, then your Parts, systems and apparatuses grow with them, becoming stable. In fact, this is an analogue of the immune system, and for human as a whole, with the ability to grow up and operate on this, to be adapted to any circumstances, specifics and conditions of his activity.

This is a new philosophy of human and even a new ethics of human, which can be recognized fully in multidimensionality, multivector and diversity. This can be used to develop the metagalactic ethics, but first you need to recognize the points of growth, build up them. The ethics is based on some traditions and skills of these traditions, based on the experience of generations. And what are our metagalactic traditions? We don't have them. Therefore, when they say to me: "Let's make metagalactic ethics." And what from? Moreover, traditions should be human, and not from the natural environment of the Metagalaxy, where the environment is subnuclear, and can you imagine how brains should work in order to see the specifics of subnuclearity in ethics? We do not have such analogues, it is easier for us to see ethics as follows - do not cut trees, let people breathe. This is externally applicable, we will figure it out. It is still necessary to grow up to metagalactic ethics, and at the points of growth it is laid down according to the principle of fundamentality. Developing philosophically this specificity of the eight of development, we will come just to metagalactic ethics. This is the second layer of the philosophy of human, which we must clarify in the development of the philosophy of human.

The third layer of human development has become one more 8-fold integrity by the phenomenon of 32768-fold integrity. After the first 16384-fold integrity of the quaternary of Parts, systems, apparatuses and particularities, the second 16384-fold integrity of the octahedron enables in human development: 2048 rights of construction, 2048 inceptions of creation, 2048 synthesisness of love, 2048 perfections of wisdom, 2048 hierarchizations of will, 2048 ivdivities of synthesis, 2048 prasyntesis competencies and 2048 initially higher syntheses. Together they, 16384 quaternary and 16384 octal, add up the 32768-fold integrity of human. Entering into one whole, into the 32768-fold integrity of human, already in its replication, the next 32768-fold integrity of the second octality of the third cluster of human organization is turned on. There are eight realizations by 4096 phenomena. These are 4096 initiations of human, 4096 statuses of human, 4096 creative syntheses of human, 4096 synthesisnesses of human, 4096 powers of perfections of human, 4096 hierarchizations of human, 4096 ivdivities of human and 4096 official competencies of IVDIVO of human. Only here we will recognize the actions of IVDIVO not around all the matter, but around each of us. In this context Human enters into search, receiving and development of 4096 initiations. At the same time, the development of human through initiations comes with the corresponding specifics of accommodating of new light into a human – the initiation [просвящение] (*in Russian it is po-svyashchenie, svet, which is light*). The meaning of the containment of light is that it is a different quality of light with a different containment of wisdom, which is written into light. Accordingly, the task of the initiations is to expand the amount of light, with the expansion of the base of records of wisdom in human, however paradoxical it may sound.

Naturally, the question arises - what is necessary to do with the expansion of energy base in order to take light base? And this is the trick, that a human forms the expansion of energy base due to the viability of his 4096 Parts, in the application of the eight of development, in the development of active 4096-fold integral energy. A layer of energy-intensive activations goes in Parts in person. At the same time, note that the Parts act by fire, but their use by the human body increases the 4096-fold integral energy of metagalacticity. That is, not just energy of the physical world of the Metagalaxy, where particularities develop and deploy, but energy of the Metagalaxy as a whole, since a human acts with his Parts in the fourth synthesis world and by fire. But here there is a very cunning specificity - how much energy in the corresponding number of Human Parts everyone can work out metagalactically by himself, such a number of Initiations of the Metagalaxy everyone can attract by the amount of light and master them by building up them. This

is unshakable equality, because one cannot accommodate light without having energy for this light. These are four basic equal properties of the matter.

Thus, the final verifications of human organization metagalactically go by four properties of the Metagalaxy. First, energy, with the development and verification of the body so that it is energy-intensive, passionary, super-passionary, so that a human can act on the power of his energies at any point in space in unexpected circumstances. After all, you need a lot of energy to make quickly some decisions, take some actions, no matter what, technical or humanitarian, energy is needed for all this. And here a person is tested for 4096-fold integrity of energy in Human Parts by the corresponding fixations of IVDIVO on the IVDIVO of each human by energy intensity of his activity.

And the same 2048 rights of construction or inceptions of creation, which previously worked to increase energy intensity of Human Parts, begin to work to increase the intensity of light through initiations already in the whole human. Initiations are development of light, accommodation of light of a higher frequency, a higher wave function, some deeper phenomena, so that wisdom is written into light, and according to the standards of the Metagalaxy, wisdom is written into light, and a human has grown a layer of wisdom in himself, and on the base of this layer of wisdom he began to know more, cognize and develop. Because, just on the effector of initiations, there is a development of knowledge, as corresponding fundamentality of the matter. In addition to knowledge, the content is also realized here, as the corresponding fundamentality of the matter.

This means that light and its quantity are necessary for the development of new content and assimilation of content, which also exists metagalactically. Up to the point that in order to assimilate the prasyntesis content that is deciphered from the nuclei, because this still must be done, light and wisdom with the corresponding light intensity are also needed. And the deciphering of prasyntesis content from the nuclei is achieved by the number of initiations of a human. The more initiations a human has quantitatively, the greater and higher is his concentration of light. The higher the concentration of light of the corresponding wavelength, wave depth, wave amplitude is, there are many characteristics and additional research is needed, including physical on this topic, the deeper the all-permeability of this light is, the better is its density in a person, and the higher is the wisdom that he will be able to operate in this specificity, and the more content, knowledge, pra-synthesis decodings or other specifics a human will be able to withstand by himself.

Basically, in the culture of mankind, such a person was called simply a sage, because people did not see in him the appropriate number of initiations for this wisdom. They believed that he developed this by natural practice. Only a sage, not a sage of "our garden", because he is wise in this garden, wise in principle, but I mean a wise man who instructs the country, the nation on the right decision, so that these decisions benefit the people. And in history there were decisions when the wise men prompted, and the people either survived, or escaped, or overcame, or did something else. These people are called sages. Or someone who build up some kind of philosophical topic, where people learn about this topic, grow and develop by this. This is what a sage is. That is, those who operate with content, operate with knowledge, operate with paramethod, that is, help to make the right choice in the right direction, and it is not necessary, as people saw, that is, he developed a solution with a paramethod, operating with the appropriate functionality.

The realization of initiations also acts outside - by the assignments. An assignment is not when you are entrusted, but when you take on a duty, that is, your guarantee [поручение](*in Russian po-ruchnost', hands*), taking it in your hands, understanding what will happen, taking on the appropriate responsibility, as an assignment, that you will fulfill it. With the correct fulfillment of the assignment, you develop stable wisdom, already as known effect and realization, and everyone begins to move forward and develop faster.

It is clear that 4096 initiations cannot be achieved at once, and here the non-linearity of development comes into play. Each person does not receive successively 4096 initiations, but one initiation is enough for further turning on of following types of organization, and searching for the

next status begins. At the same time, the number of statuses that a person will master further depends on the number of initiations that everyone has mastered. The statuses of human follow the initiations in the organization of human.

The development of status in human activates spirit, because if the initiations show light, then the statuses carry and reveal spirit, and when we increase the status, we increase the concentration of spirit in human. If we recall the fundamentalities, then any status is a zero-transition to the next wider area of spirit manifestation. But in order to make zero transition to the next area of spirit manifestation, an increased concentration of capacity on a particular topic is needed. And the more definitely this increased concentration of capacity is, the higher, better and deeper will be the zero-transition with the breadth of spirit application area in the realization of one or another status.

And thus, the concentration of spirit grows with the effect of constructivity. That is, if in initiations there is an increase in replication by the concentration of light and content, including the transfer of wisdom to others in solving or substantiating of problems, then growth and development of statuses with spirit activates capacity, that is, the ability to act where you have never acted, to receive capacity in the area where you have never been engaged, or, by raising your status, to master any professional or human specifics faster than anyone else. There is another option - to develop something, I don't know what, going there, I don't know where, and lay down a new area of the phenomenon of mankind. The historical example is Korolev, who created rockets to fly into space. And everyone says that if it were not for Korolev, then even the huge teams that were involved in this would not have achieved the necessary concentration in solving the problem. Korolev helped to organize the zero-transition of human into space, concentrating on himself all the conditions of rocket science and the preparation of cosmonaut so that he went into space. Therefore, two people took part in space exploration - Gagarin and Korolev. And another question is who is more important. Gagarin is a performer, although it was Gagarin who went into space, it was extremely difficult and important. Not every human has the right to enter space. This is also the status. And a certain level of spirit concentration was needed for zero-transition by the rocket into space, that is, going beyond the limits of the habitat. And selection of a cosmonaut was of decisive importance. If there were another cosmonaut, space might not let him in, and the rocket would simply explode, or break, or burn out.

There is a chance to study in the future another dark history of Soviet cosmonautics, which is not known yet where to find it and it is not known how to approach it. We have registered the thin body of a cosmonaut in a spacesuit with the USSR inscription, which was on the Moon without physical body. This suggests that, most likely, the Soviet Union launched some kind of rocket towards the Moon, but the cosmonaut's physical body died. In general, it is not clear how he got there with a thin body. Even if the rocket crashed in space, he could not go to the space object, which means that a certain rocket flew to the Moon, but did not land, and the physical body died upon landing or in orbit. But there is another analogue of recognition, strange from the point of view of the physical world, but acting in the subtle world: this is the body of our hi-reality, or, roughly speaking, of another human civilization parallel to us from parallel world realizations. This is another area of matter that we will touch upon with the next paradigm. The cosmonaut had to be helped to attach his thin body to the Moon so that he would survive there, because he could not go beyond the sphere of the Moon, as a shell, in order to return to the House of the Father of the Planet. And now we are solving the question, how to lay down paths to other realizations of the subtle world so that such bodies can move around the nearest objects of the Solar System not of the physical, but of the subtle world. Moreover, there is no talk of any space rockets, by foot. In the subtle world, this is a few days on the Way, but physically it is a long way. The subtle world is a different time stream. This is a strange thing, so if this was in our reality, then it is possible that the Soviet Union launched a cosmonaut to the Moon and the landing was unsuccessful. The subtle body was shattered because the accident was most likely severe. But surprisingly he is in a spacesuit. And what can you do, cosmonautics is a complicated thing. This is the status of cosmic realization. If this body could not be physically realized, but flew to a neighboring object, then it

received the status of zero-transition, at least of a subtle body, and exit to a neighboring space object. Moreover, if you approach from this point of view, when you look at the status of cosmonauts who allegedly visited the Moon, then many have no status. And if they visited a neighboring cosmic object, this is zero-transition of spirit from one cosmic object to another, for which a fixed status is unequivocally given in spirit. There are no variations here at all, this is verifiable, it is seen. With an appropriate status expression, symbols and signs are fixed on the forehead, there is a center of initiations - one of the centers of the brain, and the corresponding signs, symbols are fixed there, which are seen from a certain perspective of spirit perception. Therefore, in fact, the honesty of a person in certain actions is simply checked - the development of the topic is visible by the status of spirit. This is both honor and honesty.

Here is such an interesting situation from the point of view of status. It is for sure that they were great movie characters, like stars for show business. As one psychologist noted: "I don't understand these astronauts, it's such an inspiring event to visit the Moon! But as soon as the questions of journalists concerned the Moon itself, they forgot immediately what they were doing there, closed themselves in and psychologically closed themselves off from these questions. Although any person should enthusiastically tell how he was there, what he did, because it inspires. This psychologist led me to the fact to look at the spirit of an astronaut, whose performance was shown on TV. There is no status there. And if humanity can be led into illusion, then space is better not to be led into illusion, there will be punishments. And for the Americans, the space program stalled after that. It did not go into development, but into dressing down. The shuttles began to burn one by one. That is, there was a response from the hierarchical systems of will, not of a personal order, but of national order, and, in fact, the program went into disarray. Only now there are attempts to get out of this by private astronautics, because the state cannot be restored, precisely for this illusion arranged for humanity. Here is the status! This is an incorrect application of the inceptions of creation in the status, where the status is formed by the realization of the inceptions of creation, just as the initiations are formed by the realization of the rights of construction. An incorrect application of status leads to a layer of rejection of spirit in this dynamics of human activity, it ceases to be activated for some period of history. And now you need to apply twice as much effort to get out of this. It is clear that it is easier to switch the arrows to other companies that are clear of this and will develop really. But those who arranged it, in this case it is a state corporation, it will be naturally much more difficult for them to recover in this topic, if they can recover at all in a historical perspective. And this is bad, but in fact of statusness it is the fact. Status is not a theoretical phenomenon, but corresponding organization with pluses and minuses of final phenomenon. If you passed it correctly, you will have plus of receiving a new inception of creation for the next stage. And if it was not possible to go through the systemic organizations of status, minus appears, and everyone will overcome it until this minus works out systematically and develops the new higher beginning than the previous organization. "They set minus" - this is not someone who set it, it was you who caused on yourself the corresponding self-organization of nature, which does not correspond to real achievements. Therefore, when "the thief's hat is on fire", that is this status is on fire on the head. That is why I say that people are wise, and came out of some higher civilization. Because some phrases simply show completely different level of civilized understanding. Since, if the cap is on fire, then this is status that is on fire for incorrect application of actions. Somebody stole, and any theft is burning potential of status, burning potential of the inceptions of creation, and a person loses strength on this, but does not gain. By purchasing some stolen trinkets, one loses the power of inceptions of creation. Therefore, theft is a sin by the loss of power of creation and meaning of life. And if we consider from this point of view, completely different ethics of humanity will be born, completely different philosophy, completely different layer of perception will begin.

The statuses are followed by creative syntheses, where it is no longer the effector of spirit that works, but the effector of fire. That is why the creative synthesis is called so, because the synthesis is written into fire. But here it is not just a synthesis, but a creative synthesis that registers itself in fire for creation. Creative syntheses are oriented towards the synthesisness of love for

creation, which is a synthesized fusion, as fusion of love with that area of the matter where the creative synthesis is realized, or with those people where the creative synthesis is realized, or with those phenomena, things, objects where the creative synthesis is realized. And this is anything, from design work to create a new apparatus, to a certain leadership role, for example, in the Second World War, the leader of the front, Zhukov, who, historically considering, was the effector of creative synthesis, which ignited the front where he was, and everything was getting better. As soon as another one arrived, things stopped getting better, that is, this synthesisness of love was not enough to lay down all the troops in the right direction and send them. The leader was tough, but in fact the effect of creative syntheses, as fieryness, was present in him. Therefore, Zhukov was sent to the weakest fronts, and everything was getting better. And there is precisely the frenzied passionarity, and, at the same time, the effect of creative synthesis in the synthesisness of love, but in the military field. Why is it synthesisness of love in the military field, how is it possible? This is defense of the Motherland! Such a strong love for the Motherland that creative synthesis enabled and furious passionarity went to overcome and protect it. This was noted by other marshals too, but Zhukov has the maximum concentration of this expression. And you look, when the marshals were marching at the victory parade, three or four of them have simply crazy creative syntheses. Konev, Vasilevsky, Zhukov - just frenzied creative synthesis. It is the effector of creative synthesis. At the same time, we didn't know about creative synthesis then, we didn't know about statuses at all. We have found this metagalactic expression just now. That is, in fact, the systems of the Metagalaxy in advance, in humanity, in the Soviet Union, which was promisingly preparing for the space epic, formed new natural trends. Because, Korolev was already there, and he tried to launch a rocket, at least experimentally. Already at that time there was verification - whether humanity is ready for statuses and creative syntheses, which are actively enabled when entering the Metagalaxy. Because if the integral systems of the Metagalaxy are switched on, then first they verificate the planetary organizations for implementation. And if there will be consistency or not there in this involvement. That is why some notes the mysticism of the Second World War, because everything worked out somehow strangely in some battlefields. But actually, starting from the Second World War, the Metagalaxy began to check us for the possibility of specifying earthlings for launching into space. That is, the question was: either we will go further to develop galactically, or metagalactically. And this was tested on individuals, it was tested collectively, and these individuals had to be passionate by large groups of people. And in this Zhukov is the first among equals. It was Zhukov of all the marshals who was tested for creative synthesis and passed it. Historians do not understand simply this system. But it was Zhukov who survived the first creative synthesis on our Planet. There is one more confirmation. Recently, in Ukraine, they threw off the bust of Zhukov and showed it on TV. It's painful because they're stupid. And what has happened? The creative synthesis was withdrawn from the territory naturally and systematically, and the automation of metagalactic punishment for the formation of the conditions for removing of creative synthesis on the territory was turned on. And now look, a new president has come, passionarity has begun and everything has begun to take shape, shape, shape. The bust collapsed, there was no reaction, and now there are the elections and the blurring of the territory, and neither here nor there, and no one knows what is happening. I have a feeling that everything is hanging there in complete uncertainty, and it was before that. There was a certain passionarity of the new president before that, the new team, everyone went, went, went. The bust was thrown off, and, although now the mayor of the city is a smart fellow, his brains are working, he restored the bust, but it was precisely by violating the memory of the first person who passed the test of creative synthesis that the territory was introduced for some time into uncertainty. After all, the actions of human and metagalactic nature are directly interconnected. And literally there was a week or two of uncertainty in all directions, and everyone hung up, political scientists, specialists, they did not understand even why this was happening. They did not understand how and what was happening, because there were no bad movements from any side. Everyone was waiting for this to be resolved, but they themselves have had it all hung up. At the same time, when Lenin's monuments were destroyed, there were no reactions! Although, in principle, Lenin created

Ukraine. And with Zhukov – there was reaction immediately. It can be seen that at that time the creative synthesis of the metagalactic systems of natural organization did not operate yet. So, it works, the seal of the creative synthesis built in the metagalactic traditions.

Fascism expressed the imperatives of humanity of the pre-Aryan civilization, the civilization in which there was a war and which perished before the beginning of our civilizational building up. There was there such a style of attitude towards the human, as was in the case of fascism. That is, on the one hand, they were interested in occultism, and mysticism, and something else. On the other hand, they had a strong military machine. On the third hand, a more or less strong state was laid down, and on the other hand, a state that does not take into account the human at all. And most likely, it was just such a civilization that operated in antiquity, and the war was between different civilizations, that the ancient, historically continued by the Second World War. It's the Second one! That is, one was for humanity, the other was against it for mechanicalness. And these two systems fought one against the other and died in the war. And the Second World War, why it should be remembered, is the point of destruction of the matrices of two ancient civilizations. The point of their overcoming for the next growth. Such a historical wave point, when the wave of history comes and it is necessary to put the military end to this death. This is a variant of looking at the historical context of creative synthesis. To put the end to it we need precisely the synthesisness of love, which overcomes this. And Comrade Zhukov check went on. I do not idealize him, as a person he was also peculiar, it took all kinds to make this world. I'm talking about something else, there was a test, and since it passed, it means that humanity is given a chance to develop, having passed the test. This is planetary check. I emphasize, he did not enter into it, he was not it, it was a fixation on the possibility. That is, to say that it was his creative synthesis – it was not so. But it was a fixation on the ability to withstand the creative synthesis with the body as an experiment. And it was done, and it is still operating as an effector, because this is an opportunity to test on a planetary person the possibility of entering into such high expressions. This is written in the cores of the Russian nation. Therefore, after that the Soviet human went out into space. This is just the creative synthesis.

The next effector of development is the synthesisness. The synthesisness is measured and saturated with perfections of wisdom, developing its correct application and synthesis in the appropriate implementation. The correct synthesis of perfections of wisdom at the right time, in the right circumstances, in the right size and adequacy. There are 4096 synthesisnesses that realize the corresponding perfections of human wisdom with phenomenon of high integrity and high integral reality.

Further, there are 4096 powers of perfection, which reveal and verify the hierarchization of will by the preparation of specific powers, in the development of any activity, for example, professional. A person grew the powers of perfection of the specialization of actions with the organization of special hierarchization of will to this activity by the application of the corresponding hierarchizations of will. In fact, when we talk about an empowered person, we mean the realization of specifications of the powers of perfection by the hierarchizations of will, developed by him in the course of his activity.

Above the powers of perfection there are 4096 hierarchizations that specialize in and consist of idivities of synthesis, forming different hierarchizations of human in relation to any systems - hierarchizations in nature, hierarchizations in realities, hierarchizations in the Metagalaxy, hierarchizations in all diversity, in hierarchical conjugation with them. And when a human, hierarchizing, conjugates with these hierarchizations in all their diversity, he begins to see immediately hierarchically the details of the vertical of multilayer and multilevel processes in their synthesis and diversity in general, which were not available to him before and begins to act in this way. That is, thinking not only horizontally, but also vertically at the same time, seeing the multilayer complexity of the hierarchical vertical with the expansion of spectral phenomena horizontally. The hierarchization is the cultivation of human for multiple multi-level hierarchical one-time perception with the maximum wide horizontal content at each level of hierarchical complexity. An example is Parts or systems of Human Parts. They are hierarchization. This is a

very complex phenomenon, which is brought up in a human by deed, long-term immersion and specification in the appropriate hierarchization of application of this deed, what causes the growth of hierarchization of the whole of human himself, the growth of his capabilities and the quality of the realized life.

The next human phenomenon is 4096-fold integral ivdivity, which is a set of conditions in the corresponding specifications and possession of it. There are observable facts when one person enters into activity, then everything is built up from his conditions, and when another person enters, even the good that was begins to self-destruct and ceases to act. This is the approach to ivdivity with the prospects of its development. The ivdivity as such, is formed by prasyntesis competence, the growth of the competence to decipher prasyntesis, in the manifestation of the corresponding package conditions, actions that a person owns. At the same time, the specification of ivdivity is synthesis in synthesizing by a human of the most diverse phenomena of everything-in-everything, in the building up with this synthesizability of the corresponding ivdivity realization by himself and the ivdivnity realization by himself.

And the top, the eighth level of 4096-fold integral training of human is the official competence of IVDIVO. It involves the fixing of certain conditions of action in the House of the Father by the specification of each human acting in it, a certain implementation by the official competence of the Initially Higher House of the Initially Higher Father with full responsibility to the Father for them. 4096 official competencies of IVDIVO synthesize all the previous factors of human development.

Accordingly, the synthesis of these eight levels of organization and development builds up the 32768-fold integrity of human (8×4096). These eight phenomena of the 32768-fold integrity are conjugated with eight previous phenomena of the 16384-fold integrity of human, who, thereby, enters the hexadecimal of the phenomenon of his competence and realization by this.

The official competence of IVDIVO develops by initially higher synthesis, with broader expressions of forming of different conditions for the specification of phenomenon. Moreover, the most interesting thing in the initially higher synthesis is the creating of new paths and roads, completely unknown before.

By the way, the phenomenon of initiate is also the realization of the corresponding path, which determines the development of this path, which ends just with the official competence of IVDIVO, as the highest development of human by the Metagalaxy.

And these $32768 + 16384$ effectors of development with the basic 16384-fold integrity of human are included in the systematics by fixing of the phenomenon of high integrities in the synthesis of application of high integral realities of the Metagalaxy Fa as the lower expression, forming together the 65536-fold integrity of Human. And already the 65536-fold integrity of human, as his whole phenomenon, carries the realization of the matter of the Metagalaxy Fa into the higher matter of the Initially Higher Metagalaxy, conjugating two matters with itself. These are matters of the Metagalaxy Fa, as a cluster of the phenomenon of humanity of earthlings, since the Metagalaxy Fa has become the human habitat, and the Initially Higher Metagalaxy, where the synthesis of habitats of different people of different Metagalaxies takes place.

As a result, the metagalactic human of today is a 65536-fold integral manifestation of various possibilities, which, in general, shape all the various perspectives of organization and phenomenon of human as a whole by himself.

This is a very large scale of the modern realization of human. And it is clear that in realizing this scale, the question will arise immediately - how can be achieved this in implementation? Is it for one life? Someday, in the distant future of the prospective development of human in the metagalactic era of being, it will be in one lifetime. But for this, the quality of life must be completely different. This is what we are starting to do, creating a new metagalactic epoch, with the given paradigm of phenomenon. And in 64 kinds of matter, the 65536-fold integrity can be developed simultaneously and in one life. But in one kind of matter, our physical, we still have to work and work on it.

Here we return to that practical hypothesis, when I spoke about a cosmonaut who wandered on the Moon with a thin body, and I saw him, leaving with my thin body there. This is just a return to that ancient system that a person does not die living a physical life after its completion, and the experience that he realized in this life is recorded by his prasyntesis competence and in the cores of other kinds of matter, and even in the cores of other specifications of hi-reality or high integrity that is now concentrating on him. By the end of physical life, a person passes in an appropriate bodily form into other dimensions of other realities, or into other worlds, for example, the subtle world, according to his preparation and development, and continues to live there. Dying in the subtle world, he passes into the metagalactic world, and continues to live there. Dying in the metagalactic world, he passes into the synthesis world, and continues to live there, working out all the nuclear concentrations, compactifications realized in human. That is why there are world bodies in Human Parts that develop the world coordination of human. And from any of these worlds, in the appropriate specification of events, a person can return to physical expression by what is now called "to incarnate."

Here we stop a little and smile at modern scientific practice. In physics there is a law of conservation of energy, but according to the laws of the Metagalaxy, the lower is included in the higher as a part, which means that there is law of conservation of light, law of conservation of spirit and law of conservation of fire of human. And if our nuclei are formed by energy-substance, light-substance, spirit-substance and fire-substance, then the law of conservation of nuclei, which are carriers of these specifications, operates. That is, the law of conservation of energy also applies to the nuclei that accumulate it. But energy enters light as a part. Accordingly, the law applies both to light and to the nuclei that accumulate it with light-substance. Light enters spirit as a part. Accordingly, there is the law of conservation of spirit with the nuclei of spirit-substance accumulating it. And already spirit enters fire as a part. Accordingly, there is the law of conservation of fire and the nuclei that accumulate it with fire-substance. And so, we expanded physical science to new phenomena from the human perspective of being.

When a person has died, in Russian it means [ymep], he rushed into another dimension. That is, he passed into the higher reality, or passed into another higher world, that is, he passed from the body of the physical world into the body of the subtle world. While in planetary natural terms our subtle bodies were not particularly developed by the subtle nature of the Planet, we did not notice them, building religious and egegorial support for their existence after death. But metagalactically, subtle bodies have become developed and more protected, both individually and collectively. More developed and rich subtle nature of the Metagalaxy provided us with other chances for development and existence. We can not ignore longer them. At the same time, one can live also in the subtle world physically, perceiving the subtle world in synthesis with the physical, that is, when we live in the physical and see individual specifications of the subtle world, and even participate in them. And it is possible to live in the subtle world without living in the physical world. Gradually the perception of these two worlds will be carried out in mankind, creating a new subtle-physical civilization of mankind. This is the same prediction: "and the dead shall rise." It is clear that if you think physically that they will rise from the grave, they will walk around in an incomprehensible form, this is not real. In fact, if we begin to see the subtle world, we simply will begin to see those who live there after leaving the physical world, making sure that there is no death, but there are bodily transitions of types of human life: physical type of life, subtle type of life, metagalactic type of life and synthesis type of life. Gradually, already now we will be convinced that we live not only in the physical world, but also in the subtle world. And there are many such examples for man and mankind, and there are even scientific directions that develop this topic. But unfortunately, for most scientists this causes rejection. Not because this topic is wrong, but because there is the fundamental principle that it should not be like this, because in the old planetary paradigm and position of observer it should not be like that. Just like that, without collecting evidence and rebuttals, according to the Faith of Scientists, that this should not be so. It is a kind of scientific religion...

Unlike scientists, philosophers must have perspective-realization worldviews. And relying on experience, both with my relatives who have gone to another world, with the same parents, and the vision of this cosmonaut, many other phenomena that are quite diverse and many diverse in experience, I can calmly, with confidence, say that a person does not die, leaving the physical body, but passes into the corporality of other forms of existence. And if we take this into account, then, preserving the experience from incarnation to incarnation, we will be able to master the entire 65536-fold integrity of Human with the perspective of several metagalactically built lives. To do this, we are given at least an epoch, just with the same digital terms - 65536000 years. A thousand years for each implementation. It's both a lot and a little at the same time. That is, the epoch that has begun now is calculated for more than 65 million years. In modern historiography, there are a few people that have figures for such an analysis of life and its constancy of development. But this is just the beginning of such a Path.

One more moment. Why so many? First, the Metagalaxy is large and we do not know all of its specifications. Therefore, for billions and trillions of years of the Metagalaxy, 65 million years is not much. Why trillions of years? The age of the Metagalaxy is less. The age of our Metagalaxy is smaller. Our Metagalaxy is included in the higher Initially Higher Metagalaxy as a part. This is on the one hand. And there is another option. Philosophically, quantity turns into quality. And when we talk about quantitative and qualitative indicators, then having defined human by the maximum quantity, even if a human has not reached yet this maximum quantity, but has affirmed that he is growing in this quantity, he begins to receive the corresponding quality. Even in the smallest specifications. And when we developed the philosophy of implementation of humanity, developing the philosophy of synthesis, who is human, as an area of the given, we understood the process that the more correctly organized quantity will be revealed, the automatically higher quality will be formed at every moment, even for the most undeveloped person, according to the law "everything-in-everything". That is, the higher quality will be laid immediately than with a smaller quantity. And we were looking for this balance of quantity and quality. But at the same time, we were still looking for a balance of metagalactic concentrations. If the Metagalaxy Fa consists of 16384 high integral realities, then according to our data, any next Metagalaxy is four times higher. This means that the Initially Higher Metagalaxy consists of 65536 high integrities. For us, this is a crazy volume, because our entire Metagalaxy Fa is one high integrity from the point of view of the next Metagalaxy. Just like our entire Planet Earth, it is a fixer of one high integral reality for the Metagalaxy Fa. That is, everything continues with this levelness. But we will touch upon this in the Philosophy of the Metagalaxy.

Here another ontological question arises - in order to set goals for humanity for development and humanity becomes stable in its development, in order to avoid sharp corners and possible disastrous trajectories, as in the previous civilizations that we spoke about, modern humanity must set more higher limits than the matter in whose habitat it is located. Accordingly, if human received the border of the 16384th expression of the Metagalaxy Fa, this is the area of his habitation, then the goal-setting of growth from the Planet to the Metagalaxy will be high, and in the Metagalaxy Fa itself it will be low. This means that when we leave the Planet into space, the passionarity will end and the settlement in space will be weak, because we have reached, we have gone into space. What difference does it make what planet you live on? And most likely, there may be degradation.

Therefore, we were looking for the conjugation of human with the higher material realization. This turned out to be the Initially Higher Metagalaxy. And when we began to conjugate quantitatively 16384 expressions of human with the number of high integrities of the Initially Higher Metagalaxy, which are four times more than in the Metagalaxy Fa, according to the law of quaternary, we found this conjugation, where an earthly person in 65536-fold integrity receives a new impetus for development. And he gets passionarity not only for the Planet Earth, where there will be enough of 16384-fold integrity, but passionarity of constant development for the development of the entire Metagalaxy Fa, as a habitat. We must understand this. If we go from the Planet to the Metagalaxy, 16384 is enough for the Planet, as the passionarity for entering the

Metagalaxy and settling there, but gradually this passionarity will fade, because 16384 is the limit in this Metagalaxy. Just as the passionarity of many civilizations on the Planet, which have mastered the necessary territory, faded. They have mastered the necessary territory and that's it, as a result, they died, these civilizations do not exist now. But when we overcame and found the development of human at 65536 by fixing in the Initially Higher Metagalaxy, we force a person to passionate and to embrace not only the habitat of the Metagalaxy Fa, but also rush to the next area of habitation –the Initially Higher Metagalaxy. And this is such a strong internal challenge for humanity and for each human that with this concentration we will settle passionately throughout the Metagalaxy Fa until we go beyond its limits. And there is the Initially Higher Metagalaxy outside of it. This creates the basis for the settlement of an earthling human in the entire Metagalaxy Fa. And this is the essence of the Philosophy of Human.

Now, in the paradigm of philosophy, we do not seek to explain on the basis of what philosophical principles we act, we believe that the explanation of the foundations of philosophy is not correct for the level of paradigm. If we want to explain the basics of philosophy, this is a student course in immersion in philosophy. Many philosophers, reading the paradigm, will be indignant, where are the explanations of philosophy itself and the rationale. What for? For this, there are other books of the pre-paradigm or post-paradigm level.

Paradigm is a new next whole of philosophical development. In order for this whole to arise, we had to study all parts of philosophy, all directions, specifics, put them into a system, deepen this system to some unknown quality, so that a new whole flared up out of it. Then to synthesize this whole and to see the paradigm. This is zero-transition through the whole, as the philosophy of spirit. From the philosophy of spirit, we needed to synthesize, and pass into the paradigm by fire. Fixing the paradigm of philosophy, we are acting by synthesis now after zero-transition in philosophy. Therefore, if we return now to the rationale for certain specifics of philosophy that arose in a particular historical period, this is the philosophy of history. This is the philosophy of hierarchization, from the point of view of the paradigm, or the philosophy of the plan of creation, where certain specifics of philosophy are developed, transition from quantity to quality, negation of negation in the law of dialectics, development of methodology, dialectics. We will propose some stages in the next chapter of the paradigm of philosophy, where we will describe it. But here in the paradigm of philosophy it is impossible. This will be low for a paradigm, though high for philosophers. We can say that everything that philosophy has done up to the present moment is that it has approached and developed fundamentalities. And practically, this is all its generalization, this is at most the plan of creation of the philosophy of hierarchization, the philosophy of fundamentality. And here in the philosophy of human, we are laying down completely new layer of philosophical reality. Precisely because in the previous philosophy, in general, there was no human. There was some thesis of phenomenology, memories of human, but there was no philosophy of human. Maybe there were such words, but there was no philosophy. Such words may have been there, but there was no science of human. There is biology, but not the science of human. And this issue speaks of paradigmality of the next layer of phenomenon.

Now let's suggest: "let's now philosophize on the topic of human we discussed." What will we do now? We will go into an illusion, because first we need to become such a human, develop all 65536 aspects of human, at least half of them - 32768, at least quarter of them - 16384. To penetrate with this human, to generalize philosophically, to build up the picture of the world, to achieve the realization of this human, where philosophy becomes practical philosophy, where it does not just philosophize, but will lead the development and specification of human, because there is no one to occupy with human. Because even education seems to form human, but in fact it is engaged in professionalization, transfer of knowledge from already gained experience.

And here philosophy gets its field of activity - to occupy with human as such. After all, no one cares about us. I emphasize that education is a different specificity, I am an education specialist. Science is a different matter. And philosophy was developed precisely so that this area is not only the love-wisdom of the following pictures of the world, but it is also practical action in development and definition, elaboration of application of human by himself. And here we have a

new challenge for philosophy: philosophy determines and practices formation and development of human by himself, which is impossible in the analog human practice of our time. But sometime something always starts from scratch, and we did not see that it is philosophy that should occupy with human and his development, but we have come to this.

And in this there will be complete turn of each person towards philosophy, because philosophy should be in every person, as a specific development of human in a person. And everyone should become philosopher with this. That is, every person should become philosopher. Philosopher who thinks not abstractly, but philosopher who thinks practically with this 65,536-fold integrity of human. This is completely new huge layer of activity of philosophy of mankind. At the same time, I emphasize that in order to be philosopher, first you need to be educated, that is, to go through the specification of education in order to grow with education, in general, to the perception of philosophy as a phenomenon. Therefore, before philosophy, as a phenomenon, there is education. Before education, as a phenomenon, science stands to determine definition, clarity, value of education. So that it is not a "wiki" and "pedia" in the implementation of education, but that it is still clear, precise, scientific depth with a scientific picture of the world in education. With all that, the variety of views is always useful.

And this chain is science with a scientific picture of the world, education with scientificity, and the depth of education in a human, and then the human himself as philosopher, with philosophical picture of the world, at the same time in any professionalization, from doctor to cosmonaut, from military man to statesman, but with preparing of philosopher as a human, where every person is philosopher, why? Each person should have the potential of love-wisdom, the potential of love for motherland, for family, for life, for himself. There should be the potential of wisdom in the management of family, in the management of profession, in the application of both of them. And this is philosophical nature, love-wisdom. Philosophy never has had practical implementation, and it is now entering in chaos and stagnation with this. Precisely by the fact that philosophy will take responsibility for human as a whole upon itself, and will begin to lead human by itself. To lead human by itself, it is still unknown what kind of practice it is, this does not mean that there will be an educational center, for this there are schools, universities. To do this, there must be philosophical centers where a person feels like a human, I emphasize, not schools of art, not schools of youth technology - this is education, but philosophical centers where a person feels philosophically as human and discusses his human problems.

And this question has now matured in civilized mankind, and we pose it paradigmally, that it is philosopher who should take responsibility for human and lead him further. The paradox is that there are only six countries on the Planet that have their own philosophy. Therefore, it is impossible to say that all of humanity will be engaged in this activity. And the most powerful paradox is that only one country, Russia, has developed the paradigm of philosophy, the text that we are now working on. This still had to be achieved as the passionary potential of human and modern humanity. Accordingly, it is Russia that must lay down the tradition of philosophical vision of human, and development of human by this. And this is the philosophy of human.

We can now discuss the rest of all philosophical details of human, phenomenon as such, social phenomenon. But I think that after the described scale, until we learn how to implement this phenomenon, it is incorrect to pass to some kind of public, social, external human activity specifications. Therefore, we will return to the beginning of the beginnings, we will see this scale, and we will work through the basic 64 Human Parts. That is, we must substantiate now the basic 64-fold integrity of human, because the basic human, having 64 codons of genetic integration, first of all is nurtured basically through 64 Human Parts, integrating them into the whole. We can substantiate the remaining 192 Human Parts. But we cannot be sure yet of the depth of their recognition in them. And we are sure of the first 64-fold integrity. We will enter the philosophy of human as such through this.

And so - human is 65536-fold integral in the diversity of the phenomenon of three archetypes of the matter: the matter of the Planet Earth, the matter of the Metagalaxy Fa and the matter of the Initially Higher Metagalaxy in their synthesis. Let's smile philosophically: to the

trinity of the Father of the previous era we respond with the trinity of the Mother (the matter) of new era. But at the same time, we must understand that this trinity of the matter is located inside the Initially Higher House of the Initially Higher Father, and the Initially Higher Father is involved physically in the material specifics of development. The Father put Human to manage this matter, and in this case, it is an earthly human, that is, us. And mastering ourselves, and developing the control of our 65536-fold integrity, we must understand that its application will be in mastering the surrounding matter. This is where the main question of philosophy is resolved: mutual coordination of human and matter in synthesis of all its 20 realizations - from the particularities to the official competence of IVDIVO, where the official competence of IVDIVO is the phenomenon of a human controlling the matter in the Initially Higher House of the Initially Higher Father, as well as understanding and versed both in the processes of IVDIVO, and in the coordination of IVDIVO and the matter. I hope it is clear that those processes are no less complex than the matter itself, which human must deal with.

Accordingly, human has the second task, in addition to recognizing of the matter, there should be recognizing of the Initially Higher House of the Initially Higher Father, and in the co-organization of the Initially Higher House of the Initially Higher Father and the matter, in a comparative analysis of the matter of IVDIVO, his further own development.

And here, we overcome the mistake of philosophers of the past. If you do not compare with anything, but only with yourself, there will be no development. Therefore, when they compared consciousness and world, compared human mind with nature, there was no development. These questions gradually became dead ends and philosophers could not develop. And if there is a human who reflects the matter, but at the same time compares this matter with the processes of the House of the Father, which also controls the matter, and comparative analysis and comparative synthesis of the matter and the IVDIVO begin in managing by human, and also in teaching this creativity by the Father, then the human-creator develops here, and harmonious existence is obtained. That is, the famous triangle, Human, IVDIVO, Matter, or tetrahedron, where at the top is the Initially Higher Father. That is why since ancient times, the figure of the tetrahedron was considered fatherly, and the figure of the pyramid was considered maternal.

We continue the philosophy of human, substantiating the paradigm picture of new structure of human. Factual material about the recognition of Human Parts, and all their specifics of gradual phenomenon over the past 18 years, will gradually be released in the books "Encyclopedia of Synthesis". There will be about 100 of them, and in these books, it will be possible to find separate materials on Human Parts, systems, apparatuses and particularities. This is for those researchers who want to do this. Moreover, we continue to develop this material of the philosophy of synthesis from the perspective of Human Parts, and gradually form a team of the Metagalactic Academy of Sciences to recognize certain Human Parts, systems, apparatuses. That is, in fact, the team of scientists who will deal with this, will grow and nurture in the future. In the "Encyclopedia of Synthesis" it will be possible to find basicity, since, first of all, these are lectures and corresponding practical actions, where these issues were dealt with not by theoretical researcher, but by practical specialist with people who experience the corresponding implementations. I think this is a good piece of factual material from the department of initial research and definitions for the future. But since the paradigm is a description of general view for strategic perspectives, in fact, it is a stratagem of the future, based now for perspective development in the future, we do not consider it necessary to deal with private and non-generalizing issues in the paradigm, details of definitions, specifics of categories, which is important in science of philosophy and philosophy itself.

Paradigm is a specificity of general view, general maximum permissible or even transcendent conceptuality, abstractibility and such a general picture of action that should guide philosophy and science for many years to come. Based on the quantitative composition published about human, then it is for many centuries and millennia ahead, and then this is really a paradigm. After the release of paradigm, the development of theoretical and practical details begins. I emphasize that the paradigm is not a theoretical material, it is conceptual and strategic

phenomenon. And all theoretical, hypothetical, practical, categorical, conceptual, and any other phenomena come after the paradigm. Although it is clear that in the definition of the paradigm itself, certain terms, certain categories, certain definitions have to be clarified, and sometimes even substantiated. And since, in fact, there are no paradigms in humanity, and they were assumed only by scientists, but there was no courage, or opportunity, or scale, or conceptuality to link them together, we are now releasing the first paradigm of philosophy, moreover, as the fourth volume of the general paradigm of the phenomenon, and with this in mind, in paradigm practice, this is the first paradigm experience of mankind, scientific and philosophical environment of our time. Accordingly, if someone is critical of this, you are welcome. But we believe that in the first paradigm it is necessary to maintain the most concentrated conceptual and strategic view, with the most generalized characteristics, so that the practical application occurs for many years from the generalized characteristics. As soon as we go into practical details and pettiness, the text of the specifics of paradigm is lost, and paradigm turns into some kind of philosophical study, or some kind of scientific study, which is not paradigm at all. That is why, when attracting various details for description and recognition, we direct the substantiation and definition to form a general picture of the whole, giving researchers in the future, including ourselves, who will continue to deal with this topic, to recognize, to define and to develop these paradigmatic constructions, or to try reject them theoretically and practically. It is not to reject it altogether - this cannot be, because my scale of mind and consciousness or understanding does not perceive this. It is to do it with practical research, evidence on this topic, including the logical. And we can meet, assemble and explore accordingly by this practice.

And the last. Scientific community has developed one very correct, specifically promising moment - if we reject the published paradigm concept or view, we must propose another one, with even greater elaboration, specification, definitions and no less philosophical encyclopedic approaches, which will be published in the book "Encyclopedia of Synthesis" in 100 volumes, on the basis of the materials of which this paradigm arose, as practical substantiation for its implementation. I would like to answer in advance the question that will arise unambiguously after such a large-scale perception of human. And the higher the scaling of perspectives is, the stronger the rejection of these scales grows psychologically in a person. That is, as soon as he does not accept this scale, he has rejection and closeness from this scale, and instead of accepting the paradigm, it will be rejected or ignored by him. This is a natural process, therefore, most often, paradigms and deep studies are accepted not by contemporaries, but by descendants. The example of Tsiolkovsky is the most famous in Russian reality. But at the same time, the scientific and philosophical environment of modernity is such that we are shifting just now the historical layer of human development, when humanity itself requires a new paradigm of life and activity today. And when we laid down that every person should become philosopher, this is such a lofty prospect for every living human being on Earth that this prospect can become drive and certain passionarity in development of both an individual person and all of humanity as a whole. No matter how different people relate to this, philosophicalness is inherent in human as synthesis of love and wisdom, moreover, it is inherent genetically. If we lay the goal-setting of development of human and humanity in the development of each person as philosopher, this will be a great passionary drive for the development of humanity. Today, just philosophers and culturologists, and scientists, and statesmen are looking for that point of drive that can be offered to humanity in the development of its culture, science, technology and so on, and they cannot find it. To the extent that culture is being emasculated, science is being emasculated, and even education is being emasculated.

We believe that this point of drive will be philosophy and human-philosopher, defined by philosophy and developed by philosophy. And in the support of his love and wisdom of the realization of philosophy in the synthesizability of all phenomena and their analyticity by each person, there will be that drive that will overcome the stagnation of modernity and lead out of the coming chaos of modern tendencies of being. At the same time, many will say that we do not see chaos yet. But given that we are engaged in the paradigm stratagem of the development of philosophy and, in this case, of human, we say that all the signs of this are present, I would say

even that they are already on the face. And we need a point of growth that will turn the world upside down and direct it from chaos to order. And we believe that this is a point of growth - this paradigm and this philosophical view of human, moreover, philosophical and practical view of human, confirmed not by philosophical theorizing, but by practical application of the entire team that is now supporting and shaping the deployment of this paradigm. And plus, hundreds and several thousand people who deal with this issue in practical application and prove with their lives, with all the difficulties, with all its pluses and minuses, that human-philosopher in such a 65536-fold integral development of the whole is possible. And this becomes a point of drive and passionary development of the next stage of human and humanity.

If in previous centuries we saw at the top a man of culture, a highly cultured man, then, without canceling the specification of culture, which now becomes the cosmic culture, in this philosophical context we will return to this issue, then a man in a new era is a human-philosopher, in the highest sense of the word. Moreover, culture is the rationale for why a person should be philosopher, since culture is the veneration of light. And according to the standards of the Metagalaxy, light records wisdom. Philosopher is the love for wisdom. This means that from culture, as the external being of light, we pass to philosopher, as to love of the inner being of wisdom. And the conjugation of categories of culture and philosophy speaks of the correctness of finding a new specificity of growth of mankind, when it will be easy for human to move with the accumulated by the cultural tradition and traditional experience of mankind from the forms of culture as an external being, to the richness and depth of philosophicalness, as an internal being with external realization. Accordingly, the next stage in the development of human and humanity will be the stage of philosophical existence of each person. I would like to substantiate this position and emphasize it for the philosophy of human. In terms of the specifics of education, I am just a specialist in both culture and education, and all my life I have loved and been engaged in philosophy, including in those perspectives in which I substantiate. Therefore, the specificity of transition of culture into philosophy and definition of human as a certain depth of education in philosophy is clear, understandable and built up as such. The question is that this will have to be adjusted in the corresponding practical reality. Further it should be introduced in all over humanity, because the situation with philosophy in many countries is completely absurd and there is complete absence of it. But the first country, which is the point of growth of the new, always appears. The philosophical new. We believe that such a country is Russia, in its philosophical substantiation.

Having finished this moment and having finalized it, we can proceed to the substantiation of 64 Human Parts, as some basic foundations for mutual coordination in 64 hi-realities and 64 kinds of matter. And we will not start with the Parts themselves, but with a very interesting approach that will arise definitely among specialists considering this specificity. This approach is called the hierarchical approach to human development. What's the point? There are two points here. The first - any subsequent Human Part or expressibility of human is stronger and higher by the number of all previous Parts. That is, if we say the tenth particularity, it is stronger and higher than the previous nine. If we say the 4097th expression as the first apparatus, it is stronger than the previous 4096 particularities. If we say the 256th Part, it is 256 orders of magnitude stronger than the previous 255 Parts. But if Parts come after systems, apparatuses and particularities, and the 256th Part is 12288 plus 256, that is, in fact, the 12544th, then the 256th Part is 12544 units stronger than all the previous Parts. In fact, this is the 12544th reality, and it is this number of units stronger.

Accordingly, when we go to the rights of construction, which are 2048, we take the first right of construction, in fact, it is the 16385th for realization of human. This means that even the first, the simplest right of construction, carries the power of 16384 units of power of action. And this is not just an abstract unit, it is power.

Thus, reaching the top - the official competence of IVDIVO, and expressing the 65536th position of human phenomenon, we must understand that it is 65535 units stronger, in orders of magnitude stronger, not just units one after another, but each subsequent position is stronger by

the number of previous phenomena in orders, that is, it is stronger for 65535 orders of magnitude. Namely "orders", I emphasize this specifically. Order is a crazy power in any subsequent execution. Moreover, this is not just quantitative force, but this force is systematized among themselves and gives rise to a new whole from perspective and realization of this specificity of human. That is, we say that the Part Father, the 16384th, is not just the 4096th Part or the 16384th expression of human, but it is also the Part that added up all the previous 16383 orders of the appearance of Parts, systems, apparatuses, particularities, reduced into one ordinal system, brought into a new wholeness and, having completed the concentration of synthesis, synthesizing all this in all aspects and possibilities, completed zero-transition, which is known to the functionals of spirit and the compactification of fire, and took shape as the 16384th Human Part in this force of orders and development of all previous Parts, systems, apparatuses and particularities. And this is the guarantee of strength, I would even say, the power of human, his prospective development. We are talking about the perfect action of Human Part, not even about the reference. The fact is that when we say the reference, we are talking about the synthesisness of possibilities, and here it is incorporated. But since we are talking about an ordinal growth in the power of each subsequent Human Part, we are talking about the powers of this Part, which includes all the lower Parts not just as a part, but becomes a whole in the synthesis of all previous implementations and, at the same time, in terms of power growing by the number of orders of all previous human structures and expressions.

According to the categorical definitions of human systems "strength" is the fifth order, and at the beginning we considered the fifth order. Power is the ninth order, where the fifth order does not draw on the definition of orders in understanding of human. This is just a hierarchical jump - when the hierarchization of ordered interactions worked inside, and it became clear that the category of "strength", the definition of "strength" does not provide the necessary semantic context in the definition of ordinal power, we moved from the fifth to the ninth definition. The fifth force is the definition of systems of the fifth Parts, and the ninth "power" is both the ninth Part and at the same time the ninth particularity, where we moved from strength as a systemic to the ninth particularity as a definition of the theory of cognition of power, based on the first section of the philosophy of the paradigm of plan of creation. That is, hierarchization was synthesized with the transition to the category of "power". But at the same time, forces also grow, where each expressibility of human is a force, but according to the results, it builds up to power. This is the higher characteristic of human.

If we are talking about the power of a Human Part in the hierarchy, then in order to see it, the same power of the Part is needed. This is balance of the inceptions. This power can be seen only by someone who has the same subjective perfection. If we take into account that our perfection is the power of perfections in the appropriate preparation of master's specification, with the concentration of will hierarchization inside, an appropriate quantitative concentration of will hierarchization is necessary. That is, for the first Human Part, these are 12289 concentrations of hierarchizations of will of the first Part of the Image of the Father, in order to synthesize the powers of perfection of seeing the power of the Image of the Father by 12289 ordinal systemic phenomena in one whole, and even synthesizing the phenomenon of a new effect - the Image of the Father. The master of the powers of perfection is wisdom, that is, the question here is not in powers and not in the master, here the question is to see that one must also possess the wisdom of recognizing what one sees. For example, a person goes through life, some kind of sign-situation appears, he saw and recognized: "You don't have to go!". But he did not believe himself, he said: "Yes! It's a sign". But he did it differently, and then: "Well, why did I go there?". He stumbled, fell. As they say, nature warned. He saw, even deciphered, but did the person follow this, did he have the wisdom to change his gaze, position, and actions of recognition after that? An example is small, but it is quite reasonable.

Here we saw the power of the Image of the Father. But are we wise enough to recognize that this is power and that this is how it works, and that this is about it and not about something else? This is the problem. And it would be easy if the Image of the Father was on the first horizon,

it was the first serial number. It is on the 12289th horizon, this is the first Human Part. Therefore, I touch specifically now upon the research perspectives that need to be developed in order to recognize the real paradigm of human and the philosophy of human. It is such philosophy of the paradigm of human.

There is one more point, also very important and also related to hierarchization. The second. The same first Human Part. According to philosophy and paradigm of human, which is published, this Part is revealed by the 12289th hi-reality, which concentrates it. At the same time, and we published it in the materials, very many people will feel that the first Part begins with the first hi-reality. And they will not see any 12289th hi-reality. There are three completely correct answers here. The first: if a person does not have systems, apparatuses and sufficient number of particularities, then the inferior absence is compensated by the superior manifestation of the Part. And so, the first Part is fully felt in the first hi-reality. It is not here, it is felt here according to the principle that the first Part exists, but nothing else exists. After all, all hi-realities are spheres, shells around the entire Metagalaxy with the creation of an environment of subnuclear expression of Parts.

But there is the second answer. According to the law of hierarchy, the 12289th high integral reality is expressed in each high integral reality as the 12289th initially higher reality, that is, according to the law everything-in-everything. And the 12289th high integral reality has exits and realizations in each high integral reality, as the 12289th initially higher reality. Thus, the Image of the Father has access to all high integral realities through such coordination of the matter of the Metagalaxy. As a result, the Image of the Father is expressed in the first high integral reality on the 12289th initially higher reality, but because of we cannot feel the height of this initially higher reality and recognize it, we get the full feeling that the Image of the Father operates in the first high integral reality. And at the first stages, we were deceived ourselves quite definitely with this topic, until it was recognized. This can be seen from the materials in the same works of the published encyclopedia. Therefore, from the point of view of a person who begins to develop, he begins to develop the Image of the Father with the first hi-reality. It is closer to him, and he lives by this, a way of life, but does not see that the concentrator of the development of this Image of the Father is in the first high integral reality and is located on the 12289th initially higher reality, because it is the reflection of synthesis world and fire-substance that is fixed so high, and not below, that can form truly a Human Part. All other initially higher realities build up systems, apparatuses and particularities of this Image of the Father, if this is the first Human Part. This is the second specificity that must be kept in mind. And it happens this way in all hi-realities with all Human Parts. If we feel psychologically the Image of the Father as the first hi-reality, then the Word of the Father, as the second Human Part, we feel already as the second hi-reality. It is easier for us to combine the number of hi-reality and the number of the Part. And so, it seems, we begin to develop metagalactically. In fact, this is the first approximate manifestation of these possible specifics to human.

And as soon as we grow philosophicity and the depth of recognition of the Metagalaxy, we see that, in principle, the Image of the Father, as the first Human Part, is responsible for all first expressions of the realities of four worlds. And this is the third expression we need to see. That is, in fact, the Image of the Father is the first hi-reality of the synthesis world. Although the synthesis world acts by all high integral realities, but in the purity of fire-substance it is the first hi-reality, the 12289th one. Therefore, from this point of view, with 4096 Human Parts, the Image of the Father is formed as the first hi-reality, the 12289th one, of the synthesis world and the 12289th of the Metagalaxy Fa. But according to the law of “everything-in-everything”, the first reality of the synthesis world is conjugated with the first reality of the metagalactic world. In spirit-substance this is the 8193rd hi-reality. The first hi-reality of the metagalactic world is conjugated with the first hi-reality of the subtle world in light-substance, and this is the 4097th hi-reality. And the first hi-reality of the subtle world is conjugated with the first hi-reality of the physical world, which is the one. And everywhere the Image of the Father acts from the perspective of the effectiveness and activity of each world.

These first four realities of four worlds are united with each other by non-linear interconnections. And therefore, the Image of the Father can be felt on each of them as a really active Human Part. Because in these four realities of four worlds, only the Image of the Father is a stable Human Part, where the systems even of the realizable reality are inside the Part and are not so felt, where the apparatuses developed by the subtle world and by its first reality are inside the systems and are even more imperceptible, and where particularities, this is a purely physical high integral reality of the physical world, are inside the apparatus. As a result, first of all, a person outwardly perceives the Part, inside which there is the system, that is, the metagalactic world, inside which there is the apparatus, that is, the subtle world, and inside which there is particularity, that is, the physical world.

And if in the Metagalaxy the synthesis world is high, then for a human it is, in fact, an external realization. This is the metagalactic paradox. As a result, no matter what first hi-reality of four worlds I begin to fixate on and go out to, first of all, I recognize my Human Part there, because it is the most external, the most powerful, dense and high in relation to all other organizations. Plus, I remind you that first a person forms Human Part, then system, I'll add, you still need to be able to make it, then in this system apparatus should be formed, I'll add, you can still be able to make it, and only then particularity is formed. The opposite does not happen, because if there is no Part, there is nowhere to put the system. If there is no system, there is nowhere to put the apparatus - this is an illusion. If there is no apparatus, then there is no corresponding particularity, there is nowhere to put it. And you really need to understand it. This is the synthesis-physicality of the Metagalaxy, when it, creating everyone, at the same time is synthesized on everyone, building up the synthesis-physicality. And we have every right to be mistaken by the first Part in three worlds in order to recognize really the Image of the Father in the fourth world.

And this will be also a problem for the researcher, because a Human Part can be recognized really only by the synthesis world. But you must reject the specifics of the physical world, find and reject the specifics of the subtle world, find and reject the specifics of the metagalactic world, which are internal in this Part, as a part of the whole Part, and to be determined only by the specifics of the synthesis world. That is why, most likely, neither the science of human nor the philosophy of human arose - it is too complicated.

At the same time, the whole Universe creates us, and it was the Universe that created human. And now the Metagalaxy creates everyone, or the Metagalaxy synthesizes everyone. This is where the hierarchization of human arises simply in the fourfold integral principle of existence.

I emphasize, if we see these three basic principles of human hierarchy - I refer to the hierarchy of the second section of the paradigm of philosophy - and begin to operate with them, always keeping them in mind, we will learn to recognize correctly the Human Part at least in the first approximation.

Incidentally, it is the same with systems: it will be necessary to reject particularity, apparatus, in order to reach the system. The same with the apparatus - it will be necessary to reject particularity in order to reach the apparatus. And only the particularity, in the sense of movement, as the first particularity, will be easily recognizable. But if I say that this movement is not of the body, but of the Image of the Father, we will enter into a stupor no less than with apparatus and system. Please, the physical version of the high integral reality is the movement of the Image of the Father. Try to see it. How to see it? It is very simple: the facial expressions of your face. When you have a state of "well, what are you talking about" to this or that thought, it is visible in the eyes and it is written on the face - this is the Image of the Father of your entire personality, which expresses skepticism. Please, this is movement of the Image of the Father. If recognized in this way, then the Image of the Father can be seen.

The second variant of movement of the Image of the Father, for simpler cases, in contrast to facial expressions, when it is closed, that is, culturally built up, is a way of life. That is, a certain activity of a person in the way of life, this is actually also the movement of the Image of the Father. But the way of life is an external factor, and a certain facial state of the image is an internal factor. That is why the theater is so active in humanity - this is the so-called histrionics in an ancient

language, where the viability of the movements of the Image of the Father is developed by various bodily expressions of a person. This is a very useful practice, because what one did goes into genetics and becomes natural for everyone. For various external expressions, and internal too. If you take a real theater, you may not see the state of the face outwardly. And internally you will perceive clearly that this is so, and nothing else. This is such a high theater and high art, which is typical, for example, including to the Russian theater. Even according to some of our films, when with a look, without any facial expressions for one or another position, you say more than with all facial expressions and movements. Therefore, when Soviet or Russian viewers watch, they understand what is happening. And when foreigners watch, they are surprised - what is he watching? The film "Moscow does not believe in tears" won an Oscar. There is Batalov's look. We understand it. Those who watched, they understand that something is behind this, they gave an Oscar. But what is he looking at? There was one curious question when a very serious film director asked: "What is he watching?"

Then came the sight of Schwarzenegger. But it came with the facial expressions of Schwarzenegger! This is far from Batalov. Think historically, Schwarzenegger's sight after "Moscow does not believe in tears" appeared. This hero after that hero. And they found that it is necessary to convey with a sight. Tracing the history of cinema, we see the history of the Image of the Father. At the same time, Schwarzenegger's sight also became iconic. But there are more facial expressions, such a sharpened sight, the sight of Van Damme, which looks – "I'll give you what for!". They could not convey in such a way this refinement, the intelligence of Batalov in his drunken state. I'm talking about the Image of the Father. I'm not saying that this is a bad story, or a bad actor, or directing, there was a good film director. I would even say, here it is the transmission of the dynamics of the image developed by generations. In the same way, films in which a modern actor plays the aristocracy of the 19th century look unnatural, where the gaze is standing, and the butler in the form of a count sits and watches Natasha. He watches Natasha and thinks: "The girl is tasteless! And I need to play specifics with her!". This is the movement of the Image. And this is such an important specificity for humanity, like cultural identity, that everyone needs to improve it. "Life will be more interesting and deeper."

Here we can see the sight of the synthesis world, the real image. There is a systemic, well-constructed sight. There is a general apparatus sight. And there is a private, specific sight: "why did you give up to me Natasha, but we need to shoot a movie!" Cinema is cinema. You can see it even in eyes. And this is the movement of the Image of the Father.

At the same time, the sight is the 13th particularity. And you still need to be able to work it out as the 13th particularity. This is the 13th level of cognition in this context. For example, I understand that when we publish this text, some will look for Batalov's sight where he was. I'll be wondering where they find it. There were several such competencies.

We have expanded slightly now our context, and suddenly we saw that the Image of the Father appears in a motional variant and is used in such examples. I focused specifically on the very first Human Part, we have not recognized yet the Image of the Father, in order to show that in the culture of mankind, in principle, it has been accumulated a lot in the expression of Human Parts. In any case in 64, taking into account the fact that the physical body is the 63rd Human Part. And you just need to develop and to describe the corresponding phenomena of Human Parts philosophically.

At the same time, I will emphasize immediately that if you think linearly, then the Image of the Father is pure movement, which means that only the particularity of movement works. But we must understand that the present Part includes the previous as a part. This means that any Human Part, and it is always higher than all systems and apparatuses, includes all 16 particularities in itself as a part. Therefore, to see the Image of the Father with a sight, as the 13th particularity, it speaks both of the development of the Image of the Father, and of the depth of development of the particularity. It is important. Therefore, it is necessary to move away from the context, that if the Part is the first, then only movement, or mobility, is characteristic of it. It's inefficient. The apparatuses of the first Part will be characterized by all 16 particularities of the previous world

development, as the inferior particularities included in the superior Part as a part. That is why the Parts are in the fourth world. And then there will be a variety of development. Thinking does not think only with thoughts. Thinking still feels, senses and moves. It cannot be said that the movement of systems and apparatuses does not occur in thinking. At the same time, it cannot be said that it is necessary to rely on the sensations and feelings of thinking, thinking is still engaged in thought. But for this thought, it collects the context of feelings, sensations, movements, in order to put the thought correctly. Or, one might say, it is engaged in pre-thought. That is, I don't have a thought yet, but the pre-thought of feelings, sensations, movements is already taking shape. And if thinking has developed a thought as the fourth factor, this thought will be able to develop already both meaning and essence and higher, and strengthen not only thought, but also the work of semantic, essential spheres of thought, and so on. Therefore, the context of determining of Human Parts by the entire 16-fold integrity of particularities is also important for us, and for each Part it is necessary to develop an action and the entire specification of all 16 particularities.

Therefore, when we talk about 16 theories of cognition by particularities, we must understand very clearly that apparatuses and systems definitely correspond to the Parts. Let's go through again. If we say thinking, that's the 52nd Part, let's take the base. It is clear, $12288 + 52$ is the 12340th hi-reality of thinking. This means that thinking has a system on $8192 + 52$ - this is the 8244th hi-reality. It has an apparatus of $4096 + 52$ - this is the 4148th hi-reality, and it has the particularity on the 52nd hi-reality. Moreover, this is the quaternary characteristic of thought. Because, in the beginning, the thought is born in the fourth Part - this is the Reflection of the fourth hi-reality. Then the second thought is born on the Thought-creation, as the 20th Part in the 20th hi-reality. Then the thought of the Logic is born, it the 36th Part, that means on the 36th hi-reality. And the most developed thought of the fourth degree of action is, in fact, the thought of the Thinking on the 52nd hi-reality. Therefore, in order to develop the thought of thinking, we must learn to think in the manifestation of thoughts: reflection, thought-creation and logic. And only then the thought of thinking appears.

If we take it analogously, according to four worlds, then the thought of Reflection of the 4th Human Part is more responsible for energy plus information. This does not mean that it is only like that, this is the angle of responsibility. Thought of the Thought-creation of the 20th Human Part will be more responsible for light plus information. Accordingly, the thought of the Logic of the 36th Human Part is the perspective of spirit plus information. Here you can joke: it turns out that logic is the thought of spirit. And among scientists who denied spirit and were materialists, but perfectly developed formal logic, the thought was formed by spirit! They did not know even that formal logic is built on the foundations of spirit, with its complete denial. Apparently, Spirit was enough planetarily earlier or for Faith, or for Logic. It was not enough for two Human Parts! Precisely because they denied spirit, they formed formal logic by inscribing the whole spirit into its development, denying it in other areas. And only the thought of Thinking is responsible for fire-substance and specification of fiery development. Here we see the specification of everything-in-everything. We cannot say that reflection, thought-creation and logic do not deal with all kinds of thought - and light, and spirit, and fire. But this angle works, that first of all this, and then the rest.

Now imagine in your thinking, first of all, fire-thought, and then spirit, light and energy. This is what the level of thought in thinking that must be achieved in order to build up this very complex thought. It must be such a high concentration of awareness on some topic in order to develop the fire-thinking of thinking. Moreover, even in the first evolutionary 256-fold integrity of human. I do not mean even the next evolutionary growth of 15 evolutions in the future, where thinking is still there in each subsequent evolution, growing respectively by evolutionary orders of power. Let me remind you that we have 256 basic reference Human Parts, which are further expressed in each of 16 evolutions, thus forming the 4096-fold integrity of human. This means that we actually have 16 types of Thinking. This means that there are also 16 types of fiery-thoughts. We have 16 types of Reflection, which means 16 types of energy-thought. We have 16 types of thought-creation, which means 16 types of light-thought. And we have 16 types of Logic,

which means that we have 16 types of spirit-thought in our base. And the higher the evolution is, the stronger concentration of thought and its possibilities are.

This is the next effect of organization and development of thought, which we must see, but this applies not only to thought, but also to any particularity, any Human Part in 64 base Human Parts. At the same time, I remind you that the first 64-fold integrity of basic Human Parts is what with, first of all, we see a person with his physical body, and it has in itself the perspective of the physicality of the world, since this is the first 64-fold integrity of four 64-fold integrities in the 256-fold integrity of human. Such a golomic brain-twister. And it is "everything-in-everything." This subtlety of the perspective also needs to be grasped, that when we talk about the first 64 Human Parts, the perspective of the physicality of the world works on us. When we talk about the second 64 Human Parts, from the 65th to the 128th, the perspective of the subtle world comes into play. When we talk about the third 64 Human Parts, from the 129th to the 192th, the perspective of the metagalactic world comes into play. When we talk about the fourth 64 Human Parts, from the 193th to the 256th, the perspective of the synthesis world works. Despite the fact that these are quite physical Human Parts, the angle works. That is, in addition to the specifics of energy, light, spirit and fire plus matter, the specifics of the whole world, as a whole, work on the cluster of the phenomenon of 64 Human Parts. And in fact, there are 16 such actuations in 16 evolutions. 16 of each world with 16 64-fold integrities.

Thus, cognition of the worlds, cognition of realities and development of these specifics among themselves, in this refined realization of being begins.

And the last look is also curious, which must be kept in mind. Let's take the same Thinking – the 52nd Part, the 12340th high integral reality. But remember that the high integral reality consists of 16384 initially higher realities. On the one hand, this is a mutual reflection with all Parts, systems, apparatuses, particularities in all 16384-fold integral expressions of human. And through these initially higher realities, the thinking, like any other Human Part, system, apparatus, particularity, is mutually coordinated with the entire 16384-fold integrity of human. In other words, the initially higher realities reflect the entire 16384-fold integrity of human in thinking, which is manifested in the high integral reality. It is through this specificity that the Thinking, as they say, feels other Parts, systems, apparatuses, in particularities, receiving from them the necessary mental signals or rather, reflective signals. I can not say that the mental signals. Because the mental is still the fourth kind of matter, and we are talking about the 52nd kind of matter - the initial metagalactic. This is a complex specificity of the matter, so far, we will not touch it.

In this way the thinking is mutually coordinated through initially higher realities with all human phenomena, receiving signals from them. But after all, signals must be received according to their specifics, and processed according to the specifics of thinking. After all, other Parts, systems, apparatuses send signals not according to the specifics of thinking, but according to their own specifics. On the other hand, the thinking itself is expressed in all Parts, systems, apparatuses by 16384 initially higher realities of all other high integral realities. And the thinking sends signals there in this mutual coordination. And here we see the signal interconnection of Parts, systems, apparatuses and particularities of a Human among themselves in one metagalactic recognition.

There is one more stage. We must see that thinking itself, as the 52nd Part - I say thinking, because all philosophy allegedly refers to thinking, in order to see what modern thinking leads to - and the 12340th high integral reality itself belongs to the 13th evolution of Teacher. An interesting paradox is that if this is the evolution of Teacher, then the teacher, according to the specification of evolution, is responsible for love, for the specification of love. And even in human culture the Teacher of Love is a natureness. On the other hand, we know such a specification that the Mother of the Planet herself is a Teacher, and belongs to the category of Teachers. That is, her level of metagalactic preparation is the Teacher. This is very high level. It is suffice to say that even in human it is the 253rd Part minimally in recognition. Accordingly, this evolution requires Love from these Parts of the 13th evolution. Moreover, evolution is built by 1024 realities. This means that there are four 256-fold integrity of human in this teacher specification. And this is already a lot. This is an expression of four 256-fold integrities from the angle of the first four

evolutions in one whole. That is, evolution of the Metagalaxy, evolution of Human of creative synthesis, evolution of Human of synthesisness, evolution of Human of powers of perfections, with four 256-fold integrities fixed in human, actually stand and are fixed on the hi-realities of the evolution of Teacher of the Metagalaxy Fa. The Teacher is also a characteristic of the Eye, and the Eye is a characteristic of references. This means that these Parts of 1024 expressions, four times 256, and accordingly the thinking as the 52nd Human Part, become carriers of references of the Eye - if we consider the paradigm of the previous volumes, this will become clear, we will not explain here, and become carriers of love, as the teacher's specifications, become carriers of synthesisness, as some kind of quality teacher training, become carriers of perfections of wisdom that are within the specification of synthesisness. Well, the most paradoxical thing is that the Teacher leads scientificity, scientific synthesis and is specified by the development of sciences. That is, the 13th evolution is engaged just in the concentrated scientific development of mankind. This means that already the first, even the first 1024 Human Parts, and even the first 256, the simplest Human Parts, are being built up by the 13th evolution for scientificity and learning. And so, I say that the new civilization is becoming a scientific civilization.

At the same time, in the philosophical environment, the word scientism is not welcomed always and some are straining at it. I mean namely scientific and social development. Maybe not even social, namely the inner scientific nature of the civilized life. I say for sure that in some areas, scientism is translated differently, but I will clarify that *ci(chi)*- is civilization and scientism, in the subject of synthesis of the Teacher they have an unambiguous relationship of development. I argue now not from the point of view of previous philosophical constructions, but from the point of view of metagalactic prasyntesis, where the civilization of mankind is determined by scientism of its scientific effectors of realization. That is, some kind of secularism, some kind of science, some very definite wisdom. I would say even, the learning of action in civilized forms of being. It is written in metagalactic prasyntesis that the civilization of humanity of the new era is built up by scientism, and we still need to fill this category with the right meanings. But humanity determines its development by Human Parts. From the first Part, as an expression of the 13th evolution, the Teacher evolution, realizing love, and further down the list. This means that it is the Teacher who determines scientism, the development of scientism of civilization, because in the first 1024 Human Parts modern people revolve in their development, because babies have now 256 base Human Parts, and their adult moms and dads - from 3 to 60 in the modernity of existence. Here is such a paradox of the transition of planetary nature to metagalactic rails.

At the same time, the realization of the given goes not by formal scientificity, not by formal scholarship, but by the real metagalactic learning of the Metagalaxy, the metagalactic mind, the scientificity of the Metagalaxy. That is, you just need to act in this by the factors of references of perfections of wisdom, because synthesisness consists of perfections of wisdom, and the Eye consists of references. This means that synthesis and the Eye in conjugation combines the references of the perfections of wisdom. That is, in the evolution of Teacher scientism acts by references of perfections of wisdom, which are consistent both for the Eye - the Eye, this is also one of Human Parts, and at the same time for the organ of verification: they are consistent with perfections of wisdom. With all free will of this wisdom that is taking shape. But after all, it is still deciphered prasyntetically, uncontroversially shaping up in synthesisness. The anecdote is that if we see the translation of the word teacher, as [учитель] *teach-the-body* in Russian, then just the Teacher teaches the organization of 1024 Human Parts in their manifestation with physical body. And if the Teacher is also the Mother of the Planet, then the Mother of the Planet is now focused on the development of the planetary nature with the 1024-fold integrity of Human Parts, of the basic aspect of the first four evolutions in the thirteenth one. At the same time, our Planet has been developing all previous centuries only by one first evolution, and not always see other evolutions. Therefore, we have now social and public development of metagalactic realization, and not the natural, because the whole nature of the Planet is a maximum of one evolution. Yes, the nature of the Metagalaxy manifests basically on the Planet the perspective of four evolutions, but in our planetary characteristics of being four evolutions act with the perspective of synthesis of nature,

socium, society and information. The quaternary of the evolutionary state is fixed on this quaternary construction of nature, socium, society and information.

Scientism, as a metagalacticity of scientific synthesis by references of perfections of wisdom, is the definition of scientism, which is laid down in the civilizational development of the future. I tried to remove the word "scientism" from the context, but it is not removed, because it simply "pokes" from prasyntesis with all the decodings of civilization. And, most likely, they are pushing the scientific nature of perception with nuclear records, because, we say a lot that we are scientific, but in reality, we have a lot of ambiguity with this.

If we have spoken about the Eye as about references, we must see that the Thinking is the 52nd Human Part, and the Eye is the 61st Part. The Thinking in 16-fold integrity is the fourth from the bottom and the Eye in 16-fold integrity is the fourth from the top, and we have the test ring 4/13 or 52/61, that is, the Eye checks the Thinking, and the Thinking checks the Eye, such a paradox. That is, they check each other, look after each other. This is the verification ring, so the level and quality of the Thinking is determined by the Eye. And the Thinking determines the depth of referenceness of the Eye. And philosophy, which deals with Thinking, turns out to have been walking under the Eye for a long time, while the Eye hung only above the altar in the previous era, as a sign of the phenomenon. Therefore, philosophers were reaching for the iconostasis, as in the famous work of the same name by Pavel Florensky. This is a magnificent work, and it was reached precisely for the Eye in the iconostasis, because the description of the iconostasis, in principle, is the Eye. Here is such a paradox. That is why the work is strong, since it is a combination of Thinking and Eye. I recalled specifically the paradox of this work so that we can see that the loopback checks of the organization of Human Parts among themselves is an objective characteristic. And the Eye, and the Thinking, and other Human Parts, by the torus of ring interactions, are mutually coordinated with each other. Basic characteristic of ring interactions: 16/1, 15/2, 14/3, 13/4, 12/5, 11/6, 10/7 and 9/8 are the hexadecimal check alignment. There are binary, known as Tao, quaternary, octal, hexadecimal, thirty-two-fold integrity, sixty-four-fold integrity, one hundred and twenty-eight-fold integrity and two hundred and fifty-six-fold integrity. It is possible to develop this mathematical model even higher, but our perception today is lost in this. It can be seen that this is twice metagalactic amplification by orders of magnitude.

This is from where the referenceness of perfections of wisdom goes to the perfection of thought at the Thinking, verified by the perfection of sight at the Eye, and the present perfect sight is saturated with perfection of thought, and the true perfection of thought gives rise to perfect sight. This is in particularities, and refers to the theory of cognition of particularity. It is important that this pattern remains, and that is how all other Human Parts should be recognized. This is the key to a very important recognition of checking work of Human Parts and their particularities. This key works for all Human Parts. Then there are the following options to fix the key - if we take Eye and Thinking, if you go in expansion: Truth and Holoversum – this is the test ring, Physical body and Perception – this is the test ring, IVDIVO and Flame of the Father – this is the test ring. If you go deeper, then Hum and Heart is the test ring, there is no need even for analogues, the whole culture of mankind is based on the interaction of hum and heart, there are a lot of it, especially in Eastern culture, it is simply saturated with this. Still inside there is Absolute and Mind. Criticism of pure reason - we will not explain even philosophically how verifiable it is. Further, Omega and Hypostatic body, Monad and Prasyntesis competence, which saturates Monad with the corresponding effectiveness. This is the test of 16-fold integrity. If we take into account that we have 16 particularities and 16 theories of cognition, then this is the 16-fold integral check ring that operates on clusters of the 16-fold integrity of Human Parts. Let's take each 16-fold integrity of Parts from the 1 to the 16th, from the 17th to the 32nd, from the 33rd to the 48th, from the 49th to the 64th, and so on, sixteen 16-fold integrities, and that's where this test ring operates. Eye and Thinking turned out very beautifully in recognition, the fundamentality of beauty worked. And we feel that it is beautiful, although we need to explain this topic more and more, but we felt the beauty, the fundamentality worked, so it works.

And if you take the 64-fold integral test ring, then the 13 from below is the Grail, and the Thinking is the 13 from above, and the Thinking is specific with such a Part as the Grail. Let's talk not about royal blood, but let's talk about the sights of the Grail, how correct they are in you, meaningful, because the grail is also the simplicity of sight.

Let's get back to thinking and the 8-fold integral test ring. Control of the Thinking goes through the Absolute, and thinking is the physics of absolute action. You begin to understand the Absolute with developed thinking, and the key test of the development of thinking is recognition of absoluteness.

If we take the hexadecimal ring, then we go beyond the 64 Human Parts, entering 128, entering the next cluster of phenomena, where the body of the Astral Metagalaxy of sensitivity operates, and thinking is developed by sensitivity. Thus, for many people, thinking has a somewhat emotional and sensual connotation, where the Astral Metagalaxy influences. Why does thinking need sensibility? Feeling is the basis of the reactivity of thought, and if the thought does not react it will become stagnant, so the astrally reactive thought must strive for sensitivity. And then the emotional-sensory context will leave and the thought will become sensitive, that is, deep, insightful and developed by thinking. Therefore, this context is very important. So, the 16 - 1 is the astral sensitivity of thought, the 8 - 1 is the absoluteness of thought and the 4 - 1 is the hypostatic corporeality of thought. This is the basic quaternary of thought control and its ternary organization. In the 32-fold integral and 64-fold integral ring our other Human Parts are not developed enough yet to see their impact on thinking.

And where does thinking get subnuclearities for the formation of thoughts? It is clear that for basic thoughts, in fact, it takes it from its own 16344th hi-reality. But at the height of thought, depth of thinking, records of thought are realized with subnuclearity of the astral metagalacticity. That is, this record of thought tends to a hexadecimal implementation. The second option writes thoughts into the absoluteness of implementation. And the hypostatic body does not record it, but applies thoughts in activity. Because the hexadecimal ring introduces into the nuclearity of thought recording, the 8-fold integral ring introduces into the amatic matricity of thought, and the 4-fold integral ring introduces into the molecularity of thought perception program. And thought influences the molecular movement of the hypostatic body, that is, the molecular movement within the body. The Absolute writes matrix, in the matrix system of nuclei. In the body of the Astrey Metagalaxy a lofty thought is recorded in the core itself. And such a thought, with the core of the Astral Metagalaxy of sensitivity is all-encompassing, all-penetrating and so effective that people begin to see sensitively some depth, specificity and realization.

The same mechanisms and technologies operate in other Human Parts, in their development and effectiveness.

And the last thing in thinking. There is another factor of thought connected with teaching that we have not recognized. What else does the Teacher do besides all this? This is passionarity, where any thinking with correctly developed thoughts is passionary. But if here, in thinking, we see the passionarity of thought, we must understand that all 1024 Human Parts, and not just thinking, since we are talking about the evolution of the Teacher, strive for passionary realization. And they must be passionary. If our thought is not passionary and stagnates, is not developed, is not active, passionarity is not enabled in other Human Parts. That is why many people complete their development with a thought, because they have enough passionarity in thought, while other particularities do not develop actually.

That is why philosophers of the past most often were taken up with thinking, although philosophy was engaged in both consciousness and mind, for various specialists in reason, but somehow it was established that philosophy is the science of thinking. It has established, because the Eye, as the expressions of the Teacher, is love, and our philosophy begins with the word - philo (*love*), and therefore it has settled down.

This is how we recognized the first appearance of Human Part in coordination with other Human Parts. There are other coordinations, but we have touched on the basic, without which it is

simply impossible to recognize correctly Human Part. We need to comprehend each Human Part as a whole in this context.

Let's go through 64 Human Parts now from top to bottom.

The 64th Human Part is the IVDIVO of Hypostasis, this is a spherical shell around the physical body of a person, responsible for specifics of creation and environment for creation of human physical body in the appropriate concentration of subnuclearity. The IVDIVO of Hypostasis is the result of formation of Human Eco (*eco*, lat.-house, author), where the econiche of natural development and human existence gradually forms his individual home of the conditions of internal and external being. For the mass of people there are collective eco-niches of formation of certain Human Parts, egregorically tying the growth of a person in the phenomenon of this Human Part to its collective reproduction. This natural phenomenon is used by church organizations in carrying out their activities. But with the growth of quality of each human and his natural phenomenon, collective eco-niches are individualized into separate Eco of each Human, in the natural organization of which the IVDIVO of Hypostasis begins to form. Where Hypostasis, in the beginning, is a manifestation of hypostasis to nature in the individual formation of dependence on it. With an increase in the cultural preparation of human, the hypostasis of nature gradually turns into the hypostasis of the Initially Highest Father, before whom each human stands one on one, which becomes the basis for the formation of IVDIVO of Hypostasis.

The 63d Human Part is the Physical Body, this is one in which all Human Parts are located and which, in fact, is the expression of our personality, the phenomenon of synthesis of Parts by it as a whole. In fact, the physical body is a new paradox of the new era, when, after the development of the mind in the previous era, we began to develop the diversity of the possibilities of the physical body in the coming era. The physical body in its development must assimilate any nuclearity, any 65536-fold integrity of a human, where there are 65536 nuclear matrices of each expression in an integral synthesis of them by physical body with the corresponding reactivity and development as a whole. And first of all, the development of physical body is intra-nuclear, nuclear and sub-nuclear. This is the goal-setting of development of physical body.

The 62d Human Part is the Truth. This is the reflection of the universal truth by the truth of each human. The Truth is determined by the wisdom of particularities in the prasyntesis recognition of truths by oneself. The goal-setting of Truth is the manifestation of perfections from this recognition, and the application of these perfections in the corresponding phenomena. The Truth, as a Part, is expressed nuclearly and distributed throughout brain and spinal cord, in general, and throughout the whole body only in a very developed state.

The 61st Human Part is the Eye, it manifests passionarity, and is the concentrator, it is seen spherically, being in the center of the forehead, in the pineal gland, being fixed in it. This has nothing to do with the third eye, which in the language of the previous age was a chakra in the manifestation of the sixth system of soul organization. The Eye is fixed into the pineal gland recently, with the corresponding development of human subnuclearity. Before that, it was not fixed there, I want to emphasize, and this is due to metagalactic fixation. The Eye carries the references of existence and development of everyone, and is engaged in the deployment of passionarity of references as such.

The 60th Human Part is the Hum. It is located in the center of human chest, this is a small point of coordination for the exchange of fire, spirit, light, energy in all phenomena. Since ancient times it has been recognized as a manifestation of creation within human, naturally, the creation by fire, spirit, light, energy comes to us through the Hum.

The 59th Human Part is the Absolute. This is a Part of the assimilation of any fire, any specificity of the Metagalaxy, and the task of the Absolute is to process any highest total fire. The specification of the category "absolute" in the culture of mankind spoke of limitness and limit of existence by the absolute. At the same time, the previous era was more concerned with the specification of spirit and lived by the perspective of spirit, therefore, in the perception of people of the past any relationship with fire was completely borderline and transcendent in existence.

Therefore, the Absolute, which is the “assimilator” and “processor” of fire, for the people of the past is the ultimate existence of possibilities and the post-boundary, because in the previous era fire was not perceived in nature, was not processed and did not exist.

The 58th Human Part is the Omega. It fixes the referenceness of each Human Part, System, Apparatus and Particularity in creation of their interconnection with each other. It stimulates their perfection with appropriate signals, charged development of Human Parts, Systems, Apparatuses and Particularities. There are two words at the root: "OM", as the sound of creation, and "ega" / "yoga", which means creative connection in Sanskrit. OM is the connection of all Human Parts, Systems and Apparatuses, in the signal implementation of the whole.

The 57th Human Part is the Monad. The main function of the Monad is support and development of fire of human life. At the base of the Monad there is the core namely of fire of life, in the literal sense of the word, where the source of human life is fixed and manifested. All structures and organizations of the Monad exist in support of this core, with distribution of signals from the core of fire of life and receipt of feedback signals from all Parts for the alignment of life by all Human Parts, where all Parts receive vitality from the Monad and fix their life in separate cores of the Core of Human life.

The 56th Human Part is the Prasyntesis Competence. It is engaged in the recognition of prasyntesis from nuclei in the growth of competence with this. The Prasyntesis Competence is built up by nuclear connections between each other in the formed prasyntesis environment of human by each Part, system, apparatus and particularity.

The 55th Human Part is the Hypostatic Body. When the physical body sleeps, the Hypostatic Body walks in a dream through all other hi-realities of the Metagalaxy in the synthesis of four worlds. Four world bodies, physical, thin, metagalactic and synthesis bodies as the 161st-165th Human Parts also walk, but within the limits and perspective of one own world phenomenon. Since these are special relations of energy-, light-, spirit- and fire-substance, in the process of development a human developed the body outside the material world limitations in the phenomenon of the Metagalaxy as a whole with access to the phenomenon of the next metagalactic natural organization, for example, the Initially Higher Metagalaxy. From the point of view of the philosophy of the Metagalaxy, the hypostatic body can reach the leadership of the Metagalaxy, and the leadership of the Metagalaxy can call this body in other worlds and high integral realities. In fact, this body can be called by the Initially Highest Father to certain adjustments, instructions or recommendations. Moreover, both night and day. And as soon as a person needs to communicate with the Father, the hypostatic body moves out of the physical body to the Father into his specific reality of life. In the coming era this becomes the basic norm of human life.

And one more moment. The Hypostatic Body is the 55th. This means that until the 55th Part is not developed in us, all higher Parts: Monad, Omega, Hum, Eye, Truth and even Physical Body, will be considered underdeveloped metagalactically. It is in such a context, because the lower is included in the higher as a part. And the more developed the lower is, the more developed the higher is determined. Therefore, in fact, we walk in a dream with the Hypostatic Body, and this is the body that can move and coordinate in all realities. That is, the physical body lives outside, the hypostatic body lives inside at night. There are different methods of action by hypostatic body, and they are quite effective for themselves. This is precisely the bodily supershell inside a person. Just in case, if psychologists have a question: “Do we have a dialogue with the hypostatic body inside?” I will smile and answer “no”, because the body does not conduct dialogues. We conduct inside dialogues with separate Parts in the form of Reason, Mind, Consciousness, most often of the 14th or 12th horizon. The hypostatic body is not dialogizable, but movable. At the same time, the Hypostatic body is saturated with particularities, for example, with ideas, and at night it moves along the formats of strong ideas that have seized a person, not only for this day, but for the entire previous period of development. And here there is its own specification of hypostasis with particularities in the possibilities of everyone, when use and possession of the particularities of a person is built up, as a certain hypostasis by him and by them.

Further the Reason comes as the concentration of a certain ball of fire in the center of brain. I designate specifically this so that there are no abstractions. The Reason is responsible for not just the knowledge and recognition of essence, but for the creation of essence into a picture of the phenomenon. The essence as the 6th Human Part is responsible for recognition of essence, it acts below. And since there is still the Holoversum before the Reason, and the six - the Reason controls the three - the Holoversum with the quaternary ring of control, the Reason builds a picture of essence. And when we say the word "distinguished", that is, you discerned this phenomenon, we say it with the Reason, when we mean that the Reason has built up by discrimination a picture of essence - what is it, what is happening. Discrimination is a certain specific picture of essence, which is formed by the Reason so that a person distinguishes between phenomena.

Therefore, when we say "recognised", it is not about the Reason, because cognition refers to the factor of knowledge. Knowledge is the 10th horizon, but most often, we see recognition by thinking, thought, because in the previous era there was no knowledge higher than thought. In fact, now we will smile, such Human Part as the Paradigm of the Father recognizes. But the Omega does not even recognize, it owns knowledge, and this Part is higher than the Reason, there are recorded knowledge in it. And the Paradigm of the Father is engaged in recognition. The Reason is discrimination. Therefore, when we talk about the theory of cognition, we refer to Omega, to Paradigm of the Father, and to other Human Parts of the 10th horizon, the paradox is in this.

There is the Heart below the Reason, as the 53rd Human Part. And we must understand that the Heart is an organ of saturation and processing of everything that a person has absorbed into himself. Moreover, here processing is not comprehension, although there is some effect of comprehension, because the Heart just deals with meanings. But the Reflection operates below it. And here there is an operation with the found meanings with the support of semantic existence. The Heart is saturated with everything with the development of meanings from all this in support of a meaningful existence. The Heart gives a meaningful picture of the world, taking into account the fact that the Holoversum has the previous. The way we comprehend the picture of the world and live by this meaningfulness, such is our Heart.

Below the Heart there is the beloved Thinking, with the quality format of fire-thoughts production. There are many factors in it, including the confluence of thoughts, the co-organization of one thought with the thoughts of other people and phenomena, that is, there are a lot of specifics.

The Holoversum is the 51st Human Part. This is scientifically developed system of holoversum as a holographic structure of the brain. The Holoversum forms holographic sensitivity, collecting from this the correctly constructed picture of the world. When we look now at each other and see this room, a holographic sensitivity is drawn in our head, as the picture of this room in the lens of the moment. At the same time, the Holoversum holds such pictures of all the phenomena we have recognized. We can remember our house, where we live or an apartment - and this is a holographic sensitive picture, where we live, and how everything works there. We can remember the places we've been, but we can't remember the places we haven't been. And this is where the idea arises, for which other Parts are responsible.

When we stay before the Father or other rulers of the Metagalaxy, if we see it or even if we do not see it, but our hypostatic body is there, then a holographic picture of being there is formed, and this picture is deposited gradually in the brain. And the brain adapts to the fact that we can live not only in the physical reality, but in the higher realities, where the leadership of the Metagalaxy is located. And the Holoversum, gradually accumulating these pictures, teaches a person to see not only the physical reality, but also the higher types of reality interactions. And this will be very useful in the synthesis-reality formation of human and its implementation.

Next comes such a Human Part as the Perception. Reunited acceptance is the simplest option: whether we accept it or not. And perception creates a base of more or less reference sensations, qualitative sensations that allow one to enter into all-acceptance, or acceptance of the corresponding reference expressions as such. The Perception is connected with upbringing, where a well-brought-up person, first of all, is a receptive person. And here it will be very important. Upbringing is neither the body nor the reason, where there is also upbringing, but all coordinations

of upbringing are in the Part of Perception. And if a person is well-brought-up, he is receptive to other people, and to all phenomena in general. And nutrition with those valuable things that pass on the experience of generations, the experience of education is replenished through upbringing. And it all adds up, gathers into the general context of human perception. Further, with all this he perceives the world around him, defining that the world is the way he sees it and nothing else. And here there are limits of perception, when you cannot go beyond the brought up. And you cannot accept some phenomena up to the principle, although you understand and see them. And some of them you simply do not notice, because the perception does not react to it. And something in this is good, because perceiving bad things may be not worth. And something is bad - you lose observation. Or you lose the research of certain phenomena. Here it is necessary to bring up the appropriate research specifics. And, receptivity, as perception, is very important for the researcher - in conjugation of researcher and matter, where it is necessary to bring up this receptivity and act with it.

Accordingly, the Flame of the Father comes next. This is a very strange Human Part, when the whole physical body burns in the flame of Fire in 16384 flames. And this is an impossible phenomenon for physical perception. It is not a bonfire flame, and it is not a body burning flame. This is the flame of coordination of subnuclear flows of different realizations of realities in the physical body and around it with the burning out of old subnuclear matrices and, literally, burning out, so that a person is freed from them, with the development of subnuclear concentrations for new matrix formations of a person, which we see on the basis of experience about him. At the same time, the flame, in addition to burning out, is saturated with the specifics of prasyntesis of nuclei, as a qualitative phenomenon of each Part of the corresponding nucleus with corresponding saturated prasyntesis. The Flame of the Father is the concentrator of all qualitative nuclei of all Parts. If a high-quality core with high prasyntesis is formed in the Part, it is formed necessarily in the same way in the Flame of the Father and replicated too. And the stronger, brighter and better the Flame burns, the brighter and better the prasyntesis is formed in the nuclei of each Human Part. This is the mutually organized phenomenon. Plus, the Flame of the Father helps any Human Part to enter into another depth of subnuclearity, into another depth of nuclearity, and to enter by this quality into another prasyntesis.

There is one more moment, our organism is changing, there is replacement of all types of fire-images. Some atoms leave the lattice, others enter it. What does those atoms form that need to be contained? Flame of the Father does. That is, it forms all the specifics of subnuclearity, which should replace any holes in any atomic-molecular lattices. Falling out, the obsolescence take place, by the way, it is an amazing thing, atoms are also aging. This is the dynamics of atomic-molecular bonds. If the flame is properly maintained, this process acquires other functions, which is quite natural.

Next comes the Ivdivity of Synthesis, the 48th Human Part, which is the concentration of synthesis of all conditions by which a person lives, and which he is accumulating or can develop for the future. That is, I can be and live with these conditions, but I can neither be nor live with that conditions.

Next comes the Transvisor, the 47th Human Part. Transvization into a new state, transvization from one profession to another, transvization from one expression to another. Mommy gave birth to baby - transvization from girl to mommy. Transition from boy to daddy. That is, the Transvisor is responsible for all kinds of transboundary, transfrontier and transefficient or inefficient states. And there is translimitation in forward development, and there is translimitation in backward development, and degradation.

When people disfigure now the body, trying to create a different sex in their physiology, this is also the effect of transvization. But this is a negative transvization. In fact, sex and genetics of the child is laid down at the level of nuclear bonds at conception. Whatever organs this person then hangs on himself, even surgically, or cuts off, no matter how he sees himself later - a girl or a boy, these are psychological disorders. In fact, in the genotype he continues to be either a boy or a girl by birthright. And any such bodily violations are transvisory punished by the Father with the

degradation of spirit, light and energy. That is, not just Body or Human Parts, but the mechanism of regression and degradation is turned on. And in principle, following such people, the regression of society begins. Although they say that they are refined, in reality, they see refinement as the emptiness of increasing regression. There is a very interesting effect when a person is overwhelmed with something, then when he is emptied, he feels better and it seems to him that, on the contrary, he has grown. But he grew up not by overcoming, but by absence. And, in fact, this absence then grows regressing as emptiness. But it goes so in an imperceptible factor that a person does not notice how he is changing. In fact, he changes and becomes, sorry for the rude word, a technological blank, that is, biological mechanism, without noticing it, but in some supposedly subtle, ethereal interactions. In the Metagalaxy automatic punishment is activated for the phenomena of changing sexual orientations. It is called mortal sin - violation of the Will of the Father. The will of the Father is not that the Father has imposed some kind of will - this happens by birthright. But if you go against the Mother, since you were born in Mother's matter, then in fact, you break the connections and coordination of the Mother. Dad always protects Mom, then everything is clear.

I touched a little on this topic, not to the fact that I'm against someone or something – it is free will, at least one can go without a head, as they say. The question is different, it violates socium and social ties and leads to the degradation of those civilizations and societies where this is at the forefront. This is a disease, it is an official psycho-physiological disease, that is, not psychological, but psycho-physiological disease. Metagalactic specifics define it precisely as a disease. And this is a disease of the Human Part of the Transvisor of Human – it is wrong transvization. And any wrong transvization is a lack of specification, which is a vicious circle of transvization. In perspective, we know now the Human Part where it could be treated. Most likely, not only in this Part it will have to be treated, but here is the very essence of the problem.

Next the Consciousness comes, the 46th Human Part. By the way, since consciousness is lower, it is subject to all this. Consciousness in Russian is [сознание] *co-knowledge* which means *connected knowledge*. The Consciousness is the wholeness of the entire cluster of knowledge that is in a person, as a united knowledge, and we have awareness from here. If this knowledge is incorrect, then the consciousness loses its power and becomes degrading. If the knowledge is correct and systematically integrating into a whole, then consciousness develops and becomes correct. The proof is very simple - in Buddhism, this is the religion that was engaged in the development of consciousness for humanity, there is such a rule - read the right books, communicate with the right people. This suggests that your consciousness either increases or becomes qualitatively simpler from the knowledge that you lay by yourself. Everything else is additional development factors. These are very important phenomena. Because when we say that we are aware or not aware, we do not see that inside in this awareness there is a deep layer of synthesis of recognized knowledge, knowledge combined into one whole. We no longer see the knowledge itself, but we see one whole, in the form of Consciousness. And this must be borne in mind. This is an extremely important phenomenon for consciousness. So, when it is discussed, that consciousness determines being or that being determines consciousness, the answer is that knowledge, not being, practically determines consciousness. And knowledge arises from being, so there are some interaction effects here.

Next, we have the Referenceness - the 45th Human Part in the form of all the references of human. We saw the referenceness in the Eye. But in the Eye, there are internally organized references of the phenomenon. And here there are the references of everything, for example, the taste of dressing is based on references. It is the reference of beauty - I perceive it, I don't perceive it – this is the reference. That is, here the references are not of the internal development of a person, as in the Eye, but of the external definition of all the factors of life. I would say that this Human Part is responsible for the taste, that's enough. That is, the taste in everything, including determining what you like, what you don't like, and so on up to the list. The depth of taste is the depth of the Human Part of Reference. And it is clear that these references must be worked out in order for taste to appear. Experts can say that taste is not associated always with references. But

first you need to get acquainted with the Human Part of Referenceness and see that this is the 13th horizon, the particularity of View, and moreover the View by spirit-substance, and our head will work immediately differently. Here the question is not in the specifics of the word “reference”, but in the Human Part of Referenceness, which develops the taste, including the taste of life.

Next Part is the Intuition of OM. OM is the sound of creation. And here there is a very interesting phrase – the Intuition of OM. It is clear that there is a development of intuitive perception on the 12th horizon. But we must understand really that intuition itself is not defined today, but expresses such a function as Hum. That is, there is a transfer of data from many Parts to the Intuition of OM, as a combining of the Hum point inside, and when we talk about intuition, we are not solving this with one Human Part, but collecting data from all active Human Parts. Everything is processed systematically into one whole, and solutions are issued. Intuition is like coordinator and database processing of all Human Parts in an instantaneous phenomenon. Therefore, the realizations of synthesis-inceptions and particularities of synthesis-inceptions, connected in creation OM, work here. Moreover, OM can be defined as the coordination of fire and matter. As a result, intuition works on the balance of coordination between fire and matter. This balance between fire and matter in synthesis forms what we call intuition for the solution of the question. If we take into account that Human Parts consist of fire, but act in matter, then intuition is the line between the fire of the Parts’ ability to do what they can do, and the material organization of activity, what you can do with this fiery of the Parts. And on this line between the fiery of Human Parts and the materiality of the processes, it is in this line that the Intuition of OM operates.

Further, our favorite topic goes - the Cube of Creation, as a very important Part, where the database of everything-in-everything about each person is collected. The Cube has many different faces. The simplest perception of the Cube is a Rubik's cube, three by three and by three in terms of three-dimensionality and three-part expression in the base of development. Now the Cube of Creation is 65536 by 65536 by 65536. But most often, the Cube of Creation works according to the number of capable Parts, systems, apparatuses and particularities. Let's say there are 1024 of them, then the Cube of Creation is 1024 by 1024 by 1024, having 1024 matrices in cells. Each Part transmits the database of the corresponding matrix phenomenon of the Cube of Creation. And the Cube of Creation creates the matrix creativity of each Part, system, apparatus into one whole and determines: for what kind of creation you are capable, and what you can do and what you cannot do.

And when we're trying to figure out what I can do, what I can't do, those are questions for the Cube of Creation. And very often the cell, that builds up in the Cube of Creation or does not build up, does not give a chance to fulfill what is being created. That is, all the cells of the Cube of Creation by quantity must be filled with some specifications of Parts, systems, apparatuses, particularities, so that when they merge into one whole, which we call the unigram (the mechanism is described), we have the effect that we can do it. This is a collection of all the effects of different human implementations for creation.

Next comes the Paradigm of the Father - just the recognition of knowledge. And, of course, the word "paradigm" is the ultimate paradigm of human capabilities of all the boundaries of his perceptions and the total limits of possibilities that a human can afford to see, define, deepen, and so on. But the main specificity of this Part is recognition, recognition, recognition. Or it could be cognition, but it is more recognition of everything-in-everything. This is The Paradigm of the Father. Why is it called so? Because the paradigm in the limit of manifestation of the Parts at the top sees the Father. And it is looped first into 256 Parts, then into 4096 Parts, and must bring gradually the limits of perception and knowledge of Human to the Initially Highest Father, as the ruler of the Metagalaxy. Therefore, it is not paternal influence here, but on the contrary, our development must reach the Father in His Image and Likeness in us.

The next Human Part is the Eternity of the Father. These are all kinds of timing. Accordingly, the vertex time is with the Father. And as a Human Part, given that human is a learner of the ages (in Russian [человек] *chelo-vek* means *learner-age*), then the time of the Father is

feeling of time, recognition of time, operation of time, and in general, it is work with the fundamentality of time. But at the same time, the Eternity of the Father is also the term of life that is measured out to us or we measured it out to ourselves, it is work with different terms in life during its course. And these are even the internal processes of some kind of implementation, which are assigned to a certain execution. And they either support us or hinder us. This is the Eternity of the Father. It is control of time and power of time.

Next is the 40th Human Part which is the Hierarchization of Will. The Hierarchization of Will gathers all the hierarchizations as such, and the volitional concentration of their execution. And any process of hierarchization of will requires hierarchization. It is a very important phenomenon.

The 39th Human Part is the Image-Type. This is the highest educated, deepest educational type of a person. That is, a person's education characterizes an image-type as type of behavior, type of perception and typology of all activities in the depth of education. That is, from all education, a squeeze of the whole is revealed and a certain image of the typology of person, both internal and external, is formed, with all the characteristics of the phenomenon of education specifics, realizing the Image-type. The Image-type is the education of Human Spirit, since this version of the Parts, from the 33d to the 48th, expresses the 16-fold integrity of Parts of spirit. And this is not just external education by the institute, it is the education of spirit through the ages. And the image-type of everyone is all the accumulations of spirit through the ages.

Proceeding from this, the next Part, the 38th, the Observer, also works. Here we can say that the Position of Observer is constantly developed in human. It is constantly being worked out - I will accept it, I will not accept it. The effector of recognition of the surrounding world is constantly observed - it is scary-not scary, in order to pass the danger. It includes also different professional specifics for the implementation of a particular profession precisely in the concentration of observation. Moreover, with the implementation of the Essence - is it worth watching? That is, it is also an apparatus for processing the essence of spirit-substantial relations. Therefore, it is not a very simple observer here. It's not just vision. This is the definition of the Essence of Spirit. Therefore, in fact, the observer is the piercing of Spirit in the Essence or with the Essence. In fact, this is the definition of spirit, if we take the internal observer.

The next Human Part is the Stratagemia - Human planning, Human strategies, Human life stratagem, which a human does not build up always, but at least builds up some strategies, or does not know how to build it up, but must do it. Strategy is also thought and meaningfulness of the corresponding characteristics, that is, meaningfulness of strategy and planning of Human. By the way, if we take business and business plan, in fact, the Stratagemia Part should be developed correctly, and then the business will be successful - this is for economists, because the economy is important for the country. But any implementation plan: books, themes, articles, you must decide on the Stratagemia, if the stratagemia has laid, then it will be executed. This Part helps not only to lay down something, but also helps to promote, realize, as it contains the power of passionarity. That is, not passionarity itself, it is the Part of the Eye, but precisely the power. Rather, passionarity is the reference in this cluster, and here it is the power of movement. If you have planned and approved the stratagem, you get the power of pressure to implement the Part. You get a trajectory of influence that you will fulfill it regardless of the circumstances.

Next comes the Logic. I think that the factor of logic, consistency, construction, implementation and specifics of your thought, do not need even to be discussed. The Logic deals with the logic of life, based on the logic of thinking.

Such a Human Part as the Voice of Powers follows from the Logic. And when we publish something out loud, there is checking by voice, by its vibration, by its clarity, by its subtlety - this is an expression of the whole essence of your authority, and the vibration of voice with this. We do not see all these characteristics, but the matter reacts to it. When a person begins to speak with his voice, all the matter and people who have the sensitivity of voice, they immediately feel the corresponding effect of powers, and react accordingly to the voice of powers. Therefore, the

question here is not only in the voice, but we also have an inner voice, as the voice of powers, when the inner power is realized by the corresponding voice of powers.

Next is the Passionarity. And here we will clarify if there is passionarity of the Eye, why should be the Passionarity Part? But from the Eye the passionarity comes from within the Eye itself, and here there is the passionarity that I am able to apply automatically, and I myself live by it. That is, roughly speaking, how much I am charged in life. This is passionarity, which implies any dynamics of performance at the level of the 34th Part. And when you look at a person - he is crawling, he has passionarity as creeping. And the other, even tired, runs, he has passionarity of a runner. The ability to work in a particular profession depends on passionarity. There is passionarity of sight, there is passionarity of observation, there is passionarity of hands, there is passionarity of legs. Professionals in a particular area can be selected with this passionarity, because passionarity also includes some abilities, some backlogs for a person's bodily realization. And very often a human does something on automatism by passionarity what he would never have done in another version. There is a well-known example, when an old women pulled out on a fire a chest with all the belongings for a lifetime from the third floor. Six firefighters helping this old women then could not lift it back to this floor. This passionarity is like supercriticality. The second breath of athletes also refers to passionarity and its phenomena in the synthesis of human capabilities.

We came to the 33rd Human Part – the Potential-creation, as the first in this 16-fold integrity. This is creation of potential, development of potential, development of all the possibilities of potentials, distinctiveness of any potentials as such, "everything-in-everything."

The 32nd Human Part is the IVDIVO of Servant. These are all conditions of your service in life, and service of life to you in obligatory mutual coordination. If the right potential of Servant is accumulated, then it turns out that everything in life is going well for you, and if the potential for serving others is wrong, then the obstacles appear in life, it seems to be in simple elements, but you fail. Here there is a balance: the accumulation of your serving to others and of all the matter of others to you in any trifles. You just come up to somebody, smile, and all it works out. The other one comes up, seems to be smiling, but you think: why he did come up, why does he smile, what does he want from me? You smile at others - it's clear immediately, everything is worked out. And this one came up smiling as well, but you don't understand what is needed from him. And this is the effect of the conditions of Human Parts of IVDIVO of Servant, when either there is coordination with the phenomenon or there is no coordination, then nothing will ever happen.

The 31st Human Part, the Synthesis-body, is the synthesis of all Human Parts, the incorporeality of the expression of Human Parts among themselves, all the effects of dynamics of movement of Human Parts in the body and the synthesizability of their qualities and abilities in corporal application as a whole. After all, any Human Part is a body in the physical sense. And the synthesis of Human Parts, as bodies of different realities, gives rise to the Synthesis-body in the first approximation, as a recognition of physical body. And the Synthes-body, being responsible for the coordination of Human Parts in the physical body, is also responsible for the entire functionality of their action.

Hence, below the Synthesis-body is the Intellect, which just recognizes the possibilities of Human Parts, and as a readouter or reader, reads all the Parts, how they work. Hence, the intellect scans both surrounding world and capacity of Human Parts and determines this synthesis by itself. The Intellect lays the recognition of future fundamentalities of creativity, and develops with this.

Next is the Memory. The Memory is what memory is. To remember everything, to give everything, to put everything together and to accept it in the appropriate development.

The 28th Human Part is the Insight, when we begin to see the corresponding phenomenon, based on the concentration of synthesis-inceptions. If there are synthesis-inceptions, then we see clearly, we see; there are no synthesis-inceptions, we do not see clearly, we do not see. Accordingly, the development of synthesis-inceptions operates for any enlightenment and perspectives of seeing the possible.

Next is the Providence. The visionary life is the destiny. That is, it is creation of pictures, perspectives of your phenomenon with bases, as a particularity, on the basis of all the foundations

of all the Parts that, to one degree or another, make this picture. And when I see what I will have tomorrow - this is providence, and when you understand that this will not happen - this is also providence. When I see the prospect for the future, saying: "I want this," but it hurts inside, and I feel that it won't work, but I want it, this is the providence which is already signaling to me - yes, you see the picture, you want it, but it hurts, it will not work out - the basics are not enough or the specifics are not enough, you will not succeed.

Accordingly, the basis of providence is the 26th Human Part, the Perspicacity. The Perspicacity is the work of paramethods that allow you to penetrate into those phenomena that are not noticeable at all. And the penetration is precisely the immersion in the concentration of paramethods, to see what is beyond the limits of the possible - to penetrate. The Perspicacity makes it possible to recognize and to enter those closed systems that cannot be known in any other way. Such an internal conjugation with each other - we look at each other, we can't look into each other, "alien soul is darkness", but through penetration, we feel who we are, who is between us, and who we are for each other. This is the penetration effect. It is clear that this is an effect, but the whole Human Part is working on this specificity.

Next is our favorite Human Part – the Faith. "And according to the Faith, it will be given to us", that is all I will say. Otherwise, the faith is brought up for centuries, and sometimes they cannot bring it up. And even when we are now talking about paradigm, about Human Parts, some believe what was said, and some skeptically think: "Where did you get this from?" The answer is from the experience of Human Parts. "Prove that you have the experience of Human Parts to say this!" And in principle, from the point of view of research options, it is possible to recognize and to answer by faith: "When your Part is also developed, we will talk about this topic." This is the effect of mutual coordination of possibilities. That is, I not only believe in them, but I align myself in coordination. It is impossible to explain to another what he has not developed in himself - like attracts like. It's already much more difficult. This is not your intellect, which takes everything you want, this is the faith, which rigidly determines, you can do it or you can't, not because you are bad, because you have not developed these capabilities in yourself. Therefore, there is nothing with what you could recognize it, and no matter what other you are given, you will not believe in it.

The 24th Human Part is the Synthesisness of Love. The Faith is fixed on the Synthesisness of Love through the specification of the perfections of wisdom, as the interpenetration of the matter. Hence, "it will be given you up to the faith", to the extent that I synthesize in love with people, with matter, with objects. This does not mean that everything turns out perfectly, but it means that I have a synthesis of everything-in-everything, which is realized by love. Matter and people respond to me in the same way up to the Synthesisness of Love. This is such a coordination of the effect of Synthesisness of Love between everything in everything.

The 23rd Human Part is the Idea-creation, it expresses the level of possession of ideas, with the definition of which the Idea-creation is available to us on the basis of it, which is not available. And the "idea" (in Russian [идея] *ide* – *ya*), or "where I am", determines the possibility of one or another expressibility of life with the centering of its expression by the whole synthesis of each human and the limits of his possibilities by himself.

The 22nd Human Part is the Quick-wittedness. It is the processing of essence and specification on this topic we own, and what we can figure out and what we cannot figure out.

The 21st Human Part is the Meaningfulness. This is also the processing of meanings, and what meanings are available to us, and what meanings are not available to us if we have nothing to comprehend. This is the depth of processing of meanings. That is, this is the phenomenon of the Part, working definitely for the development of particularities of the Meaning and accumulating this specification of particularities by itself.

The 20th Human Part is the Thought-creation. The same thing, the quality of thoughts, the depth of thoughts and the creation of thought as such, follow from here, which thought we will take and which will not.

The 19th Human Part is the Feeling-awareness. On the one hand, this is the feeling on the base of knowledge, and on the other hand, it is the knowledge of the feelings themselves. Which feelings we will penetrate and understand in the connected, and which ones we will not, hence, it depends on it, which feelings we will believe in, and which feelings we will not believe. The Feeling-awareness, which prompts that something is wrong, although everything is good; no, something is so, although it doesn't look like it. The Feeling-awareness. And this is the penetration into the feelings that are transcendent for you.

The 18th Human Part is the Measure-awareness. This is the measure of sensations in their depth: qualities, prevalence, realization and work with the development of sensations.

The 17th Human Part is the Activity. What type of motor activity is characteristic of you? Do you move generally or not, and what are you active in? And even saying that I know how to move, but is there the activity in this movement? Or you just know how to move, but you are not active in it. This is the recognition of types of movement: here is gait, here is work with hands, here is awkwardness, here there are catches where no one clings, here there are steps along which someone walks easily, and someone passes by. In general, activity is all the specifications of movements that are natural or not natural for you. Both internal and external. Activity of thought, activity of feelings, activity of any particularities of human in the specifics of their application and development.

Below the Activity there are the Inceptions of Creation. If you have done something, and could not wash it away or rebuild it in life, then wrong activity sets in. But if the inceptions of creation are correct, you really develop correctly and create both yourself and life around you, then your activity is in the correct mode.

Therefore, in order to create correctly, there is the Synthesis-Image below, the 15th Human Part, where it downloads the image of all the Human Parts or creates the synthesis of the images of all the Parts into one whole. So, there are synthesis-images that I can accept, and that I cannot accept, seeing them. "I can't look at it" - these are the words of the Synthesis-image. That is, this image does not fit in this head, these Human Parts cannot accept it. A human learns, creates what he can.

All this is fixed on the specifics of the Ratio, and when we say "what are you doing?" according to the synthesis-image, the 14th Human Part of Ratio works for us. Rationality of imperatives. "What are you doing?" - it is possible in another way, this is rational. The Ratio is the definition of economy of movement, economy of life, or vice versa, the sybaritism of life. This is the rational distribution of all possibilities so much that even in the most modest conditions you are sybaritic. The Rationality. Plus, the Ratio is also a rational recognition of everything in everything, this is a well-known phenomenon.

The next is the 13th Human Part the Grail, translated as "royal blood." In fact, the grail is a degree of dignity. The degree of your dignity in the synthesis of the references of passionarity that you can carry with yourself and express yourself adequately for those around you and see those around you with dignity. The Grail is the mutual coordination of specificity and passionarity of any action. The leadership is the Grail, lack of leadership, self-humiliation is the Grail, extreme pride or ego is also the Grail, so there are a lot of different characteristics, coordinations.

The 12th Human Part is the Mind, recognizing the matter and able to operate with it. This is the ruler of matter in recognition and existing in an all-encompassing phenomenon. And accordingly, the Mind is the basis of reason and all its other functions. We see the matter and recognize what is right and what is wrong in it with the Mind. It is very important to develop the Mind as a synthesis of inceptions in order to manage the matter properly in all its specifics.

Accordingly, based on this, the Mind is fixed on the Unigram, which is the result of the Cube of Creation - the 43rd Human Part. The Mind relies on the unigram, which is created by the Cube of Creation. And the recognition of matter by the Mind goes according to the unigram that operates inside a person. Accordingly, the Unigram itself determines all the characteristics of synthesis of any interactions with the matter. This is centering point, fulcrum, and the edge is determined by the Unigram: I can do it – I can't do it. Here I can walk along the edge of the abyss,

but the other cannot pass - this is the Unigram. One can turn out the trick, the other can't it - it's the Unigram. One will succeed on the verge of a foul, while the other should not even try - this is the Unigram. One comes up, smiles - everything will turn out, the other comes up, smiles - gets hit in the "muzzle" - this is also the Unigram, moreover, the automatic. And the Unigram acts as a factor of synthesis of all the possibilities that a human can operate in matter and with other people too. This is an indescribable phenomenon, but it works, and you even feel it conjugately.

The next is the Thread of Synthesis. The Thread of Synthesis is just an external projection of the Truth. All concentrations of synthesis that a human owns are gathered here, as we say, it stands literally in the spinal cord and determines the synthesizability of all human phenomena of everything-in-everything. Just before the Unigram, where the Unigram is on the top of the Thread of Synthesis. And when the Unigram determines whether you can throw out this trick or not, it also determines how synthesized you are in the corresponding phenomena in order to perform it. Or you can't do it, you're not synthesized. So, the Thread of Synthesis is the ultimate human capabilities. All the limits, the twist of life with the ultimate capabilities of a human on the basis of paramethods that are synthesized and show, you can fulfill it - you cannot fulfill it, you will do it - you will not do it. The tenth Parts fulfill cognition. Here, on the ten, this is the cognition of twist of life. When you cognize, you can fulfill it or you cannot fulfill it, the paramethod is cognition. That is, when I say - I can perform it or I cannot perform it, this is my effect of cognition. After all, the cognition is visible at the level of knowledge, and this can be investigated or can not be investigated - this is the cognition of the Thread of Synthesis. You can make this experience or you can't, you can apply this form, you can apply the form, this is the Thread of Synthesis, and it determines this line: you can - you can't. This is a very important facet for cognition and for research. This is the whole concentration of synthesis, whether you can or cannot, this is the Thread of Synthesis. When children say whether you can or cannot - "you are not up to it", this is exactly the cultivation of the Thread of Synthesis in the spine for the ability to synthesize these different phenomena.

Hence the ninth Human Part is the Power. "Up to it- not up to it". You are up to it. And the Power says must be done. And if Power is determined by the Thread of Synthesis, then the concentrator of Power is checked here so that there will be fulfilment. And accordingly, the Power is concentrated, and if the Power is developed, then it starts to find out if you have the right for this.

As a result, the eighth Human Part is the Rights of Creation. Do you have the right to do something, create or not? And just after this Part, the Power, they will give you to use this power, or vice versa, they will give you so that nothing will be applied - there are not enough rights.

The seventh Human Part is the Pillar, which concentrates the lining up of the phenomenon of everything-in-everything, the entire depth of coordination of Parts, systems, apparatuses, particularities into one whole, and a person toes the line by synthesis of everything-in-everything, feels, empathizes in the synthesis of all among themselves. This is an idea - what are you? And the Pillar, this is your definition: what are you? In the synthesis of all Parts - what are you? At the same time, the Pillar is also manifestations of the Initially Highest Father by yourself, that is, your coordination with the Father as the highest beginning. Your coordination with the higher beginnings depends on what you are. Therefore, there is the protection of the higher beginning around you as a pillar, if you are with the higher beginning, and that is who you are, and there is the protection of the higher beginning under the appropriate circumstances of life. This is the Pillar.

Next there is the Essentialness. As far as you recognize the essence, by the way, you cognize the essence and, in fact, can be employed by essence. This is very important - not only to recognize the essence, but to be employed in essence. And the Essentialness works with application in essence. And by the way, the Grail, as a virtue, is an application in essence in the physical 8-fold integrity.

Below is a very favorite Human Part - the Throne. And on that I stand, and on that I sit. This is the basis of meaningful existence of each of us. The Throne is the existing meaningfulness of being. Existence is such, meaningfulness is such, meaningfulness of being in this is such. And

on this throne of being you exist. Here there are all the characteristics, all relationships with relatives, loved, the foundations of solidity - they are like that. There is solidity of all relationships in the Throne. It can develop, it can shrink, it is like that.

The Reflection comes after it - how can I change this? And there is the thinking "Is this really so?". I develop an idea - what and how to expand, to narrow and whether it is right to act. This is the fourth Human Part.

Next there is the Soul. I recognize by soul, sensitivity, soulfulness. Is it so, isn't it? First of all, I share my soulfulness with others.

The 2nd Human Part is the Word of the Father, which writes down all the basic factors of life that are indispensable in the base of life. If it is in the base of life, then you will pass here freely, if it is not in the base of life, you will rest and think what to do. It seems that everyone passes, but you can't. To pass through the wall. There is a record in the Word of the Father- you passed, there is no record in the Word of the Father- you hit the wall. You failed. It is determined by the Word of the Father - you will pass somewhere, and you simply cannot pass somewhere, this is such a basic principle of life. It can be done by the Word of the Father, remember, "in the beginning was the word," and by the Word of the Father you have not accumulated a database for this vitality to protect your life, and you do not pass here.

The first Human Part is the Image of the Father, we started and ended with it. This is way of life. Here the question is not only about internal capacity, about the way of life that you create for yourself: "no one is your friend, no one is your enemy, you have created this way of life for yourself." Way of thought, way of feelings, way of meanings, everything that you are in the expression of all particularities, this is also the way of your life.

The Human lives, first of all, with this basic 64-fold integrity even without noticing it, expanding his abilities to the 256-fold integrity.

This completes the Philosophy of Human. Or the Philosophy of Human begins, but the paradigmality ends.

1.5. ALLENCOMPASSING. PHILOSOPHY OF MATTER

Let's start with a fundamental question. First, we comprehend the human - what he is, in order to perceive the matter, and only then we comprehend the matter. This does not mean that the human was born before the matter, by analogy with a chicken-egg. But this means that in order to perceive the matter, a high quality and even quantity of accumulated materials of knowledge or some other aspects of human is necessary. If quality and quantity of human material is not deployed in advance, as the practitioners of the last century said, the matter as such does not look deep and effective. The word the matter exists, but at best the opposition is considered: consciousness and matter. We must note this specificity, because there is dialectical materialism, dialectics. We distinguish - there is dialectics as synthesis and meaningful movement of all processes inside, and there is the matter itself, which is the higher whole or the higher integrity than dialectics of moving processes inside.

And here is such semantic context - when we see the matter, we see a certain whole, a sphere, with a rigid structure inside. By analogy with the human with a bone apparatus. And when we see this hierarchical ladder of Jacob as a structure of matter inside, it becomes clear to us, and we say - this is the matter. In fact, it is necessary to approach it from the point of view of the context of incommensurable, when, yes, the matter is the boundaries of the whole, some kind of comprehensive, large whole, but inside it there is not rigid construct or construction of skeletality, but dialectic of constantly moving processes, constantly moving formations, constantly moving systems. Moreover, this dialectic of constantly moving formations can be both up and down, that

is, it is hierarchical among themselves. Systems are hierarchized among themselves, processes are hierarchized among themselves. But if this hierarchization becomes the stable skeletal structure, then the matter loses its quality. Accordingly, the real matter is in constant internal hierarchized movement, where the best hierarchized is pulled up, and the poor quality in hierarchization, reached the next level, falls down. Dialectically, it unfolds both horizontally in breadth and hierarchically upwards. And there is even dialectic of downward hierarchization, for example, adsorption, or entropy, and so on. There are different categories for this topic. At the same time, there is the systematics of heterogeneous phenomena of both top and bottom among themselves, for example, as antinomic opposites that are magnetically attracted to each other. Two poles of the planet, north and south, are attracted and form a new field of a whole. But these are directly opposite poles, this is also matter, this is dialectic of top and bottom, dialectic of poles, but being attracted, they create a special magnetism and change the matter with magnetism. We can say that this is the dialectic of magnetism, where we are talking about magnetism as a bipolarity that gives rise to a field of special relations within the hierarchy.

As a result, if we look at the matter as an internal process, the real matter does not have final stability. By the way, unlike nature, which, having resolved dialectic of hierarchization of systemic magnetism and dialectic of hierarchization of systemic magnetism of matter processes, becomes stable in an external incommensurable phenomenon.

If we translate the word "dialectics" as the logic of content, as it is suggested by some philosophers, and this makes some sense for logicians, but it is not deep. If we translate "dialectic" as the unity of two opposites constantly moving, then it is also not deep. Dialectics is the internal prasyntesis of multiple wholes, mutually organizing among themselves by multi-vector opposites antinomically, in an incommensurable whole. And in synthesis of these heterogeneous phenomena, the dialectical resultability of matter as such is born.

In this context of definition of dialectics, we see also the resolution of dialectical materialism with the higher solution of dialectical issues, when we have a multitude of incommensurable wholes, acting as heterogeneous processes, dialectically interconnected by prasyntesis among themselves. And hence we draw the corresponding dialectical conclusion. Then the matter becomes understandable. At the same time, the essence of matter, if taken ontologically, is dialectical incommensurability, and not in terms of abstract receptivity, but in terms of specific applicable resultability. Or, to take it more broadly, the dialectical incommensurable hierarchization of everything in everything, where there is an incommensurable phenomenon of different processual wholes and system principles in hierarchization among themselves in dialectical contradiction and simultaneous unity, in the resolution of the resulting phenomena of matter as a whole. Therefore, from the point of view of this paradigm, one can see dialectics as synthesis of all-encompassing incommensurable entity by synthesizing wholeness of the existing. In this context, we also will see dialectics of certain inner essence, but with this we will go immediately into the theory of cognition of the sixth level of phenomenon. But we can say more. We will find the dialectic of the IS. The IS dialectics as a theory of cognition of the 15th level. This is not just the IS, but in this IS there is everything comprehensive, everything incommensurable, synthesized among themselves by the hierarchization of various spectral-integral magnetic-antinomic relations, directly and synthesis-opposite in any variety of them, synthesized into one wholeness of phenomenon of matter. This is another dialectical view of the essence of matter. And this is a very important view, because when we say the word the "matter" very often behind this word we understand some meaning and essence, but without an internally developed context. I will say even more broadly that very often there is no internally developed content of depth of meaning and some kind of manifestation of essence on the subject of matter as such. And the dialectical approach lays the possibility of developing of content and different contexts, hierarchically located in each other, and one after another. And in this sense, dialectic is the essence, or even higher, the Imperation of the IS in the matter. At the same time, imperation is a phenomenon of the theory of cognition of the 14th level by synthesis of the particularities of imperations organized dialectically by the IS. At the same time, "lectos" in the word "dialectics"

is teaching, knowledge, the context of duality of teaching, because we come from duality of “dia”. Let's move away from “dia”, as a two-unity, put “dia” as a multiple unity, imperatively realized or resulting in the IS. And then we will see dialectics as a method of imperative wholes. If we see dialectics as a method of imperation, and the procedural nature of imperation in the development of unity of the IS or in the development of the wholeness of the IS as such, we will enter into the theory of cognition of the Imperation and the IS even with contexts and contents that have been developed now in philosophy. And this is a very important approach to the phenomenon of matter.

The matter must be transferred from the cognition of essence and cognition of meaning, as the pinnacle of today's understanding of material tendencies, to the cognition of the IS, as the 15th type of cognition of particularities. We may be objected: “The conditions are higher, this is the 16th level.” In fact, from the point of view of matter, conditions are the resolution of matter. That is, the matter was formed and gave birth to the conditions that are used already by everyone who acts in this matter. And then a certain effect of motherhood is manifested, when the matter is not the result, which you are fighting for beating your forehead against the wall and not understanding what's next; but the matter is the pinnacle of the whole, beyond which, both in this whole and around it, new conditions are born. At the same time, in this whole, their systematics is born, and around the whole there is a life-spinning, various specifics of life, as conditions for the existence of this matter. That is, the spinning, as the effect of the conditions prevailing in this matter, the effect of principles, inceptions, standards, in spinning of the existing matter with the appropriate conditions. Using in Russian the word [витиѐ] “*vityo*” (life-spinning), we proceed from the Latin “*vita – life*”, and hence, there is the life-spinning, as a characteristic of resultant nature of the whole of matter in the variety of life-spinning of conditions of life, which has turned out based on the matter. Therefore, from this point of view, in the theory of cognition and categorically, the matter is the IS, and the phenomenon of cognition of the 15th level. And in order to comprehend qualitatively and to see the essence of matter, the matter is resolved by conditions as life-spinning, deploying life, as a kind of product of matter realization. That is why we are talking about life-vortex, because the word [витиѐ] “*vityo*” carries a plurality of phenomena: there is life-spinning of plants, that is, plant life; there is life-spinning of animals and the like. Both here and there this is life-spinning, like a kind of vitality that they realize, but in general, these are the conditions of matter that have developed on the planet. And then we enter into the theory of cognition of conditions.

Why did we start applying the context of the theory of cognition? There is a standard of prasyntesis: the one is included in the five as a part. If we consider that we have started the fifth section of *All-encompassing*, then it relies on the first section of *General*. Accordingly, in the first section of *General* we have the Plan of Creation, but the Plan of Creation built on 16 theories of cognition in this paradigm of philosophy. In fact, the Plan of Creation is a synthesis of 16 theories of cognition and the theory of cognition of the Plan of Creation, where, if we describe the depth of the philosophy of the Plan of Creation, we will see all the all-encompassing phenomena of modern philosophy and even the philosophy of the future. That is, categories, judgments, and various methods that arise in the corresponding theory of cognition will relate to the Plan of Creation. At the same time, method and methodology itself is more of dialectic of hierarchy in the philosophy of hierarchy. The only question is that the source of method and methodology is the theory of cognition of particularities, because we can process the method only by particularities. And this depth of abstracted philosophicity still must be understood, because very often philosophers go into the categorization of correct philosophical words, but do not see that behind this categoriality of terminology there are actually particularities: how deep, in power, right, idea, essence, meaning, thought, feeling, sensation, movement, this or that categoriality is laid down. How paramethodically the necessary foundations and synthesis-inceptions of this categoriality, this terminology, these judgments are combined in their conceptual synthesis. Here there is dialectic of logic with particularities. To what extent a theory is composed not just with correct words, habitual categories in this philosophical or scientific context, but to what extent these categories are saturated with the depth of particularities that carry the correctness of the view

in this theoretical construction, and not just the formal logic of interconnected judgments, where the formality of logic of judgments ends with the bases, because the form in fundamentalities is the 11, and the bases are the 11th particularity. But beyond the bases, synthesis-inceptions come. And with formal logic of judgments, - how deep are the synthesis-inceptions of these theoretical depths of abstracting in order to reveal the resulting view of the phenomenon.

With this we begin to say with the philosophy of the theory of cognition in the diversity of the 16-fold integrity of cognition of particularities in one theory of cognition of the Plan of Creation. And without such contexts of abstractibility, the matter as such will not be recognized or will be recognized not deeply, not effectively, not qualitatively, superficially. And from the point of view of philosopher or scientist who owns the relevant content, this will be the pinnacle of materiality, and even for a group of people of particular scientific practice or philosophical development, this will be the pinnacle of matter. In fact, the peak of matter will come from the specifications and depths of their particularities, that is, from the specifications of depths of their thoughts, from the specifications of depths of their meanings, their essences, their ideas, their rights in matter, their power, their paramethods, their bases, their synthesis-inceptions and a general view of their synthesis on this given phenomenon, which will lead them to the appropriate dialectic of imperation nature of incommensurable phenomena of matter, the resolution of which will be the IS of matter itself, or the IS of the corresponding scientific discipline, or the IS of the corresponding philosophical construction.

Starting to explore philosophically modern types of philosophy with this approach of the theory of cognition of the Plan of Creation, as an all-encompassing theory of cognition, we suddenly come across the fact that many even serious types of philosophy, cannot withstand criticism of the pure IS on the basis of criticism of the pure imperation of dialectical application of phenomena of different origins and specifics in the synthesis-inceptionness of their existence. I speak specifically in such a language so that we come to different depth of kind of matter, look at matter, specifics of matter. If we do not develop in this, then in the future, when we will develop the multiplicity of kinds of matter, not having in mind this basic context of this introduction, the philosophy of matter will not be cognized. It will be indicated that this is the philosophy of matter, but it will be fundamentally impossible for cognition until we develop the theorizing of cognition of 16 particularities in their hierarchy among themselves and the depth of the theory of cognition of the Plan of Creation of each kind of matter, so that we understand that the Plan of Creation is not some kind of abstracting, but concreteness. At the same time, when we say the word "creation", we must be aware that creation does not work below the theory of cognition of synthesis-inceptions or the dialectics nature of synthesis-inception applications. That is, the creation itself is the essence of synthesis-inceptions phenomena, and this comes out of fundamental nature of the matter of being, deciphered by the Philosophy of Synthesis. Therefore, when we say "the Plan of Creation" - it is not just a "some plan" of some level, but at least it is the foundation, the basis of matter, with the Plan of Creation of the theory of cognition of synthesis-inceptions. At the same time, all 11 particularities before this, from bases to movement, and all theories of cognition by these particularities, are included hierarchically in the synthesis-inceptions as a part.

If we see the incommensurable whole of synthesis-inceptionness in 12 theories of cognition, resolved by a correct view, then we recognize the IS of the matter. And between the correct view, as the 13th type of cognition of particularities, and the IS of the matter, as the 15th type of cognition of particularities, there is the imperation in the middle, which mutually organizes the view and the IS among themselves. Accordingly, the wisdom of recognized matter is the imperation, where the basis of matter is synthesis-inceptionness, where the general outline of matter is the view, because a different kind of outline changes the view at kind of matter, where the inner essence of matter, if ontologically speaking, is an imperation in a variety of dialectical hierarchizations of incommensurable wholes, systemic and antinomically measured directly opposite, but hierarchized phenomena among themselves, resulting in one or another IS of material givenness or matter as a whole. When so, we begin to look at the matter at the level of the 15-fold integrity,

and at the level of quaternary of the ring 15-12, we will see its true specifications, its true depth. And only after that we will come to some incommensurable understanding of the matter.

First of all, in this context it will be necessary to understand dialectic of these words, content of these categories, depth of meaning, essence, ideological content published in this introduction to the philosophy of matter, of this material. Because, at first sight, when you read what has been said, if you do not understand meaning and essence of synthesis-inceptionness, it seems that there is a feeling of delirium of unrelated words arises, because these words are connected by the 12th level of particularities of synthesis-inceptionness, with the 5th semantic and the 6th essential phenomenon of particularities of human. And then the context of these phrases and constructions of linguistic peculiarities will become understandable from the level of synthesis-inceptions. When philosopher himself starts to use the synthesis-inceptions at the 12th level of his own particularity, and do not think at the fourth, or do not comprehend at the fifth level of the variability of being. In this sense (!), the philosopher himself must be hierarchical and hierarchized in the reflection of the hierarchical nature of matter by being. This can be seen to some extent in the essence, because the essence is the sixth horizon. By the standard of prasyntesis, the 12 is divided in half: into material application with the pinnacle of essence, and into fiery manifestation of material perspectives and realizations with the pinnacle of synthesis-inceptionness. Twelve in half is 6 plus 6, that is, minimally, the proximity of synthesis-inception operations, this is not a thought, like the 4, but an essence, like the 6. And a thought, like the 4, has a peak in the 8 – the Right. Therefore, when we claim some rights to this or that context, that we think differently, we just think, and therefore, thinking sharply people perceive rights: this is how we think - this is right, where the word “right” has the root of the word “rights”, that is, the eighth theory of cognition or the eighth categorization of human particularities. In this context, we see just the subjectivity of phenomenon to determine the depth of object and subject of research – with the depth of particularity.

I am clarifying this now specifically in order to convey the truth of matter that is formed by the imperation, so that we do not reject this categorical set of imperations, but try to understand it. And I'm posting this on purpose. Because, of course, when we will investigate, not taking into account our particular theoretically knowable originality by different theories of cognition, we will not understand the real context of matter. And accordingly, the philosophy of matter will be the philosophy of designations of kinds of matter without comprehending the context of their phenomenon. The results will not be long in coming - we will not understand the being of manifested matter, which in principle is happening now. At the same time, if philosophy develops the basis of being of manifested matter, we will create such a deep layer of promising scientific researches and developments that we simply will advance science and scientificity to a very large and diverse perspective in the future. There will be further progress, up to the creation of new scientific disciplines and contents of phenomenon. Already now, a new science of Golomika is being formed metagalactically, which we are developing. I can suggest in the future one more new discipline that should arise in the metagalactic sciences - Hrustatics, as one of 64 sciences of kinds of matter, where physics is only the first of 64 hierarchized phenomena of kinds of matter. And without understanding the synthesis-inceptions, what I just said, it is complete madness. What are you talking about?! At the same time, let me remind you that we have the lens of eye (in Russian [хрусталик] “*hrustalic*”), and one of kinds of matter is called Hrustatics – the hrustatic matter. And not from the word [хруст] “*hrust*” (in Russian means “*crackle*”), but from the word [хрусталик] “*hrustalic*” (in Russian means “*lens*”) inside the eye. But without hrustatic concepts corresponding to science, the knowledge of such kind of matter as Hrustatics, in general, will be impossible. That is, for the future, it will be necessary to create a whole science of hrustatic synthesis-inception connections, views and categorical constructions in order to understand this kind of matter in the future. Otherwise, neither modern nor future humanity, which will deal with this issue, simply will have nothing to take on this specificity.

Some of 64 kinds of matter have a very peculiar sound, a very ambiguous semantic manifestation from the point of view of modern categorical philosophical and scientific character. But the semantic context of the name of matter is built on the basis of synthesis-inceptions. Even

the semantic context - this is just the fifth cognition in relation to the twelfth – it is out of depth. I would say, there is an ideological context of the categorical names of kinds of matter, such as hrustatics. It is built on the basis of synthesis-inceptions. So, only having reached the operation of particularities as an internal phenomenon of synthesis-inceptions, and having understood this, the synthesis of inception of bases, in the resultability of the corresponding material phenomenon, in the synthesis of the dialectics of inceptions of bases with the resolvable phenomenon of corresponding kind of matter, and having understood this context of the theory of cognition of the 12th level, and having learned to operate this theory of cognition, we can begin to understand kinds of matter.

Without the 12-fold integrity of the developed theories of cognition and their application by particularities, there is no necessary development. "Theories of cognition of particularities" – it does not mean the theory of cognition of general nature, as cognition in general. This refers to the specification of the cognition of each particularity, the synthesis of particularities among themselves, because the lower is introduced into the higher as a part with hierarchy. This means that the theory of cognition of synthesis-inceptions will include all previous 11 theories of cognition of particularities - from bases to movement - as a part into its being. Ontologically, the theory of cognition of synthesis-inceptions is hierarchically 12-fold integral a priori. In a cultural context, these are 12 apostles of Christ with the 13th sight of Christ himself on the surrounding matter. But sunny! As a cultural context of the recognized. Therefore, to say that we do not have such cultural code or cultural matrix is neither practical nor correct. We have this in place, because European culture grew out of Christianity, just like the Russian culture of the Europeanness of the State. And after Christ, in the resolving of Christ, in the resurrection of Christ, where the Teacher, as Christ is the 13th, with his resurrection passed into the 14, into some new manifestation of the higher expression than we cognize. This is precisely the imperation that builds up the dialectics of diversity of matter and the understanding of corresponding kind of matter. And when we reach the 14-fold integrity of the phenomenon of synthesis-inceptions specifics and imperations, as their own specifics, it is already difficult for us to think beyond the synthesis of inception of bases, because even a view for us is already a single indivisible whole, but it operates with the internal synthesis of references and is the 13th particularity. And the imperation is operated by the internal synthesis of perfections. It can be said even that this is the synthesis of perfections, the accumulated contents of Truth. The imperation is the synthesis of acquired phenomena of name and pearls of perfections, as replication of the contents of the Truth of everyone hierarchized into the 14-fold integral phenomenon of the IS, as the whole of everything-in-everything among themselves by the unity of Human.

Then, from the matter as one whole, we will find hierarchically 64 kinds of matter, where each higher phenomenon of matter includes hierarchically all the higher and is several orders higher in the numerical content of all the lower, according to the number of kinds of matter in their synthesis among themselves. And then we will translate the matter as such as a whole in our perception into 64 kinds of matter, and expand some new manifestation of a new look at it in general and at each kind of matter in particular. And we will develop from this a new philosophy of matter of our own existence.

Those who will be imbued with the theory of cognition of particularities, in order to determine the imperation of the corresponding kind of matter, needs not only the possession of particularities, but also the apparatus of operating systems of capable Human Parts in the processing of human particularities. And this is the unambiguous subjectivity of the theory of cognition.

This means that we must begin not with the search for the intellectual elaboration of particularities, which is familiar to modern scientific discipline, but with the search for the developed capacity of psychodynamics of Human Parts, with the acting psychodynamics of systems in the creative efficiency of apparatuses that produce the corresponding particularities that can be applied by recognizing of the theory of cognition. This is the first quaternary of human in his 16384-fold integrity. Or at least the first 64 Parts without fail, where the physical body is the 63rd Part, in the operated phenomenon of synthesis-inceptions with 64 systems, 64 apparatuses in

them, and with 64 particularities in the synthesis-inceptions whole. That is, if it is seen that 64 Human Parts operate in the body of scientist or philosopher, in which there are certain systems, preferably 12 systems in each Part, since the synthesis-inceptions fundamentally are the expression of 12 fundamentalities, where 12 apparatuses operate in 12 systems, and in 12 apparatuses, at least 12 particularities are produced, then in this operational depth of subjective phenomenon of at least 64 Human Parts, one can operate with the theory of cognition of synthesis-inceptions.

I say this on purpose, because usually the text is perceived without analyzing the subjective phenomena of the author. And this is categorically necessary in the new era. The categorical imperative of the new era is the addition of the subjectivity of manifesting author in any study to object and subject of the manifested. And if we do not introduce this into scientific philosophical practice, we will be very far from the truth and its imperational nature of phenomenon. Therefore, I put immediately the lowest limit of the subjectivity of recognition of this section. And everything below this limit will be designated as reading, accepting or comprehending, but nothing more. But one who cognizes, analyzes, synthesizes and builds a perspective is that with 64 Human Parts, 12 systems in each of them, 12 apparatuses in each system and 12 particularities in the operability of each apparatus. And it just seems like it's not enough! This is a lot at the present stage of development of scholarship, resulting from three Human Parts, three systems in three Parts, in three apparatuses of three systems in each system, and three particularities in each of them.

We can enumerate technologically and make some substantiation of kinds of matter. Well, if we do this, it will be the technical manifestation of matter without philosophical view of it. Therefore, we are laying down now a philosophical view of it, so that later, having determined the kinds of matter, we know that each kind of matter minimally is based on what has been said. And in this context, it exists by itself as an effect resulting in material manifestation.

This is an introduction to the philosophy of matter with substantiation of the subjectivity of preparation and depths of imperationality by particularities. Here we must introduce a new content - the imperationality of particularities. Not meaningfulness, not essence, but imperationality of particularities. It can be said that it is simply an imperation, but this word is still new and not always recognizable, therefore - the imperationality of particularities in the manifestation of kinds of matter of the IS. And when we recognize the imperational nature of particularities in the phenomenon of kinds of matter, we will begin to enter the philosophy of matter as such.

And there is one more interesting point – those who learn this Paradigm will have such a question: “Why didn’t you speak this language before?” If the entire Paradigm is written in this language, it will be understood in a few centuries. Therefore, we simplified deliberately the first four sections, developing standardization of prasyntesis, where the first enters only the fifth as a part, and is applied really there. And we based on this both philosophy of hierarchy and philosophy of human, and even more so, philosophy of fundamentality. And we wrote carefully it in the accessible language of modernity. At the same time, if we switch to the language of hexadecimal particularities, some types of fundamentalities and even some expressions of human at the level of initiations, prasyntesis competencies or indivisibilities of synthesis simply will cease to be accessible to understanding. But they are laid down in the context of the Paradigm, and when developing the theory of particularities in the theory of cognition of the Plan of Creation, they will be combined completely as conclusions in future paradigm constructions. Or special types of philosophical practice will be developed after this Paradigm, which will bring out these dialectical specifics, as the effectiveness of application of the theory of cognition of corresponding angle of action, with the imperationality of particularities. That is, in the logic of the theory of cognition of imperationality of particularities, this is laid down, and such conclusions are quite accessible to be made by the content of prasyntesis competence. This pithfulness carries the obligatory paramethodological properties. And as soon as we enter into the decoding of corresponding prasyntesis competence, we turn on the corresponding paramethodical specifics, and begin to decipher the content of phenomenon with the corresponding theoretical depth of cognition of 16 particularities of the Plan of Creation. The necessary linguistic constructs and specifics of depths

of the manifested will follow paramethodically from this content, which will translate this manifested in the future into the appropriate necessary language – the paradigmality.

This approach is important because we publish the Paradigm of Philosophy more for contemporaries with a focus on the future. But as soon as current and future philosophers and scientists begin to decipher the necessary paradigmatic prasyntesis contents, the tenth theory of cognition and the tenth particularity – the paramethodality will turn on, and according to the logic of content, the necessary depths of the Plan of Creation of synthesis of Human Parts will be connected in the paradigmatic constructions of the future. And since we see that in prasyntesis there is a logic of 16-fold integral particularities in their mutually deepening constructions, we believe that it is not necessary to show now the depths of paramethodical prasyntesis language. But in subsequent phenomena, as conclusions from this paradigmality in the corresponding philosophies of one or another specificity of phenomenon, this language of paramethodical synthesis-inception imperations will be made, put up, organized and will bring philosophy to a new depth of the phenomenon. That is why we have the 13th science the science of language, which realizes synthesis-inception approach at view, or the imperationality of view from different sides of its phenomenon, where the synthesis-inception nature is the south pole, the imperationality is the north pole, and the view is the synthesis of these two poles in their single magnetic-field whole between themselves. This semantic, essential or content depth of interaction and mutual organization is natural in the prasyntesis competence. It is in this nature that paradigmatic practice will develop in the future. It is clear that, first of all, paradigm practice will be based on matter and kinds of matter as such. And if there is no matter and kinds of matter as such, then the paradigm practice will not be founded as such.

Introduction is completed!

Unfortunately, for today the matter is an indivisible whole of horizontal physical consideration. But the first philosophical principle of matter is that any matter is a priori and uniquely hierarchical. And the category of hierarchy, previously defined both philosophically and scientifically, is a property inherent in the matter in the natural essence of its phenomenon. Therefore, in a certain sense, the matter is the imperation of hierarchy by the spectrum of realized synthesis-inceptions with concentration of referenceness of view in realization of the existent with the corresponding gradation of material possibilities in one aspect or another. Proceeding from this and imbuing with matter as such, today we can conclude that everything that philosophers and scientists think about the matter as such is an expression of only the first kind of matter, which we call the physical matter with the realization of horizontal perspectives of its phenomena. And even when the higher specifics of matter are hierarchized, first of all, they rely on its physical existent in the imperationality of phenomenon of the IS.

And this context must be recognized categorically and accepted imperatively in order to see, starting from this phenomenon, a broader perspective of matter as it is. Let us clarify, taking into consideration 64 codons of human genetics, that each codon is reflection and genetic expression of the corresponding concentrated manifestation of matter. With general categorical nature of the IS of matter, as a whole or the integrity of phenomenon, we believe that in the very structure of matter there are kinds of matter determined by starting point or hierarchization of the will of starting point of genetic codons of each of us. Moreover, we believe that the physical body, by internal genetic structuring, a priori is embedded in the phenomenon of 64 kinds of matter by the synthesis of 64 hierarchizations of will of genetic codons by the corporality of the IS of matter each of us. At the same time, existent and phenomenon, which we define as the matter in today's view, is purely physical existent and purely physical phenomenon, and does not determine the entire palette of matter hierarchy as such. And the proof of this is a very simple scientific fact, where, from the point of view of philosophy, the proof is the corresponding scientific nature of

phenomenon; not the philosophical nature of categorical constructions, but the scientific nature of the objective facts of truth that have developed in a particular science.

Almost a hundred years ago, the unified theory of the ether was put forward. It was put forward not from the point of view of its definition, but from the point of view of the need for its presence in such a scientific discipline as physics. We believe that at that moment the second codon of human biology worked, not from the point of view of the genetics of body reproduction, but from the point of view of stimulation of activation of the ethereal component of matter. And since the systematics of cognition of the past was completely built on social practice and external dependence on the surrounding social-public phenomena, which is evidenced by a certain imperationality of consciousness, as a result of Human social practice, where each person was thought of as a blank sheet at birth, with consciousness that arose from public practice in him, then the imperationality of the second codon of the ethereality of existence caused grandiose social-public phenomena, in the form of several revolutions with the demolition of old social-public relations, in the form of two world wars, where the first was for the physicality, the second was for the ethereality of codons of genetic existence, in the form of concentrator of various social shifts and the demolition of old royal-aristocratic types of monarchical imperial rule, which are more characterized by the codonity of matter of the physical view of phenomenon.

And this is just a shift to the ether codon by the matter of genetics. That is, a codon that does not genetically introduce a phenomenon, but a codon that turns on the materiality of implementation of the ether by the higher nervous activity in the process of brain activity in a human, in the process of prasyntesis activity of deciphering all neurophysiological connections of human physical body. And it was such significant and concentrated internal shock wave that it resulted in an increase in the etherization of human psyche, which realized this in the development and overcoming of the First World War, the implementation of several parallel revolutions - Russian, Turkish, German, and, in several countries of the world, not only of the European part and not only on the Eurasian continent. That is, the same revolutionary situations were in other places on the Planet, just for some reason they think of history as more Europeanized. In fact, it simply rushed in all areas of activity, which through the execution of etherealization led to the Second World War. And no matter how paradoxical it may seem now by the history of philosophy, I would suggest considering another view at the Second World War. This is a battle of two codons among themselves, the old physical and the new ethereal, born by the synthesis of a new state of matter of human existence. At the same time, both of them carried a codon wave meaning, taking into account the fact that a wave is a phenomenon of the fundamentality of light. Therefore, the codon wave meaning resulted in the corresponding military actions to transform both physicality and ethereality of the phenomenon. Two new meanings were laid. With opening of a new codon of the ether, the existence of only the physical codonity of human genetics, in principle, as the mental activity of the brain, were processed with the war and the synthesis of two codons was formed into one whole – the ethereal-physical, with the manifestation of the corresponding practice of phenomenon realized in humanity.

No matter how paradoxical it may seem, but the fascination of modern mankind with gadgets, telephones, Internet, computers and the so-called information community is built on the wave functions of the ether. And even in physics, the transmission of information by telephone wireless method is determined by the wave function of the ether. Therefore, in fact, what we see now as a technical boom in the smartphone-computer internetization of society is the result of active action of the ether codon in the neurophysiological expression of human community by a new social structure.

Accordingly, we must conclude that with the subsequent development of the remaining 62 codons, in the synthesis carrying the imperation of a single whole of 64-fold integrity of matter, the following social development of public relations will take place. And we can not avoid this variant of the phenomenon. But not in the social environment, which was expressed by the matter of the ether, but in other constructions of human activity. Here we see a social-public phenomenon as a kind of synthesis and realization of material properties of matter. But this will include also

other human specifics of development, of which we have identified at the moment 14 types of following specifics of codon activations and prospects for the development of mankind in sequential expression: planning, informational, public, cultural, metanational (but not national), civilizational, psychodynamic, metagalactic, confederate, synthesis-physical, scientific, educational, human and IVDIVO. With further activation of codons, it is likely that their activation will be accelerated, with two active ones, then there will be a doubling up at once to four, then up to eight and further up to sixteen. This fits into the methodical analysis of the metagalactic nature, going by even doubled activations of the existent: 4-8-16-32-64-128-256-512-1024-4096. Accordingly, humanity is waiting for five natural activations of codon development, and, judging by the surrounding reality, planned and informational activation of the third astral and the fourth mental codon is already underway. And we are preparing for the octal codon activation of human development.

This does not negate the fact that a greater number of codons may be revealed already in personalities or individualities of this or that imperational phenomenon than the corresponding two of them that appear in social practice. That is, we must understand that social practice is a collective mass action of codon openings. At the same time, in order to appear in social practice for dual unity of codon splashes, ethereal-physical, there must be individuals who have realized it in advance and earlier than others by themselves. Therefore, if now in social practice the ether codon prevails over the physical, with the corresponding etherization of smartphones and Internet, then it is clearly that around us there are individuals, passionaries who develop not only the third codon in synthesis and the fourth codon in synthesis, but also the eight-fold integrity of codons in synthesis. And taking into account the ongoing practice, we believe that we have managed to advance by the methods of Synthesis to the activation of 16 codons of humanity with small evidence - the structure of the 20-fold integrity of Human. First, there is the basic quaternary. This is the basic stimulation of four codons: physicality, ethereality, astrality and mentality, taking into account the fact that the scientific community considers itself a priori mental, but is engaged in sensory cognition of the world. That is, it is actually engaged in the stimulation of the third codon of phenomenon.

Then we activated the 8-fold integrity of human structure, from the rights of creation, when the rights to the next element of phenomenon are claimed. And in this case the rights of creation are the fifth variant of Human phenomenon - the causality. That is, this is an application for the fifth codon sense. And we reach the initially higher synthesis, as the 8-fold integrity from the rights of creation to the initially higher synthesis, where the initially higher synthesis forms the 12th codon of the organization of phenomenon, that is the 12-fold integrity of Human. That is why in the phenomenon of matter we spoke about the synthesis-beginningness, as a theory of cognition of minimal practice of recognizing the matter with synthesis-beginnings by the synthesis-beginning particularity. This suggests that in the modern paradigm view of the matter, we can use already the 12-fold integrity of codon meanings, essences and synthesis-beginning imperations, which will allow us to look at the matter in a broader sense than the manifested past that we carried out earlier. Here I will specify that scientists, having put the perspective of the theory of ether a hundred years ago at the beginning of the 19th century, then abandoned it. And, if scientists could then develop it, then the concentration of the codon imperations phenomenon of the second phenomenon of genetics, it would not have led to social tragedies of the surrounding wars. That is, either scientists and mankind comprehend the codon revolution themselves, shaping and nurturing it, speaking the language of spirit, with the corresponding imperations of phenomenon of texts, meanings, essences, ideas in scientific and philosophical practice, or we get an impulse codon explosion of codon realizations in the psychic being of human, in human psychodynamics. I remind you that psychodynamics is a variety of bases, and this is the result of the eleventh theory of cognition of bases in their synthesis as such, in the phenomenon. Accordingly, this is already the 11th codon of genetic phenomenon.

Either the psychic organization is psychodynamically formed in a scientific-philosophical way and the concentration of the psychism of splash of codons comes with the internal

organization of human, his scientificity, his education, his philosophicalness, or the impulse of codon realizations goes into external social practice, and we get what we get. I cannot say that the next codon will cause necessarily wars and revolutions - this is the codon result of ether and prasyntesis depth of phenomenon inherent in it. But we must keep in mind that the history that reflects growth and dynamics of the realization of the matter, among other things, has the genetic background of phenomenon when the revealed prasyntesis of codon in the prasyntesis competence of individity of synthesis of the corresponding genetic fixer in each of us, with a splash of prasyntesis outward from the codon, leads to increased psychodynamics of physiological functions of Human, primarily the higher nervous activity. And if the cerebral higher nervous activity cannot cope with this and cannot organize psychodynamically the prasyntesis outburst with the corresponding scientific theories, meanings, hypotheses, judgments, theories, contents and other realizations, including of philosophical nature of phenomenon as such, understanding of imperationality, in general, then, accordingly, it all spills out from the internal growth of the perfection of Human, and the imperation is the resultant synthesis of perfections. And we get what we get in the analysis of the history of the previous 20th century. Including the third type of war - the cold war, where the effectization of the cold is sensation, that is, the ether. It is not us who called it "cold". Therefore, it is impossible to say that this is not the semantic realization of the second codon of genetics.

At the same time, we must distinguish very clearly that the theory of the ether has not been created yet. Those conceptual constructions of vacuum, as the saturation of cosmos, we just attribute to the ethereal practice of matter. These are those conceptual constructions that the theory of unified field of the ether is needed, in which we simply see the boundaries of the ether with the recognition of the corresponding ethereal matter, which modern physicists are trying to explore and agree again with the need for the phenomenon of the theory of ether and unified field theory, it says that in the theory of ether, having passed a hundred years of social-public practice of impulse realization of etherization of human and humanity, scientists are returning to the same thing.

If scientists and philosophers take the liberty of solving the ether theorizing and recognizing and comprehending the ethereality of the matter in a scientific-philosophical way, then, perhaps, the next revolutionary-military actions from the next impulse will be overcome. If bold philosophers and scientists of ethereal practice are not found, the second outburst of ether codons' prasyntesis will be guaranteed, and we will get an imperation of non-linear perfections of the next stage of mastering of human psychodynamics. Accordingly, if a human cannot organize it internally, he will let it out. And there will be again a question of survival of mankind already at the higher level, taking into account already nuclear technologies implemented in modern military practice. There will be much stronger consequences, taking into account the fact that we see that radiation is the recognition of the ethereal physicality of matter, that is, the synthesis of the ethereal-physical organization.

Hence, any radiation background can be overcome by the astral material organization, taking into account the fact that the word "astral" and "astrey" grew out of the concept of stellar matter, where any radiation background is processed simply by the corresponding stellar state, that is, by the corresponding plasma arrangement of stellar relations. Proceeding from this, we can assume and even see that the activation of the third codon, codon of astrality and phenomenon of astral matter, is now growing in humanity. Precisely because the astral matter results with such Human Part as the 67th, in the form of the Astral Metagalaxy or the Astral metagalactic body of Human being cultivated by it, but we will talk about this in the Philosophy of Metagalaxy, and the 67 governs such specificity as the 64, where the 64th Part is the IVDIVO of Hypostasis. That is, the Home and hypostasity to the Home. And taking into account the fact that in this philosophical paradigm we say that the matter is controlled by the Home, and all the matter must be recognized by the IVDIVO, that is, the Home of the Father, the prasyntesis splash of the 3rd codon of astral matter, the third kind of astral matter, has already begun, where under the first outbursts of codon relations of astrality the recognition of IVDIVO is underway, as the meaning of existence in the

existent of the Home of the Father. For we did not have such a meaning of existence before. This speaks of a new portion of prasyntesis, which is being realized already in human and humanity.

The only good news that I can record here is that we managed to stop this prasyntesis outburst by the corresponding collective philosophical synthesized activity of mankind, when we developed the Synthesis method, which synthesizes outbursts of prasyntesis by itself and translates them into the appropriate social-public practice, harmonizing these outbursts with the corresponding phenomena of human and humanity. And we managed to implement this experimental version of activity in the physical organization of phenomenon of the Initially Higher Home of the Initially Highest Father in a blend of prasyntesis particularities minimally by the 16-fold integrity of phenomenon, the third codon of realization of reality. But this effect of implementation of IVDIVO, which began with arrest and synthesis of prasyntesis states of the third type of codon prasyntesis relations of phenomenon of the third kind of matter in its depths today has reached the 16-fold integral model of prasyntesis outbursts, which are stopped by synthesis in the activation of the 16-fold integrity of codons of human and surrounding humanity. And this could be traced with the ease of finding of 12, 13 fundamentalities, and the difficulty of recognizing only of the 14th, 15th, 16th fundamentalities, which we revealed in the second section of this Paradigm, with the simultaneous possibility of organizing a 20-fold integral structure of Human, which indicates that we have a simultaneous outburst of the 20-fold integrity of codon prasyntesis relations.

If we take into account that the next activity of IVDIVO, which stops with concentrated synthesis of the corresponding 20 kinds of matter, refers to the 32nd kind of matter, to the 32-fold integrity, where the IVDIVO of Teacher stands, and recognizing the Human Parts in the previous sections of the Paradigm, we determined that it is the evolution of Teacher that forms the basic 1024-fold integrity of Human Parts in the paradigm way of modern metagalactic existence, then, linking these phenomena of IVDIVO of Teacher, as the ninety-sixth Human Part developing 32 kinds of matter with the corresponding specifics of metagalaxies in the structure of Human Parts, we can say with confidence that modern social-public practice has begun to manifest more than sixteen, in fact, twenty prasyntesis outbursts, and is striving actively for the 3-fold integrity of codon prasyntesis decodings of realization of human activity.

And this 32-fold integrity is the limit for today. The 32-fold integrity is comprehended by the appearance of the modern ruler of the Planet, its Mother, the metagalactic specification of a competent hierarchy, which is the Teacher, with the corresponding synthesis, creative synthesis, status and initiation. In the guidance of the planetary realization, the Teacher is characterized by the 32-fold integrity of kinds of matter, since the IVDIVO of Teacher in Human Parts deploys by thirty-two kinds of matter, and the 32-fold integrity of codons of human genetic existence. This suggests that we are now receiving a 32-fold integral outburst of prasyntesis of human genetic codon realizations, and we are starting to formalize this with the appropriate philosophical and socio-public practice. I emphasize the metagalactic realizations of human, but at the same time, first of all, they are realized in his planetary life. In order to reach semantic and at least some mental originality of the published, we will clarify simply that the codon lies in the basis of coding of human genetic code. All other relations, I think, should be read in the relevant sections of biology, but, from our point of view, each codon contains the depth of prasyntesis relations of the corresponding kind of matter. This gives us the right to create, or simply the right to recognize precisely sixty-four kinds of matter, organizing the corresponding prasyntesis outburst of database of each kind of matter.

It should be emphasized here that the database of each kind of matter is not somewhere far away in space, in vacuum, or somewhere in dark matter, or dark energy, which is recognized by cosmologists and physicists. On the contrary, it is located in the internal genetic phenomenon of a human, where each codon of human genetics is both essence and reflection of the corresponding kind of matter, where in each codon the prasyntesis imperation of the IS of the corresponding kind of matter hierarchically located in the material whole on the corresponding hierarchical level, with the corresponding spectrum of activity, with the corresponding hierarchization of ordinal

numerations, increasing by orders of magnitude of the rising material phenomenon upwards, and synthesizing all lower kinds of matter by itself by this number of orders, is concentrated. Suppose the thirty-second kind of matter, since we are talking about the IVDIVO of Teacher, it includes 31 inferior kinds of matter as a part that first forms one whole, and then this formed 32-fold integral whole still increases to thirty-two orders of manifestation through the power of existent. And only in this organization we can see the thirty-second kind of matter – Extremica. All the names of the kinds of matter are given in the Application.

Accordingly, any kind of matter is hierarchized into a whole at its level, includes all previous levels into its whole, not just as a part, but as a homogeneous whole of integrity of this kind of matter, and increases by orders of magnitude according to the hierarchical number of its existence. This is not the first time we have been publishing this so strongly on purpose, so that scientists and philosophers of the future do not make mistakes in recognizing the matter, because it will be very attractive to recognize the whole in the synthesis of 32 kinds of matter, but without increasing it by thirty-two orders, both mathematically and physically, and chemically, to see the whole as the first approximation, but not to see it as the whole, as the 32-fold integrity of orders of phenomena of the thirty-second kind of matter. And so on with each kind of matter only in ordinal realizations of the corresponding hierarchy of kind of matter.

Thus, we believe that on the basis of the 64-fold integral base of human genetic codons known today, we have within physical and physiological bodily structure of a human in his genetic originality 64 fixations of kinds of matter that stretch in codon senses, and the codon is also a certain code, as an encoding by a kind of matter, where in each codon, as a core, as the essence of the modern subnuclear meaningfulness of matter, the whole prasyntesis complex of relations of mutual organization links of depth and imperationality of the IS of sixty-four kinds of matter is laid. So, cognition of the hierarchy of sixty-four kinds of matter in one matter of the whole is inherent in the very essence of the genetic state of human. This allows us to determine the possibility of cognition of sixty-four kinds of matter as such. At the same time, according to today's practice of paradigm structure of this paradigm of philosophy, we can say with accuracy that twenty codons of prasyntesis outbursts are already operating, by organizing the 20-fold integrity of human, that we recognize 32 codons of corresponding outbursts of prasyntesis, and that is why we were able to reach in more or less organized manner to 32 fundamentalities as mutual reflections of the philosophy of matter.

Most likely, the lost civilization of the past did not pass the introduction of the third codon – the astrality, the third kind of matter, because based on historical analogues, we believe that the Second World War reflected the essence of state of two civilizations of the past, I would say, the fascist one - with a technical attitude to human, where human is the material, I will add, to create soap, and this will make everything clear, and another civilization, where human was a human-creator. But they both died in a nuclear conflict between themselves. This outburst of historicity of concentration of meanings took shape in the Eurasian continent in two corresponding civilizational types, European-fascist, I do not mean any political meanings, I mean that in most European countries, including even monarchical England, the idea of fascism of National Socialism was on top. And most of the armies of Europe, to put it mildly, fought on the side of fascist Germany, with the rare exception of one or two countries that protected themselves as much as possible from this, for example, Switzerland. Another question is whether there were people who sympathized with this, so to speak, outwardly not participating, inwardly agreeing, because there was “everything” around, in the respective countries. Therefore, this problem exists here, and when switching from two codons to the third, taking into consideration those technical components that are sometimes observed from those civilizations on the planet Earth, they are sometimes ethereal. That is, the very concept of ethereal technique comes from the previous civilization that perished, which can be observed even from the descriptions of the remaining epics. We can say that previous civilizations have mastered the technique of ether, to which our civilization is still going. That is why I say that there is still a danger ahead, that if we do not master the theory of the ether, we will have to receive still natural outbursts in the reverse mode.

But during the transition to the third codon, those two civilizations perished. Firstly, it was two civilizations, two types of codons, and secondly, after that, the symbol of the trinity was very actively implanted in Christianity, while the Single Father himself was the fourth with the trinity of existence of his hypostasis. Thus, we were brought up to master the third codon as a new specificity of humanity, where in the historical memory of mankind, even if there were no texts and left technique, the information field of the Planet filled the realization of two codons in human and humanity. But the third sensual cognition of the world still has to be mastered. But at the same time, in any case, our civilization goes through the same stages: physical assimilation with prasyntesis outburst of the first codon, ethereal assimilation with prasyntesis outburst of the second codon, because we must repeat the path passed earlier, perhaps in a shorter period. A short period is when in a hundred years such technical implementations are developed that statistically are possible only after ten thousand years of phenomenon of the brain's work, in the evolutionary development of its understanding. And the human brain has mastered the new in a hundred years. So, this is a brief repetition of what has been covered so that we reach the peak and move on.

From this point of view, we can say that civilization is the development of prasyntesis outbursts of codon imperations of kinds of matter. And when a prasyntesis outburst of imperational states of matter comes from codons, then civilization cultivates the level of civilization according to the level of prasyntesis competence of the corresponding kinds of matter both in each person and in itself as a whole. And the concentration of civilization is fixed respectively both genetically and materially around us. Basing on the realizability developed in this paradigm, where prasyntesis is written in nuclearity, and there is a nuclear structure of human, we must understand that, in fact, the essence of the nuclearity of any body, any physical body of human, is in the codons of genetics, that is, the starting point of nuclearity. No matter how we treat the nuclei, there is still such a programmable impuls of their connections with each other. And the programmable impuls of the connections of nuclei with each other is the genetic coded signals. But what are these signals coming from? What is there in genetics, because scientists cannot determine today what is in the genes, what gives a coded signal to unite the nuclei with each other and wear them. We believe that prasyntesis competence is recorded inside the nuclei, which means that prasyntesis competence is also recorded inside the codons. But why do codons signal, controlling the collection of nuclei for one or another effect of human structure? This means that the prasyntesis manifestation there is higher than in the nuclei.

And here we come to the theory of kinds of matter, which for us becomes a paradigm practice. If the prasyntesis of kind of matter is recorded in the genetic codons, then this prasyntesis receives the control effect of impulse emanations in relation to any prasyntesis recorded in the nuclei. There is a little proof - we distinguish the modern Metagalaxy Fa by 16384 hi-realities, but the names of these realities are based on 64 kinds of matter, each of which has 256 types of matter, replicated from the kinds of matter by the perspective of the quaternary of its properties - energy, light, spirit and fire. 64×256 is 16384. Accordingly, when we get nuclear-subnuclear relations of different hi-realities, we get nuclear-subnuclear realizations in the body by the corresponding Parts, systems, apparatuses, particularities of corresponding kind of matter, with certain aspect of type of matter, resulting in the corresponding hi-reality that determines the prasyntesis of subnuclearity. Prasyntesis is also recorded in the cores or subnuclearity of this high integral hi-reality of the Metagalaxy. Accordingly, when the nuclei of the corresponding high integral reality of the Metagalaxy saturate the physical body of a human, and begin to form Human Parts in it, we get a multiple-nuclear composition. Moreover, we get a multiple nuclear composition according to the hi-realities, which are the essence of the expression of types of matter. Accordingly, these nuclei must merge with each other into kinds of matter, and the concentration of realization of these kinds of matter in a person is fixed by codons of genetics, which create an impulse precisely according to the kinds of matter. If Human Parts receive an impulse in the hi-reality from the prasyntesis relations of nuclei, then systems, apparatuses, and particularities receive an impulse from subnuclearity of prasyntesis records of nuclei, spins, atoms, in the form of all types of fire-images of subnuclearity of this hi-reality. And the Human as a whole, based on the fixation of 64

codons of genetics, how does he differ from Human Parts, although he consists of them? The Parts operate with the prasyntesis of the hi-reality, as an expression of type of matter of corresponding kind of matter, that is, it is mediated by a lower hierarchical result. And the human as a whole operates directly with prasyntesis of kind of matter, and with archetypes of matters in general.

Accordingly, entering the hierarchy of matter relations, then the kind of matter is the top, the type of matter is lower, and even lower is the hi-realities. Even lower there are ih-realities, realities, presences of three types, even lower there are plans, levels, layers, and finally – the physicality. This is the recognition of hierarchy of the 16-fold integrity of types of organization of matter, which comes from the kinds of matter. Therefore, the physicality of human stands at the top of all types of organization of matter, which we know thirteen, in the metagalactic synthesis of everyone, as the fourteenth type of organization. By what? And here we can determine that these are the kinds of matter that form the metagalactic synthesis of everyone, which means that from the codons there is an outburst of prasyntesis of kinds of matter in the formation of the metagalactic synthesis of everyone by these phenomena of corresponding physiological and physical-bodily realizations, and then the physicality of human, in general, is born based on what kinds of matter he mastered by himself, with the appropriate concentration of prasyntesis competence - the forty-sixth fundamentality that we published in this paradigm.

There is a stage-by-stage realization of prasyntesis by kinds of matter, which is hierarchically laid down. One codon is one kind of matter, which has completely different characteristics in relation to neighboring kinds of matter. For example, the sixth kind of matter is the buddhism, the seventh kind of matter is the atmicity, the eighth kind of matter is the amaticity. The sixth kind of buddhismity is the essence, the particularity of essence, the sixth kind of cognition. The seventh kind of matter, the atmicity, the particularity of idea, all these are the seventh kind of cognition. And the eighth kind of amaticity is the particularity of right, the eighth kind of cognition. It seems to be close to us, but let's interpret the sixth codon as the sixth kind of matter of buddhismity - this is a synthesis of the previous five kinds of matter with the sixth. A homogeneous whole of the sixth is born in the synthesis of all six variations of material organizations, as a written prasyntesis. And then it is multiplied by another six orders of magnitude, that is, six times ordinally stronger. After that, the sixth kind of matter appears, and we build up a theory of cognition of essence by the particularity of essence in order to master this. But then the seventh kind of matter, the atmicity, appears, and this kind of matter is six orders of magnitude stronger than the sixth, the fifth kind of matter is five orders of magnitude stronger, the fourth kind of matter is four orders of magnitude stronger, the third is three orders of magnitude stronger, the second is two orders of magnitude stronger, and the first kind of physical matter is simply strong. All these six kinds of matter are synthesized by the seventh kind of matter, which by itself, as the seventh, is already stronger by all these lower orders. A homogeneous whole of seven kinds of matter is created in one whole, taking into account all the lower orders of strength of kinds of matter. Then it is multiplied by seven orders, in the mathematical version, orders, seven times more, and the seventh kind of matter appears, atmicity. It is so incomparable with the previous sixth one that it is more than illogical to say that the prasyntesis of the sixth one is transferred to the seventh one, or from the seventh one to the sixth one. That is, in order to withstand it, there should be completely different prasyntesis. Therefore, we build up completely different theory of cognition with the ideas of the seventh matter of atmicity. Next, we go to the eighth kind of matter. In the beginning, it covers all seven kinds of matter, not just as seven kinds of matter, but as seven orders in the seventh kind of matter, as six orders in the sixth kind of matter, as five orders in the fifth kind of matter, that is, quantitatively and qualitatively, although these are only seven kinds of matter. Then it is put together in the basic integrity of homogeneous amaticity of the eighth kind of matter, and a homogeneous whole is born in the synthesis of all lower orders and seven kinds of matter. Further, the given is also multiplied by eight orders of magnitude, where, by the way, the famous 64-fold integrity, 8×8 , appears as the basis for understanding of codons. And this is such a different type of the eighth kind of matter of amaticity in relation to the seventh one, that there is completely different prasyntesis in principle. Otherwise, we will have nothing to recognize with,

otherwise there will be a complete mess. At the same time, the mess arises from a simple meaning - in this eighth prasyntesis, all the lower seven prasynteses also exist as a part. Therefore, the eighth kind of matter is known not only by law, but also by ideas, and essence, and meanings, and thoughts, and feelings, and sensations, and movements, but of the eighth order. That is, in other words, the movement should not be of the first kind of matter, but the movement should be of the eighth kind of matter, roughly speaking, the movement of right. The sensation should not be of the second kind of ethereal matter, but the sensation should be amatic. The feeling should not be of the third kind of matter of astrality, but the eighth kind - the feeling of amaticity. The thought should not be of mental kind of matter, but the thought of amaticity. The meaning should not be of causal kind of matter, but the meaning of amaticity. The essence should not be buddhist kind of matter, but the essence of amaticity. And there must be an idea, an idea, not even of atmic kind of matter, but it should be an amatic idea. And only after that we have a theory of cognition, the right, in the recognition of the 8th kind of matter. Accordingly, prasyntesis, which is recorded in the nuclei of this kind of matter, is categorically different from all previous kinds of matter. That is why this is the kind of matter, if prasyntesis were close, identical, and flowed in saturation, it would not be the kind of matter, but simply a flow of prasyntesis in one matter. Just because of categorically different prasyntesis, manifested in the nuclei of the kinds of matter, this is a completely different kind of matter.

If we take into account that each kind of matter has also 256 types in matter, reflecting 64 kinds of matter in 4 properties, in the perspective of its own implementation of the kind of matter, that is, hierarchically 256-fold integral within itself, then we will understand that the variety of prasyntesis of each kind matter has 256 layers of prasyntesis by types of matter of these eight orders of existence, if we take amaticity. All this prasyntesis depth of amaticity in 256 expressions, in eight orders of these amaticity expressions, compacted into one prasyntesis whole, is manifesting and is manifested with each nucleus of the 8th kind of matter, and is fixed in human by the 8th codon of genetic existence, which, thus, in this prasyntesis competence receives its codon genetic result of signals and impulses in order to build up the corresponding physiology of human. If we take this image, we will see that it is correct. And it is so with each codon from the first one, where there is one kind of matter, one order up to the 64th, where there is the 64th kind of matter, the 64th order in the entire hierarchical integrity of this prasyntesis competence, by analogy with the eighth one, only the number of orders, the name of matter are different. And 256 levels are the same everywhere, in this they are close.

The birth of the eighth codon after the seventh one begins at the moment when the deploying of prasyntesis competence reaches the boundaries of the whole, and there is no prasyntesis left that would not spill out of the 7th codon in this whole, in a homogeneous wholeness. This homogeneous wholeness cannot develop further. And when it cannot develop further, the next codon, the eighth one, turns on. These kinds of matter are not separated from each other, they are all in one whole as matter, let's call it, of the Plan of Creation. And, accordingly, there are mechanisms for switching from this state of matter to the higher one. But the kinds of matter are in the Metagalaxy, and the entire Metagalaxy as a whole with 64 kinds of matter, types of matter and high integral realities is the essence, and is realized in the first high integrity as another fundamentality. And in this high wholeness there is also its own initially higher prasyntesis, which is higher than prasyntesis, and which has control effects in relation to the lower prasyntesis of kinds of matter with our prasyntesis competence. And these regulation of transitions from one codon to another, from one kind of matter to another and their recognition, is the specification of the initially higher prasyntesis of the next hierarchical level of prasyntesis action.

There is the high integral prasyntesis behind the initially higher prasyntesis. There are completely different metagalactic structures of realizations there. We still are spinning within the framework of the Metagalaxy Fa, as a kind of fundamentality within the limits of meaningfulness and imperation of the action. As soon as we try to recognize what is below this prasyntesis, and what it controls, we enable hierarchy, enable hierarchy as the essence of matter, and move on to

the next fundamentality - the Initially Higher Metagalaxy. Which is built from 65536 high integrities, where the first of them, the physical, is our entire Metagalaxy Fa. And above it there are more 65535 high integrities as other Metagalaxies, which, except for numbers, we cannot even understand how they exist, because we have not mastered yet the Metagalaxy Fa in the integrity of 64 kinds of matter with all the variety of prasyntesis, and in general, there is nothing what with to talk about initially higher prasyntesis. But we saw the technological chain.

Codons are just a form of concentration of prasyntesis competence genetically, roughly speaking, one biological core of the Initially Higher Metagalaxy in us, which we call the "codon". That is, the codon is not the specificity of our matter of the Metagalaxy Fa, but the matter of the higher metagalaxy – the Initially Higher Metagalaxy. A small proof of this is that, for some reason, we began to call the Father the Initially Highest Father, receiving the corresponding outbursts of prasyntesis. And since we are in the Image and Likeness of the Father-Creator, and his and our genetic codonity are obviously initially higher, then this is the Initially Higher Metagalaxy. Moreover, all its nuclei are deeper and thinner than all the nuclei of our level of organization by the Metagalaxy Fa. And now we can clarify that the physiology of basic 26 nuclei at conception is the physiology of 26 codons, and if we take into account that we have 64 of them, then the physiology is unambiguously built by 64 codons as the nuclei of the Initially Higher Metagalaxy. There was simply nothing what with to recognize it. But the physiologist who recognized this, he is brilliant, having reached 26 codons. This says that we have entered the 32-fold integrity of codon prasyntesis relations of IVDIVO of Teacher, which was required to be proved. That is, that scientist who identified 26 nuclei at birth, independently of us, not knowing our Paradigm, raised his physiology of recognition at the Sechenov Institute to this level. This speaks of objectivity of prasyntesis, realized by everyone with an independent verification effect of the correctness of the paradigm constructions that we make. Although it is extremely difficult to comprehend this based on previous educational training. We also grew out of it, which means that it must not say that it is impossible.

Therefore, codons are the laying of the Initially Higher Metagalaxy, which with its power was able to focus 64 kinds of matter of codon fixation in each of us, where there should be the force higher than 64 kinds of matter. I would say that all the matter of the Metagalaxy is based on the next higher force of physicality of the first high integrity of the Initially Higher Metagalaxy. There is the essence of all the matter there, which we cognize in the phenomenon of the Metagalaxy Fa.

As soon as we introduce the principle of hierarchy into all encompassing phenomena, as the basic principle of matter, where hierarchy governs the matter, in the sense that the principle of hierarchy governs all material relations, we will see immediately: for 64 kinds of matter to act by themselves, expressing one whole of matter, the matter itself must be based on the hierarchically next level of existence – the high integrity of the initially higher matter, the Initially Higher Metagalaxy.

We have the third paragraph of the fifth section, and having mutually coordinated and comprehended, and having seen these specifications, in general, we have come close already to where from the idea of sixty-four kinds of matter arose.

The issue of switching of humanity from one codon to another without failures is solved by the Plan of Creation of 16 particularities. But, as soon as we have developed by 16 particularities, even without understanding them ourselves, the prasyntesis of the physical codon in the realization of physical kind of matter, as soon as we are saturated with the conditions of all physicality, the conditions of the IS of physicality, the conditions of the imperationality of physicality, according to 16 particularities, thoughts of physicality, and so on, and they have reached a certain prasyntesis limit of realization, then further these 16 are compactified into one whole of the Plan of Creation of physicality, the Plan of Creation of physicality flares up as a whole of realized physical codon. And since it is realizable, at least some Plan of Creation, although not the strongest, but it flared up, the next codon turns on. In the previous Plan of Creation it worked, and since the entire Plan of Creation covers 16, but it results in the first codon of physical

matter, as soon as the plane of matter flared up, it set fire by itself, we have such a Human Part of the Flame of the Father, because the fieriness is transcendent in relation to 16 particularities. And with this transcendental region, it caused fire upon itself. Why did it cause fire? There is already implementation going on here, and this fire has ignited the next codon. And this specificity is called consuming fire. That is, there is fire realizing the conditions of the 16th fundamentality, when we embraced with the Plan of Creation from fire to matter, the Plan of Creation was ignited by this fire and the next higher fire is called forth. I would say that the higher consuming fire is the fire of the Initially Higher Metagalaxy with records of the initially higher prasyntesis, in fact, formatting the matter of the 1st high integrity of the physicality of the Initially Higher Metagalaxy. And consuming fire is invoked on the Plane of Creation, such as the physical codon.

The splash has developed, and the second codon, the etheric, is set on fire. And on the verge of the end of the 19th century, somewhere by 1899, according to our data, the second codon, ether, was set on fire. After that, we got the 20th century with all the consequences. At the beginning of the 20th century, all physicists began to discuss the need for the theory of ether, outbursts of new physical theories and chemical concepts compensatory began. There was an attempt of scientists to master urgently the prasyntesis splash of ether "on fire". They failed. In general, philosophers did not cope - they have a smeared philosophy of the twentieth century, this was not an option. Bang-bang. There was the explosion of the First World War, but it was not realized fully. There was a surge in revolutions from South America to Europe. Bang-bang. It turned on in the implementation. Dialectical materialism began to grow with ether, entering into ethereality. Historical prasyntesis memories of the information environment of the Planet of previous civilizations were turned on. Bang-bang. There was a war, they could not enter the third one, we need to check if they can. There was the Second World War. "Accidentally" named The Second World War was the result of two codons. We checked, we were able to, it settled down. There are two systems again. But the third codon is getting ready to turn on, but it didn't bang, because we still need to check the stability of two codons as a whole. We have checked, the Soviet Union banged, collapsed. The United States could just as well, but there is an interesting curious detail. One of the Powers was for the physical codon, the other for the ethereal, and the third for the integral, the ethereal-physical. The whole was in the Soviet Union, why? Because it was the UNION of two codons, but leading through 15 Republics to 15 codons. And the union of two codons had to fall apart so that we went to the third codon. The US had the states as one kind of codon in conjunction with another kind of codon of the Atlantic solidarity of them. And in 1991 the third codon began to ignite, and in 1993 it finally exploded. And there was the so-called economic revolution of Russia with the collapse of everything. But it already existed before, as the collapse of the integrity of two codons of the past, and all socialist systems collapsed with the destruction of system of two codons. We have entered the third one, and now Russia is actively mastering the prasyntesis of the third codon, entering the wholeness of three codons - the Trinity, Christianity. Therefore, such a strong Christian faith basically remained here, the faith of the Trinity. The Catholic faith is more based on the duality, it knows the trinity, but the main thing in it is Christ and the Mother of God, this is symbolism. And if we take into account that the Trinity is the result of the four, the Father's four-fold integrity, then it is clear that the fourth codon began to grow. I don't know what we did to deserve it, but it is so.

There were 15 republics in the Soviet Union, and the 16 was the Soviet Union itself. This is the reference, perfect 16-fold integrity. If we take into account that the 15 is the IS, then the social Soviet Union was such a definite dialectical materiality. After all, the 15 is the IS, and the IS is the matter, that is, the ideal functional of matter.

The amount of prasyntesis splashed out from codons gives the natural originality of one or another human genotype - in shape, in skin, and so on. This is just a splash in coordination with the surrounding nature. If we constantly live under the sun, we will become black, and subsequently, all our children will be black, this is the so-called genetic trait in the surviving environment. And if we live on another planet, where there will be a different specificity, in general, we will become either blue or purple. If we take into account that there were blue people

in the epics, then they obviously came from another planet, where the blueskin was a genetically natural originality. But at the same time, they communicated calmly with our whites and blacks, judging by the epics. It means that they were not so far from humanity, and simply lived on another planet. Therefore, the blue effect is a remnant of blue blood, blue skin of the gods of the past. Therefore, the blue, when they are called blue, they feel the indescribable dignity of blueness only because the archetype of worship of blue skin, blue blood and gods remains, with the blueness of supposedly higher existence towards all of humanity. But for white people, blue is dead, when a person's body dies, it turns blue. Accordingly, the social tradition of blue-blooded relations is the coded death of society, which we saw in the Russian revolution in overcoming the blue-bloodedness of the previous format of social relations.

So, the prasyntesis archetypality of social relations is revealed by a certain psychic illness in the processing of archetypes of blueness, divinity of the past in modern real practice.

This is the outburst of prasyntesis, astrality. By the way, there is such a sense here, it is still a little political, not entirely paradigmatic for the perspective, but to some extent it is correct. When the third codon is released, territory or country where the release took place does not separate itself, but all other countries try to close it and put up a barrier. And before it was the Soviet Union, which carried the double and tried to agree with everyone, but everyone separated it, and it separated itself with an iron curtain. And now Russia is trying to communicate with everyone, but they also trying to separate it, now with sanctions, they are doing it more subtly. And it had a splash of the third codon. And judging by the behavior of even the leadership, sensitivity is beginning to manifest itself to all these varieties. In general, the astral metagalaxy of sensitivity, it is such a crazy sense of manifestation, and no one understands why we act this way. And we are already in the third prasyntesis. We have mastered it since the 90s, and now we are starting to apply it. 26 years have passed since 1993. 26 years, since the ninety-third year, this is the ideal period. These are 26 cores, it's time to apply, physiology works.

And, in fact, in our philosophical synthesis practice we have moved towards 30 codons. That is, we take on the function of discoverers of prasyntesis competence. It's very simple - human is built by twenty peculiarities, and we have achieved this. And in order to achieve this, 20 codons must be opened for us inside us with twenty prasyntesis outbursts, albeit small, but we adapt them ourselves so that there is no frenzied social practice of hundred years ago, so to speak. But, in principle, we are going in the direction of 32 codons. We strive to adapt their prasyntesis outburst to the physiological practice of mankind by the Philosophy of Synthesis. By the way, the tool for this, became the IVDIVO - the Home of the Father.

And the mechanism of assimilation of prasyntesis outbursts is the IVDIVO mechanism. When outbursts are not implemented in all social practices, but they are stopped by the Sphere of the Home – the IVDIVO of each human. If a person is stable, he begins to organize himself in this, then pulls up the co-organization of IVDIVO of each human of other IVDIVO workers, as Teachers of IVDIVO Synthesis. They organize the processes of prasyntesis competence among themselves by the corresponding organizations of IVDIVO with philosophical and practical activities, adapting prasyntesis to the social practice of mankind. And this is another element of IVDIVO Service. And we have with this a mechanism for adapting codon splashes of incommensurability with the measurability of human life. The incommensurability of prasyntesis in the measurability of human life. And thus, we hierarchize the applicability of prasyntesis by corresponding activity.

Therefore, the IVDIVO itself, as an innovative organization, should be built for the very distant future of mankind in order to adapt all the specifics of prasyntesis in codon splashes not by social, but by human practice by the development of IVDIVO of each human and special collective organizations in the IVDIVO. The phenomenon of philosophers, in the modern organization of human activity, as a new cultural practice, refers to the phenomenon of IVDIVO. The human stands in the center of IVDIVO, but in order to understand what acts in the IVDIVO, and how it works, then in the center the human stands as philosopher. And then we have the cultural code of philosophicity, as the development of prasyntesis competence, as the development of

prasyntesis with outbursts, both genetic and outbursts of prasyntesis from the nuclei of corresponding realities, and from the nuclei of corresponding kinds of matter.

Let us clarify on the basis that we have partially analyzed social practice, socio-historical practice, keeping in mind the philosophy of history, in order to introduce some other meanings of historical and social existence of mankind. But we want to note, as it was previously noted in many works, that socio-historical practice gradually begins to depend on personalities, individuals, that is, it has a personal-individual growth. This means that any prasyntesis outbursts organized by separate team of personalities or separate personality, individuality, and concentrated in further correct application for humanity, can help to assimilate the prasyntesis outbursts of next codons and next imperations of development of kinds of matter.

Speaking about the recognition of sixty-four kinds of matter in general theoretical approach, we must understand that a record of them definitely exists when they go beyond sixteen codons, taking into account the fact that hexadecimal is a quarter of the sixty-four, and general material understanding comes after the hexadecimal of codons. That is, the record of knowledge that there are so many kinds of matter starts from the seventeenth codon and from the seventeenth prasyntesis, which are realized, in principle, in some effect in us. But the recognition of all sixty-four kinds of matter with prasyntesis phenomena and codons, and the corresponding accumulation of nuclearity is possible through the development of Human Parts in an individual way.

And here, again, going to sixty-four kinds of matter, we are just approaching them, we can offer another view that is important for the future. In the previous section, we made a small outline of the activity of sixty-four Human Parts following the results of the Philosophy of Human, and now it would be nice to determine the goal-setting of growth of Human Parts - what is the growth of the Parts in Human based on? It is clear that when we go by the natural way, we will say immediately – it is based on evolution. On evolution, I agree. But if we say that the synthesis of sixteen evolutions of the Metagalaxy Fa is working for us, and this has happened already, what else is such a traction force of the growth of Human with Parts within himself? And here we can say that this is the traction force of the prasyntesis of transition from the cores of reality to the cores of kinds of matter.

In other words, the primary structure of Parts, systems, apparatuses, and particularities is realized with realities. Realities are based on types of matter. That is, with all depth and strength of the cores of reality in types of matter, the type of matter is a derivative inferior to the kind of matter. Accordingly, when a Human grows up and becomes developed, decisively developed, his first sixty-four Parts begin to move from nuclear synthesizability of realities and types of matter to nuclear synthesizability of kinds of matter. And this transition of Human Parts from the reality existence by types of matter, high integral realities, metagalactically, into specific existence by kinds of matter, is that internal prasyntesis traction force, embedded in us even genetically, because each genetic codon strives to be realized in its own kind of matter.

Then we can continue the analogy that one codon is one Human Part, moreover, out of the first sixty-four, which means that analogous or figurative recognition of activity of Parts will lead gradually to the disclosure of corresponding prasyntesis competencies in corresponding codons and the decoding of this prasyntesis competence in the activity of Human and humanity. Accordingly, this decoding of activity, albeit personal, individual, albeit some kind of collective activity, relatively mass activity, will lead to the formation of phenomenon of kinds of matter in these people or in this Human with the concentration of nuclei no longer of realities, but of kinds of matter. And the entire Metagalaxy will be reduced to the concentration of sixty-four kinds of matter, with which we began the corresponding section of hierarchy.

And this important view, it is important, where there are first sixty-four reference Human Parts, acting in the synthesis of sixteen evolutionary phenomena, when each Part has assimilated sixteen evolutions, and began to form the integrity of the no longer 16-evolutionary principle, where evolutions are characteristic of types of matter in the synthesis with high integral realities.

Each Human with the reference 64-fold integrity of the first 64 Human Parts passes to the manifestation of kinds of matter, and begins to master them.

Here the second meaning arises, which is very important for the development of mankind. The sections of philosophy were distributed as follows: the Philosophy of Matter is the fifth section, and the Philosophy of the Metagalaxy is the sixth section. The human structure with the first sixty-four Human Parts is basic materiality. And the second sixty-four Parts, according to the names of types of Metagalaxies in the cultivation of bodies, are the kinds of matter. Accordingly, in order to nurture the 65th - 128th Human Part for Human and humanity, in order to nurture these bodily parts really and receive an organized microcosm inside the physical body, in order to withstand this organized microcosm, these sixty-four Human Parts must pass from high integral realities and types of matter to kinds of matter, as the most stable existence of human with the Metagalaxy. And this is the prasyntesis evolutionarity of Human, which is higher, deeper, intranuclear, intra-codon, which requires the organization of microcosm in the reflection of the entire Metagalaxy by sixty-four metagalaxies inside the Human as his microcosm. But in order for this microcosm to be maintained by the physical body and maintained by Human in the future, we must understand that the first sixty-four Human Parts must be built by 64 kinds of matter, that is, by subnuclearity, even nuclearity, of the first sixty-four kinds of matter in the base. And when each Part corresponds to sixty-four kinds of matter, respectively, from the 65th to the 128th Human Part, sixty-four microcosms of 64 metagalaxies will arise, which are being cultivated now by the body shells in the physical body of a Human. And then the balance of the material component of matter by the synthesis of kinds of matter and the synthesis of types of metagalaxies will even out in the physical body. And Human becomes the ruler of both matter and macrocosm of metagalactic realizations.

Just such an evolutionary realization of Human goes on in prasyntesis records and prasyntesis competence. Not external evolution, natural, to which we are accustomed on the planet, and sixteen characteristics of which we found in the Metagalaxy, but namely, intranuclear prasyntesis evolutionarity, when prasyntesis records, being realized by nuclei, being realized by various topics of human development, both individual and collective, what to do they lead the internal prasyntesis evolutionary? That is, in general, why does prasyntesis develop, and we are assimilating it now? It leads to the human body being organized by kinds of matter, sixty-four kinds, and sixty-four kinds of microcosms as the results of these kinds of matter. Because the microcosm will be built also by the nuclear component of the corresponding macrocosmic metagalactic expressions in the microcosmic structure of corresponding Human Part. The only thing is? that the nuclei will be even higher in organization than the nuclei of kinds of matter, more dynamic in macrocosmic expression through the microcosm of corresponding phenomenon of Human. And this is what for the prasyntesis competence in each of us works, and the prasyntesis organization operates in us. And therefore, when we decipher the prasyntesis organization, on the one hand, it is interesting, we grow by this, we become activated, but we still have the question of goal-setting, why is all this necessary, what is all this for? It is for this. After all, no matter how we go and develop metagalactically, we continue to live on the planet and depend on the planet. There was a question: "can we stand in space with a physical body?" The answer is we can! We can with sixty-four kinds of matter. And if there are still sixty-four types of microcosm, then we will not just stand, but we will also be able to move through the cosmos and control this matter, taking into account the fact that the physical body is the sixty-third kind of matter. And the sixty-third kind of matter is the planet Earth, then this is the balance of separation, when the physical body depends on the matter of the planet Earth, or when the physical body begins to stand and act with the sixty-third kind of matter macrocosmically, that is, in fact, with cosmos.

And this key to the development of the paradigm of physical body, published in the introduction, also lies in this. When the physical body is saturated with sixty-four kinds of matter - despite the fact that it is the 63rd, because the 64 is its Home, that is, the environment that is maintained around the body, no matter where it is - with sixty-four nuclei of kinds of matter the

human will learn to stand bodily in any phenomenon of the cosmos inside his Home – the IVDIVO of each human.

When cosmonauts saw people walking in space, they saw most likely a key transition to another reality. These are not people walking into space, but this is also a switch to a look at another reality. They also saw animals there. When I listened to what they saw, I got involved in their vision - I decided to check how it was. In fact, they saw the second ethereal reality from the perspective of the Metagalaxy. And the cosmos for us in the physical reality is saturated with the through-state of the second ethereal reality based on the laws of kinds of matter. And they just saw how they live on the ether. And the ether, at this moment, is concentrated not in a planetary-solar way, but in other specifics of the metagalactic realization of realities. They saw even more solar ether than metagalactic. And it works even through space. But this is already the perception of a different order, and we will describe this concentration of possibilities in the section of the philosophy of worlds. But fundamentally this approach is correct. That is, if we take the top of it all in the synthesis of all realities and kinds of matter, these are people really walking in space. The question is how we organize it. There are many different perceptions here of how to walk in space and what with to walk in space. So, walking in space by kinds of matter is our promising future. If we master this idea and principal manifestation, or principal goal-setting, we will have an interest in practicing prasyntesis for all subsequent centuries and millions of years, so that, having mastered this, we begin to act physically and bodily in the freedom of the entire cosmos and, thus, move evolutionarily from the planetary characteristics of life, even in the metagalactic perspective, to the metagalactic characteristic of life, even in a purely metagalactic perspective.

And there is even such an underlying reason: how is it possible to pass into the metagalactic life with a physical body? We discussed with you that the entire Metagalaxy Fa in synthesis is the first physical high integrity of the Initially Higher Metagalaxy. And here the most important word is physical. And physical bodies live in the physical high integrity. The synthesis of sixty-four kinds of matter is the synthesis of Metagalaxy Fa. This means that if the synthesis of the Metagalaxy Fa then results in the first physical high integrity of the Initially Higher Metagalaxy, then those people who will result and learn to act in the first physical high integrity of the Initially Higher Metagalaxy will have to master the synthesis of kinds of matter based on the results of action in the Metagalaxy Fa. And this synthesis of kinds of matter will lead the physical body not only to the ability to stand in space, but to the ability to live physically with the Initially Higher Metagalaxy in freedom of control over the matter, not only the Metagalaxy Fa, but also the matter of the Initially Higher Metagalaxy. This is the goal-setting of the development of life by the entire Metagalaxy Fa. I remind you that there is a standard of prasyntesis, which we published earlier, that the development of matter creates biological beings in order to move to the next hierarchically higher level of material existence, and thereby transfer the matter to the next level, which can be made only by the physical biological phenomenon of human.

The synthesis of the phenomenon of each kind of matter is the certain quantitative and qualitative set of cores of kind of matter, implemented by each Human Part, with the corresponding prasyntesis saturation deciphered by the Human by this Human Part by himself, and applying this prasyntesis competence in the corresponding practice of the surrounding reality. And this quintessence of activity of kinds of matter through Human Parts is a new semantic perspective.

This lays down a new social, new philosophical and, in general, a new public practice of civilizational existence of mankind. That is, in fact, with this meaning we have now formulated the wholeness in goal-setting of the next civilizational stage in the development of mankind. This is the goal-setting of the next civilized development of human life in the integrity of implementation of sixty-four kinds of matter by 64 Human Parts and of sixty-four types of microcosm in the reflection of macrocosm by 64 Human Parts in the synthesis of Human's controlling material activity by this. And the civilization, according to the prasyntesis competence of the prasyntesis inherent in us, will grow with these prospects and realizations of these possibilities. And if we recall that civilization is a kind of movement of matter realized by life, we add, then we civilized continue this definition, but already as sixty-four types of movement of

matter, dialectically transmitted to the phenomenon of initially higher matter in synthesis by each of us.

We can say that the Paradigm is the comprehension of results at the higher level of being, that is, in the synthesis of kinds of matter. But without preliminary philosophical reflection before this, this step would not have happened. Therefore, we wrote in the introduction that the Paradigm is the result of activity of all scientists and philosophers of the entire previous period of realization of mankind. That is, it is not an unexpected construction of someone, or a group of persons, it is the result. It's just that this result could be summed up and expressed by this or that person. And it will be the same in the future. Therefore, the Paradigm is the development of the entire practice of scientists and philosophers. At the right moment, concentration is formed, and this concentration is caught by someone in order to formalize it. But the result of activity is the whole variety of approaches and options of activities of scientists and philosophers in synthesis with each other in order to reach this wholeness of prasyntesis of new paradigm construction and goal-setting of development of Human and humanity. This is what we are doing with you now.

Therefore, proceeding from this, as a conclusion, we must determine clearly that the movement of each Human Part - out of sixty-four - should be aimed at mastering the corresponding kind of matter, where the Image of the Father is the first kind of matter, the physical. And since you and I see and think only in physical matter, then, in fact, from the point of view of Human Parts, we think only with the Image of the Father. And there is even proof of this, when in religious practice, one of the main postulates is, "according to the Image and Likeness of the Father", that is the phenomenon of physical matter, where the likeness is the physical body that acts by it, and the Image of the Father is the first Human Part, realized by the physical expression. One can comprehend even that the physical body, as the Likeness, acts only with the Image of the Father, in the manifestation of its own Part. This does not negate the fact that sixty-four Human Parts are embedded in it, but they are embedded in the Image, and they still need to be realized.

Accordingly, if we say the Word of the Father, we will have to act from the perspective of ethereal matter and look for these expressions. If we say the Soul, then the astral matter, and look for these expressions. If we say the Reflection, then the action of mental matter, and we need to look for these principles of activation, and so on up to the physical body, as a result of the action of the sixty-third matter of Esmika, and of the Human Part of IVDIVO of Hypostasis of the sixty-fourth matter, Siamatics, as a whole. That is, how hypostatic we are with Human Parts and kinds of matter in our realization by the corresponding metagalactic expression. This logic of prasyntesis meanings is connected into one whole, and this goal-setting must be laid down.

Hence there is another very curious meaning. Kinds of matter in the Metagalaxy deploy by types of matter, and the main organization of Human Parts, which at the primary stage grows by the nature of the Metagalaxy, goes on the hi-realities. Then, if we say that the first Human Part of the Image of the Father is the 12289th high integral reality, then, in general, this reality corresponds to the types of matter of the forty-ninth kind of matter. There is a simple meaning here: each world, or each 4096 realities correspond to sixteen kinds of matter. Therefore, the first sixteen kinds of matter, we have already published this, are the physical world, the second sixteen kinds of matter are the subtle world, the third sixteen kinds of matter are the metagalactic world, and the fourth sixteen kinds of matter are the synthesis world. At the same time, the first sixteen kinds of matter represent the physical world, but in the activation of the physical world 4096 particularities are developed, where classically there are only sixteen basic particularities, sixteen theories of cognition operating in the first section of the unified theory of cognition of the Plane of Creation. And here we see sixteen kinds of matter realized by the physical world. This means that each reference particularity is uniquely realized by the corresponding kind of matter. There is such a classic example of recognition: if we take into account that the fourth kind of matter is called the mental matter, and "menta" in Latin translation is a thought, and the fourth particularity we have the thought, then the churning development of this kind of matter is realized by thoughts and by prasyntesis competence, which splashes out from the nuclei of the fourth mental kind of matter when activating of such a particularity as a thought takes place. Accordingly, the concentration of

thought creates the possibility of splash from the nuclei of mental matter of prasyntesis of thought, recognition of thought, and mental mastering of prasyntesis of mental matter goes on. There is a very subtle meaning here: any mentalization, that is, the mental processing of any texts, meanings and essence, is a characteristic of only mental matter. And any amount of thought, its quality, development and saturation, is a characteristic of only the fourth kind of matter.

In order to saturate, activate and churn the fifth causal kind of matter, we need meanings, we need the activity of meaningfulness. Accordingly, in order to churn up the prasyntesis competence of the fifth kind of matter, and to organize prasyntesis splashing out from the nuclei of the fifth kind of matter, we must have the revelation of meaning, action by meaning, depth of meaning, elaboration of meaning, action by meaningfulness, action by Throne, action by stratagemicity, and action by heart. And as soon as four Parts are connected: Heart, Stratagemia, meaningfulness and Throne, in the synthesis of realizing action of constant semantic practice of mankind, then the outbursts of causal prasyntesis will begin in the development of human, mankind and the causal kind of matter will begin to be activated. If it is activated here, it will activate after itself by the same fifth horizon already - sixteen plus five - the twenty-first kind of matter. And here we get a hard key: until you activate the corresponding horizon of the kind of matter in the first 16-fold integrity of kinds of matter, in this case the fifth one, by meanings, you do not get the activation of the next level of the fifth horizon of hierarchization of 16-fold integrity of kinds of matter by the perspective of the subtle world - the twenty-first, by the phenomenon of the Human Part of Meaningfulness in semantic activity.

Accordingly, if the mental kind of matter is activated in us by the multiple mentality of humanity and scientists, then the twentieth kind of matter in the subtle world is activated in us by the multiple activation of thought-creation, as a Part, in a subtle form. And now let's remember the Philosophy of Human, where human has twenty types of organization as a whole. The power of mentality by the development of thought-creation.

Some will ask - if there were more, would the Human get more? Probably yes. There is a variant: do we have 4096 initiations? There could be 2048 of them. And we would have four, then eight, and then there should be in theory sixteen human development organizations. Accordingly, we would have 2048 initiations, 2048 statuses, and we would enter the 16-fold integrity of development. For some reason we have such a "fidgeting": an octal, then again, an octal of another level of hierarchization, and only then 16-fold integrity of human organization. This is called the ceiling effect of kinds of matter: we can activate twenty development organizations, we can enter the twenty-first as a whole, as a Human, deploying Meaningfulness as the twenty-first Human Part, but we still do not know how to realize the twenty-first kind of matter in the dynamics of activity. There is the lack of senses in the fifth kind of matter, in causality, there is the lack of its elaboration. And if we take into account that according to the laws of the previous era, if we comprehend that we did not have the fifth plane as causality, and it was the higher manas hidden in manas as in the fourth kind of mental matter, I would say more sadly, when the higher manas was burned along with ether and spirit, then the picture will turn out generally to be more problematic than we saw earlier. That is, ether was burned, as the second kind of matter of the Plan of Creation, by the phenomenon of sensations and causality, as the fifth kind of matter, by the phenomenon of semantic activity. I say "burned" not theoretically, but practically. I saw the results of burning. It is the mental coldness of causality in a frozen state. This is the crystal ice that we melted - it will be possible to read it in the Encyclopedia of Synthesis. I even saw the creature that lived there by the causal plane, punished for doing this. In fairy tales, he is known as Kashchei the Immortal, he was precisely this immortal that was at the head of the destruction of this Plan of Creation. "Game of Thrones", as a movie and a novel, is actually the beginning of reflection of the meanings of what happened in the past among other things. It is clear that this is fantasized in a modern way, but this does not mean that there were no prasyntesis meanings in it, recorded in the history of the Planet. The figurative and associative series work. And so, it caused such an effect in humanity, the film "Game of Thrones": the cluster of meanings of ancient existence of mankind, which led to sad consequences, was found. There is no unambiguity here, it is still a

game, these are meanings, a game of meanings. But the context was affected and humanity began to remember how it lived before the previous civilizational death. That's so interesting, among other things.

We will be objected: "Dragons flew there, where from did humanity get dragons?" You know, dragons are drawn on the famous Ica stones found in South America, which are controlled by children and driven like oxen, or in our relation, horses. Therefore, in fact, we cannot say unambiguously that the nature of animals was of the same type before nuclear explosions and after nuclear explosions. Perhaps, thanks to these nuclear explosions, nature has changed, so to speak. Therefore, these drawings could remain on the stones, because the rest of material culture simply disappeared in the specifications of the restructuring of the planet after that.

By the way, the "Game of Thrones" is an active television series and this is the activation of the fifth Human Part. Moreover, we have been talking about the Throne, as the fifth Human Part, for eighteen years. And then, a whole series appears, activating the Throne of humanity through the meanings of the "Game of the throne" as the activity of the fifth Human Part - the Throne, which must be dealt with after the activation of the Part of Reflection. This made many think to activate the meaning. I show how prasyntesis acts archetypally, when directors, practitioners, people of arts catch some internal messages of prasyntesis and result it in the correct organization. This must be a talented, brilliant person to build it up. But there are people who do it and splash out such specifics of serial activation. This is precisely a prasyntesis outburst of the same meanings that we have been realizing philosophically in Russia for the past twenty years, and we did not translate the given into English, although I do not cancel that our friends could translate some texts, and, in fact, do another text created in the English-speaking environment into the same topic. That is, it speaks of objectivity of structure of Human Parts and objectivity of deciphering the kinds of matter by this.

As a result, according to these meanings, we can activate somehow twenty kinds of matter. And if we take into account that we are starting to operate with fifteen particularities, then actually we reach calmly the operation of the 31st kind of matter. Here 16 kinds of matter, operated by particularities, activate the next 16 kinds of matter of the subtle angle, up to the 32nd, in operating already with apparatuses. This is the IVDIVO of Servant, from the point of view of Human Parts. From the point of view of kinds of matter, we are thinking still more macrocosmically, because the kinds of matter for us are formed more definitely by the types of metagalaxies. And while our Parts have not reached the kinds of matter, catching the corresponding nuclei of matter, and only after it, when the Parts are attached to the corresponding kind of matter, macrocosmically and microcosmically, the first 64 Human Parts absorb these nuclei by themselves. Therefore, the operation of the nuclei of 64 kinds of matter today in a human is handled by the IVDIVO of Teacher. But the operating of application in the psychodynamics of life, and the creativity of these first 32 types of Human Parts, will be dealt with in the future by the IVDIVO of Servant. This coordination of IVDIVO shows the meaning of activities of such Parts as the IVDIVO. And from the point of view of construction, this is a completely different effect, this is already constructivity in the kinds of matter.

Therefore, first we churn out the kinds of matter with particularities, reflecting 16 kinds of matter in the corresponding physical world perspective. I emphasize, in order for these kinds of matter to be activated for us, we must develop particularities, the theory of cognition by particularities so deeply to activate the prasyntesis of not just reality, not just the initially higher reality, not just the high integral reality, and not just types of matter of this reality - I'm specifically talking about four depths of development, but namely the kind of matter with the corresponding prasyntesis.

And here we must begin to understand that prasyntesis has necessarily the fivefold integral depth, so we remembered the Throne as the fifth Part. Therefore, the theory of cognition must have five hierarchical depths or heights minimally, diversifying from reality to kind of matter. One can recall three types of presence, and plans, and levels, and layers, but I remind you that the lower is included in the higher as a part. Why from reality? Reality is the eight. The eighth type of

organization of matter. Thus, it is the amatic matter that begins to connect the nuclei with each other in the depths of context. And it is there that the depth of binding of nuclearity begins, and we get the right to do this, because particularity, the Right, is the 8. Accordingly, it is necessary and very important for us to reach the 8-fold integral depth of everything, and reality is the eighth kind of fundamentality by horizon, where we get the right, and before that we only developed this right. Accordingly, entering reality as the right, we begin to activate in the theory of cognition of particularities. We take into account that our matter is, at least, of synthesis-beginnings, we said that the Right is the 8, the Power is the 9, the Paramethods are the 10, the Fundamentals are the 11 and synthesis-beginnings are the 12. And synthesis-beginnings as the basis of matter are the prasyntesis meaning of kinds of matter. If the right, as a reality, is the 8, that is, the one, the first recognition of prasyntesis by the right, as the eighth level of fundamentality, then synthesis-beginnings as the 12 are the fifth level of the depth of prasyntesis competence, which recognizes the corresponding kind of matter in particularities.

Therefore, we believe that prasyntesis competence should be developed precisely by five-fold integrity of depth from the reality to the kind of matter, or from the right, as particularity, to the synthesis-beginning, as particularity. At the same time, for it to be developed, all downstream options must be included as part of it. Accordingly, if we are talking about the theory of cognition by thought, about the theory of cognition by meaning, and even about the theory of cognition by idea, then these are additional or basic developments that only lead to the kind of matter, but do not affect yet it. No matter how we mentally recognize kind of matter, mental activity is an additional and inferior expression, like the fourth kind of matter, and the recognition of kind of matter comes really only from the eighth level of realization – amatic, where the recognition of realities is located. Accordingly, we must bring the level of thought to the eighth level, where amatics of thought should be, then everything turns out well. But not the thought of mentality - then it will not work out. And we can recognize reality by the thought of mentality, presence too. But we can not recognize any longer kind of matter with the mentality of thought, only with the amaticity.

This is where the very fundamental hierarchy of matter arises, where it is rigidly recorded prasyntetically that we recognize by this level and by that level, even if we invent, imagine, connect intellectually, build clear logical chains, act in everything-in-everything, but do not recognize. It will be all superficial, it will be all approaches, it will be all theoretical perspectives, but it will not be recognition in real objective terms. It will be just a set of possibilities to approach it. Here is such a hierarchy.

Therefore, if the modern scientific fraternity and philosophers do not begin to expand the scale of their thought from mentality to synthesis-beginningness to the 12-th scale and level, where prasyntesis of nuclei of kinds of matter can be deciphered with the synthesis-beginning characteristics of the 12th particularity of theory of cognition of synthesis-beginningness, we will not have any kinds of matter, to be seen as your own ears, except for its intellectual name. Your own ears can be seen only in the mirror. And reflecting the mirror of matter mentally, we will assume how the kind of matter should act. We can even assume the right things, yet prasyntesis is mutually reflected here and there. And there is also a mental mutual reflection in the 12th, like the 12/4 - there is a thought in synthesis-beginningness, but it will not be the reality, but it will not be the reality of existence of kinds of matter as such. It should be the 12/12.

The reality is also translated as the objective given. And entering the objective given, given by the Initially Highest Father as the Will of the Father, entering reality as the objective given, you get the right to see kinds of matter and begin to decipher them. And this can be realized only with the amatic angle of matter. We must understand that, the right churns the nuclei with records of prasyntesis of amatic matter. That is why the concept of legal field is growing around the world, where the field is the 9th angle, and the right is the 8th angle. In the form of some legal competences and so on. In fact, this is the mass social and public practice of churning the 8th particularity - the right. That is, all lawyers work in the 8th particularity, in the right. And specialists of perspectives of the 8th kind of matter – amatics, are in a certain context of this.

Therefore, they are felt by many human communities as some kind of higher phenomena than we are used to, but we think more mentally. Accordingly, the right is the higher phenomenon, where the four is included in the eight as a part. The developed mentality is important here, because according to the standard, the eight controls the five, that is, the meanings, the right controls the meanings, but the mental, as a thought enters the right as a part. That's why we say "legitimate thought", where the right is the 8, and the measure is the 9, according to hierarchizations. And when we say legitimate thought, at that moment we synthesize thought and right among themselves, trying to fix on amatics. But I would answer that in the depths there should be the thought-dimensional right, and then we will be definitely on amatics. Because after all a legitimate thought is the fourth kind of matter of mentality / the eighth horizon of amaticity of this kind of matter.

And here we enter into that hierarchical right which we have published. We have 64 kinds of matter, which do not reflect types of matter, but namely 64 kinds of matter in themselves with particularities, where within each kind of matter there are 64 sublevels of matter, we do not touch the types of matter. Because the types of matter still arose as a reflection of four properties of matter of the Metagalaxy: energy, light, spirit and fire. But if we take four properties in synthesis, metagalacticity as such, then we can say that in the synthesis of fire, spirit, light and energy, prasyntesis arises. And then, for four kinds of matter, we have 64 prasynteses of matter or levels of prasyntesis, or levels of metagalacticity of matter within the kinds of matter in the reflection of matter of each other. This is where all the varieties of particularities arise, when the mental particularity can express all 64 levels of matter, and we have the illusion that this is the very kind of matter. In fact, this is just a level expression of corresponding kind of matter, but from the perspective of mental matter as such.

That is why many scientists, when you talk to them, cannot stand the principle of hierarchy and hierarchy. And not because they do not feel themselves powerful and high, but precisely because it requires them to have a different hierarchical logic. And in recognizing this hierarchical logic, the knowledge that these academicians, doctors of sciences have acquired, suddenly turns out to be inexistantional. Or, in other words, I will say that they do not carry the existent, that is, they are ontologically incorrect. And their prasyntesis competence, still acting by the activation of thought, begins to suggest intuitively that this is not as essential as it is claimed in the social environment. And many scientists are tormented by the fact that they seem to be dealing with important issues that their superiors have put before them, but these are not essential, not fundamental questions for real scientificity, although, from the point of view of social environment and fluid practice of prasyntesis, it seems, these are important questions, but they do not carry any perspective either for scientificity, or for the development of human, or for the development of society, or for the development of civilization, which advances further the matter. This is such a spinning in oneself, it is called so. A storm in a teacup is a doctoral dissertation on a topic that is irrelevant for anything, but important, because it still needs to be written, when a doctoral dissertation should be accepted only by that council of scientists who understands and agrees with this doctoral deduced knowledge. And if there is something else, the doctoral council will not accept it, because you are leaving the specifics of doctors of science implemented only by this council.

As a result, recognizing all this, we see just the beginning of recognition of the philosophy of matter, and the beginning of recognition. We are laying down such a construct for recognizing the philosophy of matter, from which the philosophy of matter as such will grow in the future. That is, we are laying the paradigm base.

Consequently, there is still such a moment to which we are pulling ourselves up, but slipping from it, because after all, we have the 16-fold integrity of kinds of matter which acts most of all, and with the 32-fold integrity we are just creaking, entering into this, even immersing in the synthesis-beginnings way, because even the synthesis-beginningness is only the 12th kind of matter in the physical realization of the world from the perspective of kinds of matter. And even if you have the concentration of particularities, they do not give you always the opportunity to

approach the higher phenomena. So, the next 16 kinds of matter, attention, they are the essence of expression of 16 rigidly organized basic apparatuses, the 16-fold integrity of apparatuses. At the same time, we have 256 apparatuses, but a base of 16 apparatuses is being formed still in the internal structuring. In principle, we extended even the base to 64 apparatuses, then replicating it to the properties of the Metagalaxy. We need the development of these apparatuses in concentration and in expression in 16 basic systems, there is such a transition there, this is an expression of 16 kinds of matter. Accordingly, the apparatus that processes thoughts is the 20th kind of matter, and the apparatus that processes meanings develops as the 21st kind of matter. And the apparatus that processes the synthesis-beginnings, in order to recognize the particularity of the synthesis-beginnings and come to the recognition of kinds of matter, this is the 28th kind of matter with all the ensuing consequences. At the same time, the 28th Part sounds very interesting – the Insight, by kinds of matter, when it was processed with apparatuses in such a way by synthesis-beginnings particularities, that the insight came and we see kinds of matter. Look at the root with the relevant particularity! This is an apparatus expression, coinciding even in the internal etymology of meaning.

Accordingly, if we develop kinds of matter by imperations, when we said that the real recognition of kind of matter is between the Sight and the I-am, where the matter is drawn to the I-am, the imperation is the 30th kind of matter, and this is the Intellect reading the imperation of kind of matter. This is where great creativity and development of intellect is needed. It is reading precisely the imperation of kinds of matter, as the corresponding apparatus of realization.

And as soon as we recognize this phenomenon by each of us, we come to the IS, where the statement of the IS of matter in apparatus processing is the 31st kind of matter, where, by the way, we have a synthesis-body as a part. In fact, this is the definition of the synthesis-corporeality of material given as such. And, in fact, there are apparatuses of synthesis-corporal activation of the IS, where we can process this IS with apparatuses, which means that we can recognize this IS from different angles and build up the corresponding possibilities.

When we touch even now upon these kinds of matter and Human Parts by types of matter, our inner tension grows even with this publication. Why? The codons of genetics begin to work. They are straining on those meanings, on those synthesis-beginnings that we are publishing now as a kind of matter, and since it affects their context of prasyntesis - I specifically say not the content, this is just the 10th level, but their context of prasyntesis – now the 31st, 30th, 28th codon turn on, perhaps splashing out prasyntesis, or maybe straining prasyntesis so that we recognize this kind of matter at least in publication. If you sense, live with your body, you can feel really now at the level of basic human sensitivity, how some kind of tension inside the body is growing, although we are talking just about a paradigm, as scientists say. But in fact, the body says "Oh"! And now the 32nd codon is turned on - the condition, when the apparatus, processing the condition, the apparatus for processing of condition is the 32nd, as the 32nd matter, turns on the specifics of understanding of conditions of kinds of matter, but only at this level. And this is the 32nd Part of matter of IVDIVO of Servant. This is the effect of constructivity. But the trick of IVDIVO of Servant is that a very interesting secret variation is embedded in the IVDIVO of Servant. It is called the wisdom of perfection or the perfection of wisdom. This is the Human Part that specifies synthesisness, but it is missing in us in the Part between synthesisness of love and hierarchization of will above. And in the middle, we have just the perfection of wisdom. And here there is the IVDIVO of Servant, which on the 32nd expression of apparatus conditions operates latently with the perfection of wisdom. At the same time, the perfection of wisdom expresses synthesisness as the competence of the Teacher. So, here is the Mother of the Planet in the form of the Teacher implicitly, that participates with this perfection of wisdom. Although it is used by each of us as servants.

And there is another option. The specification of servant is the Human of powers of perfections up to the hierarchization of Human Parts. It is with him that the Fire of Service appears. Accordingly, the concentration of IVDIVO of Servant with the powers of perfections of human, on the basis of perfections of wisdom, allows you to develop an apparatus in a human way,

recognizing the conditions of the 32nd kind of matter, and kinds of matter in general. I say this on purpose, so that it is clear that even the competence of a scientist in human training should not be lower than the Human of powers of perfection. This is another hierarchical peculiarity. There is such a Human Part in a human – the Human of powers of perfections. We have it as the 244th Part, which means that the development of IVDIVO of Servant goes on no less than with activation of 244 Human Parts. I am publishing this on purpose so that we can see different hierarchical peculiarities and that neither the 32nd codon, nor the 32nd Part, as a kind of matter, are given to us just like that. That is, it is necessary to build up and diversify the subjectivity of philosopher and scientist in order to proceed objectively and substantively then to the study of this implementation option. Here, even particularity, such as the condition, operated by the theory of cognition, not always will help. Here, already preparation in Human Parts and a certain operational efficiency of apparatuses in the phenomenon of 16 kinds of matter of the 2nd order will be needed.

Touching on the 32nd effect, we can see that the first 16 kinds of matter, no matter how they are just kinds of matter, have an emphasis and characteristic on energy. I emphasize that they are not purely energetic, the very kind of matter is a synthesis of all five phenomena - energy, light, spirit, fire and prasyntesis, this is rigidly, that is, the kinds of matter transfer us from the quaternary properties of the Metagalaxy - another specification of kinds of matter – to the five-fold integrity of properties of the Metagalaxy, when metagalacticity of matter gives us four properties of matter by the realities: energy, light, spirit, fire. And the kinds of matter, since they include the expression of the initially higher matter, and they lead us there, turn on the fifth principle of matter property, which is prasyntesis, standing above fire. And when this fifth property of matter, the prasyntesis, is enabled, it also works for us that these are records of prasyntesis in the first 16 kinds of matter, which stimulate energy, energy intensity and energy actions, despite the fact that the entire five-fold integrity of records are preserved. And the records of prasyntesis of the second cluster of 16 kinds of matter, from the perspective of the subtle world, stimulate in us not just one, but two specialties at once - energy plus light. Moreover, it is in these 16 kinds of matter in the operation of apparatuses there should be energy and light. Why? The apparatus is built by light, but it processes the particularity that is built by energy. It means, that here there is a specialty “two in one”, the wholeness both of light and energy gives rise to some kind of originality, which is very difficult for us to know today, which is the result of light-energy of the second cluster of kinds of matter, the second 16 kinds of matter, from the 16th to the 32nd. And we must understand that we will have to master the specifics of light-energy with an emphasis on light, because now it will be easier for us to focus on energy. We cognize it at least somehow, our cognition of light is very remote and approximate from the essence of things. We saw this while working with fundamentalities.

Accordingly, the third 16-fold integrity of kinds of matter correlate with the third 16 fundamentalities. The third 16-fold integrity of fundamentalities, I remind you, the five governs the two, here the connection is very definite, so that the controlling effect is supported, this is the development of types of organization of matter from physicality to the Metagalaxy Fa. We said that only the 48th fundamentality gives the correct cognition of the Metagalaxy Fa, respectively, only the 48th kind of matter gives a stable cognition of the Metagalaxy Fa. And the 47th kind of matter, reflecting the 47th fundamentality, gives a stable cognition of the planet Earth, where we will understand how it works at least truly. I emphasize that we still live and act only with the first kind of matter – physicality. Therefore, the 47th kind of matter is 47 orders higher in the variety of the previous 46 kinds of matter, where there are their own orders, and they are included in the 47th as a part. This is a crazy scale of thinking for today. We still cannot even imagine the scale of the IS, as the 47th particularity with the corresponding systemic nature of the planet Earth, but we must reach this. Otherwise, we will not understand the planet Earth, our native planet where we grew up, we will not cognize and we will not know it. And this is already the goal-setting of interest in growth by fundamentalities, and recognition of 47 kinds of matter for the cognition of the planet Earth and 48 kinds of matter for the cognition of the Metagalaxy Fa, without this they cannot be cognized.

Accordingly, if we continue to operate with particularities, we must understand that the first 16 particularities are energy-intensive, energetic, and the second 16 particularities are already a problem of kinds of matter, they can be developed as particularities of light-substance, as particularities of the subtle world.

There is a very subtle message here. Do people think in the subtle world? They think. What with? They cannot think with physical matter as energy intensity, which means that these thoughts are built with light-substance. This means that these particularities are developed on the basis of light organization. This means that the first 16 particularities, even those built in the theory of cognition from the angle of physical matter - now having reached the 48th, this must be laid down - we must understand that the same 16 particularities should work together with the apparatuses from the angle of the seventeenth particularity of the 32nd kind of matter. And to form the next cluster of particularities, particularities of light-substance or light-energy, but light-substance is better, in order to distinguish them. And then we have 16 more theories of cognition of particularities by light, which help to cognize apparatuses and 32 kinds of matter.

Accordingly, when we reach the 48th kind of matter, we should have particularities built by spirit with a simple thought - does the spirit think? If we say does not, this is not natural spirit, but some kind of ideal, it is not clear from whom. Because, even if the Father thinks, then from the point of view of the fifth race, he thinks with spirit, by analogy, that this is the most perfect Human in the previous era. This means that if he thinks with spirit, his particularities are at the level of 48 kinds of matter. But the Initially Highest Father with whom we communicate, the metagalactic, thinks with fire. Then his particularities are on 64 kinds of matter. Accordingly, in order to recognize 16 kinds of matter of the third cluster, our particularities must act with spirit-substance, and be developed by spirit-substance, which means that we need 16 more theories of cognition of particularities of spirit, spirit-particularities. And then we will recognize the types of organization of matter. Then we, as philosophers and scientists, will not have a contradiction - where did you get the hierarchical multi-level plans of life, where did you see it, when we do not recognize this in the physical perception of kinds of matter? The anecdote is that someone has seen and recognizes, but most often they publish that "this is not so", because we think so, those who have not seen it and do not recognize it. That is, whoever has a particularity built by spirit recognizes this, even by thought. Those who do not have a particularity built by spirit, but have a particularity built by energy, cannot even recognize this, and the problem of scientific knowledge is still in this. That is, scientists must have particularities of spirit, formed by the corresponding theories of cognition, in order to begin to recognize the types of organization of matter. Philosophers do the same. And this will be another level of controversy in search of truth. It can be said even that those 16 theories of cognition by particularities that we published in the first section of the Paradigm, as particularities of the Plan of Creation, should have immediately in themselves the laying of four types of theoretical recognition of particularities. They should not stretch just hierarchically upwards, but the very theory of cognition of thought should be for thought of energy, for thought of light, for thought of spirit and for thought of fire, it is also ideal for thought of prasyntesis in recognizing the paradigm of matter. And then this theory of cognition by particularities, as cognition of the Plan of Creation, the theory of cognition of the Plan of Creation, will become true, because the task of cognition is to cognize the matter. And as we found out, the matter is cognized by prasyntesis. This means that we need to learn to develop particularities at any level, operating with all 64 kinds of matter. Through Human Parts.

Let's lay down that from the 33rd to the 48th kind of matter human systems are developed into 16 basic systems. With apparatuses we have a different specificity, there are sixteen by sixteen - 256, precisely because the apparatuses must process a variety of particularities, by the way, in four kinds, then in the systems we have 16 basic systems, where each system can be correlated easily with the corresponding kind of matter.

The most famous systems from the previous era are the chakras, we published it, seven chakras are the construction of the 35th kind of matter metagalactically. At the same time, chakras exist in the Human Part of the Soul, chakras exist in the Part of Feeling-awareness, chakras exist

in the Part of Goloversum. These are different specifics of realities, but essence and matrix of chakras is the recognition of the 35th kind of matter. Chakra is the third system of human organization. And the spheres of thought are the 36th kind of matter with the work of particularities as the thoughts of spirit. And when we see it this way, we will understand how deep the development of systems goes in each of us, and how they are protected by the height of kinds of matter and hierarchy for not to burn out, as it was in the past. Precisely protected by metagalactic matter. And this is also safety and security of human. When you develop on the scale of the entire Metagalaxy, where there are tens of thousands of galaxies, you secure your development by the fact that everything in you is built by metagalactic materiality.

And as a result, we see 48 kinds of matter from the perspective of organization of systems within human. It is interesting, that the systems of physical body are the 47th kind of matter, corresponding to the planet Earth in ideal terms. This is for understanding of human systems on a real scale. There are 64 kinds of matter in the Metagalaxy, where both the Metagalaxy and the Universe create the systems of physical body by the 47th kind of matter. This means that the processing of systems can proceed only with a particularity of the IS of spirit, or spirit of the IS with the manifestation of the 15th particularity. We will be able to cognize human systems only by operating of the 15th particularity of spirit level, the third level out of five. It is desirable to have five levels, that is, after the IS of spirit, there is also the IS of fire and the IS of prasyntesis, for to have something for deciphering, where, by the way, spirit is the centering of five. And as soon as we introduce the fifth one – the prasyntesis, as a property of matter, already more initially higher, and higher than four, known to us in the worlds, now there are five of them with the centering of spirit in the middle. And we will begin to recognize simply systems and organize ourselves with spirit. Simply by the fact that we have introduced the fifth property of metagalactic matter – the prasyntesis, and now we have recognized it.

The fifth property brought our centering higher - if earlier it was above light, but before spirit, and we could recognize light, but we could not recognize spirit, then the fifth property of prasyntesis, as the matter, brought us into the centering of spirit. If we go also by the promising property of metagalactic matter - the initially higher prasyntesis, then it will be between spirit and fire. Therefore, it is still necessary to reach the high integral prasyntesis in order to concentrate on fire as the four, but for now we are not allowed to go there, because even the initially higher prasyntesis is the records of the Initially Higher Metagalaxy of the first physical high integrity in the synthesis of the entire Metagalaxy, that is, in synthesis of all 64 kinds of matter. This means that recognition by spirit is available, recognition by fire is still a growing prospect for each of us.

Thus, 48 kinds of matter are organized, and here we can see a very important specification, if earlier we went through the fundamentalities and did not touch it, then we must see that the kind of matter is not just a kind of matter, but it acts also directionally on the specification, so to speak, of the surrounding world and reality. Let's just go through the kinds of matter. The 33rd kind of matter is responsible for the development of physicality. This means that in order to understand simply our physicality, although it is the first, we must be able to operate with the 33rd kind of matter in terms of fundamentality. The 34th kind of matter, according to fundamentality, is responsible for the layers. This means that in order to understand really the layers of life, one must think, or, in other words, operate with synthesis-beginnings or imperations with the 34th kind of matter. The 35th kind of matter is responsible for the levels. That is, this kind of matter does not exist just somehow on its own, it builds all phenomena of levels as such, everywhere with its organization of kind of matter. The same thing, the 34th kind of matter builds all the phenomena of the layers as such - there are layers in trees, annual rings, which builds the archetypal and imperation nature of the 34th kind of matter. And we still need to recognize how it happens. This is the specificity of matter. That is, the specificity of matter is not that it is isolated and exists on its own, the specificity of matter is that this kind of matter is all-penetrating in 34 kinds of matter, and is a special case of the higher up to the 64th thirty kinds of matter. And attention, the law "first among equals" of kinds of matter works in this all-penetration, where the 34th kind of matter is

responsible only for layers everywhere in all 64 kinds of matter. It is the first with layers among equals of all kinds of matter. The 33rd kind of matter is everywhere only for levelness. For something else too, we have only to know it. The 33rd kind of matter is for physicality everywhere in all 64 kinds of matter. And here, on the one hand, all kinds of matter are hierarchized, on the other hand, they are equal in their degree of responsibility for the corresponding organization of matter of the Metagalaxy.

Thus, the 36th kind of matter is responsible for plans. When we say "the plan of creation", we must understand that all types of planning are recorded by the 36th kind of matter and the thought of spirit, so we are talking about planning, trying to recognize it mentally. Only by applying the spirit, we have the right plan. Accordingly, the 37th kind of matter is for presences, the 38th is for initially higher presences, the 39th is for high integral presences, the 40th kind of matter is for reality. The recognition of realities is the recognition of specifics of the 40th kind of matter. When we say: "I see reality, I see being" - this is actually the action of the 40th kind of matter. The famous song "seven-forty" is an attempt to move from the seven-level matter to 40 kinds of matter, where one can recognize really the reality. You can't do it at the seven. Here there are rights of spirit and hierarchization of will. The Hierarchization of will is as the Human Part, the rights of spirit are as a specificity of particularity. That is, without the hierarchization of will the true reality even cannot be known. Accordingly, the 41 is the initially higher reality: the Power of Spirit. The 42 is the high integral realities by which the Metagalaxy Fa is built, its hierarchization. The paramethods of spirit. The 43 is the high integrity, this is where we go in synthesis of all kinds of matter, the Cube of creation by the foundations of spirit. The 44 is the initially higher integrity. This is the Synthesis-beginnings of spirit of OM Intuition. That is, OM and the sound of creation comes from the initially higher integrity. And the top of our paradigm is the hierarchical integrity, as the 45th kind of matter, where the metagalactic synthesis of everyone is formed, the reference of everyone and the sight of spirit are formed. The 46th kind of matter is the Metagalaxy of Human, in manifestation of consciousness and imperation of spirit. The 47th kind of matter is just the planet Earth, the IS of spirit, as a kind of matter, with the Human Part - the Transvisor, in the processing of all transvizable forms into the reference state of a human, and in the real transvising of reference state of humanity of those who really transvise it. And the 48 is the organization of matter by the Metagalaxy Fa, in the phenomenon of the individity of synthesis, therefore, we began to recognize the conditions of synthesis and manifest synthesis as a specificity of a new activation on the Metagalaxy Fa, where among other things various prasyntesis competencies are being synthesized. And these kinds of matter determine our basic viability by 16 systems.

And then there is the most curious - we have the 49th kind of matter. Here the 256-fold integrity of Human Parts in the perspective of the first metagalactic evolution is concentrated and built by the 49th kind of matter. This means that the first entire evolution has the concentration of the 49th kind of matter. But it means that when we comprehended the Image of the Father as the 12289th expression, it was the fixation of the 49th kind of matter by the first type of physical matter in the perspective of metagalactic evolution.

We recall that the fundamentality of the initially higher matter coincides with the first metagalactic evolution. This means that the metagalacticity is not in the Metagalaxy Fa, since the first metagalactic evolution is engaged in this, but it is the metagalacticity of the Initially Higher Metagalaxy, where, most likely, the entire Metagalaxy Fa is simply the physical world of the Initially Higher Metagalaxy. By a simple analogy, the Metagalaxy Fa has 16384 high integral realities, in the IH Metagalaxy there are 65536, where 16384 is a quarter of 65536. Taking into account the fact that we have four worlds, then, by this analogy, there are also four worlds there. This means that this is the physical world of the IH Metagalaxy, in reflection of our metagalactic relations. At the same time, the fifth property of matter appears – the prasyntesis, and there must be its own fifth world. But there is one subtle point there, that is why prasyntesis is recorded in the nuclei, that this is not the world, but these are nuclear records, where the world is a fixation outside, and prasyntesis nuclear records are inside fixation. Roughly speaking, this is the inner subnuclear world of prasyntesis records. And then, yes, from this angle of subnuclear recordings,

one can say that this is the world. But this is not the world that we are accustomed to see in the reality around us. And this is the 49th kind of matter.

Accordingly, each kind of matter from the 49th to the 64th has the concentration of competence of 256 Human Parts in itself, the corresponding evolutionary perspective and the corresponding concentration of synthesis of these Parts according to the specifications of those fundamentalities that we talked about. For example, the 50th kind of matter is the evolution of the Human of Creative Synthesis. This means that the specification of the creative synthesis will begin. Where will it be creative? The High Integral Metagalaxy is laid in fundamentality. It turns out according to the logic of prasyntesis. The third evolution – the Human of Synthesisness reflects the 256-fold integrity of concentration of the 51st kind of matter and the True Metagalaxy.

And accordingly, if we reach the 52nd kind of matter and there is the fundamentality of confederativity, the Human of Powers of Perfections of the fourth evolution acts by the confederativity in fire of Service. And by the way, the confederativity turns on the thought of fire as a particularity. In other words, any scientists by the power of thought goes towards the confederation of relations, which is what, in fact, any academy of sciences is trying to express in its relations. Accordingly, the 53rd kind of matter is the matter of fundamentality of creativity in synthesis with the fifth evolution of the Human of Hierarchization. In other words, this kind of matter requires us to have creative hierarchy, or hierarchy of creativity, or creative hierarchy. It is interesting, a new kind of creativity in the new era is a synthesis of multi-level, non-linear, multi-variant syntheses of hierarchy into one whole. This means that the hierarchy exists through all kinds of matter as multi-level, multi-dimensionality, multi-reality. And the Heart, having accumulated the corresponding meanings, enables the hierarchical creativity.

Accordingly, the 54th kind of matter is manifested by the Reason. And at the same time, this is the sixth type of evolution – the Human-creator of physicality in terms of fundamentality. Everything coincides ideally paradigmally: human-creator and reasonableness. The human-creator must act with the essence of fire or fire of essence, that is, with the particularity of essence of fieryness. This coincided well with the reason, where the reason should act not with thoughts, but with essence and fire, and then this is the effective reason of human-creator. As a result, the quality of the reason must be increased with the essence from energy intensity, light intensity, spirit intensity to fire intensity. Real recognition is at the 54th level. The classics of the reason is the 54th kind of matter, with the subsequent development of conditions of phenomenon.

The 55th kind of matter is fire of ideas. The Awakening. That is, any awakening is a kind of fireness of some idea. The fundamentality of awakening. This refers to the very specifics of awakening of ideas by fire, idea by fire, and, accordingly, here there is the Human Part - the Hypostatic Body. That is, the hypostatic body in its essence has such power that it can walk even through the kinds of matter in any realization.

And having reached the 56th phenomenon of kind of matter, we reach finally the prasyntesis competence. That is, when we decipher prasyntesis even now, striving for the paradigm and deploying the paradigm, we act, among other things, in the 56th aspect of matter, although we do not recognize it. The 56th codon is activated by this, causing all other 56 codons also to be activated. And this is the fire of rights, therefore, deciphering prasyntesis, we act with the fire of rights or right-fire, with the particularity of right, and in fact, we build up the paradigm on the right of fire that we realize.

In the 57th fundamentality there is the fire of life. It is possible to say, that the 57th kind of matter at its peak is the Human of the Initially Highest Father, as the ideality of the Initially Highest Father by each human, not just in the Image and Likeness, but in integrity. The power of fire is the fire of life, the 57th fundamentality. The monad is responsible for the 57th kind of matter, and the power of monad lies in the realization of the 57th kind of matter. That is, the very structure of monadicity is determined by the 57th kind of matter. This is an indestructible thing in our first physicality of kind of matter in general. This is why the monad has such power.

The 58th kind of matter is initiations up to fundamentality. The Part of Omega is responsible for this. By the way, if we recognized human initiations up to 4096, then in the Metagalaxy Fa

there should be at least 16384 of Initiations on the hi-realities. And if we consider that we recognize the Initially Higher Metagalaxy, then the minimum should be 65536, where a human is one sixteenth of 4096. And this is the Paramethod of fire. That is, the development of initiations with all that we have said about it in the fundamentality, is the development of the paramethod of fire. It is clear that the key is not for the sake of initiations, but the key is for mastering the paramethod of fire. And this is the development of Omega. Because in the classical literature known to mankind, the initiate is a special person, dealing with such specifics as replication. Where from goes replication? It goes from the Omega. All systematics of Omega are known from previous phenomena as the cells of the Father, the Initially Highest Father. And the word "cell of the Father" is a kind of fixation of concentrate of the Initially Highest Father, which is manifested in each person as a whole, as one of the cells of corporality of the Initially Highest Father. And the replication of fire by the paramethods of fire forms the path and the synthesis of paramethods, that is, rules of movement, possibilities, variations, methods, forms the path of a human. The path of life, the path to arrive somewhere, to move somewhere. Career growth is also a path. That is, the path is not only the physical road. The development of corporation is a path, the development of one's own business is a path, and so on. Therefore, the word the "path" is more diverse than we are used to.

The 59th kind of matter is the Absolute. This is Fire base. The Absolute in humanity is like total fire. Recognition of statuses and by the basis of statuses is capacity. This means that the basis of fire is in the capacity of human, which means that the absoluteness of fire forms the capacity of human.

The 60th kind of matter is the fundamentality of creative syntheses, as types of preparation and development of human in hypostasis. And creative syntheses are the effect of assignments that a human takes upon himself, takes with himself, or which the life already puts forward for him according to his preparation and hypostasis by a creative synthesis. Here the 60th Part is Hum, and Hum is also the receipt of signals, both from the Initially Highest Father and from the leadership of the Metagalaxy - the organ of mutual coordination of human unit with all the surrounding phenomena. By integrating into the surrounding phenomena, we can take on some responsibilities in order to integrate into them. And in order to integrate into the higher relations, we must act with some specifics, take on some work, activity, assignment. Since you are hypostasis to the commission you create – this is the creative synthesis. These are synthesis-beginnings of fire. The synthesis-beginnings of fire are what you have taken upon yourself, and you are responsible for it with your creative synthesis.

The 61st Human Part is the Eye. The 61st kind of matter organizes the corresponding manifestations of view of fire. And if the view of spirit still had at least some verbal characteristics in the previous era, then, in general, the view of fire in our systems has no characteristics. This is the view of manifestation depth. The Eye, carrying, transmitting and acting with passionarity by references, forms in each of us the view of fire, as the specifics of corresponding depth of realization. At the same time, the Eye is also capable of acting with a view: burning or incinerating with the view of fire. That is, the view can be of such strength that some phenomena can be incinerated by the view of fire. And, on the contrary, they can be charged and supported depending on the quality of phenomenon, and this is the specificity of kinds of matter. They check with this for reference. They are incinerating, if the benchmark is incorrect, and supportive, if the benchmark is correct. If some people think that this is a creative fantasy, then in the nature of things and in medicine they know when a person spontaneously ignites (SSP or SHC effect in English), the clothes do not burn, the body is incinerated and a pile of ash remains. When this happened in front of relatives, in the car of one person, clothes and pile of ashes remained on the seat. The man simply burned down, fire broke out from within and the man burned out. This is the 61st kind of matter in action.

Therefore, if they say that these kinds of matter do not affect us, then they are all-penetrating and all-realizing, simply there was no paradigm of this recognition.

There are many descriptions in Taoism, when a teacher of this direction ascends, he also burns with fire, ashes also remain from him. But if in Taoism the teacher burns, and rises burning, dying, and not resurrecting, then we can say that the results of Taoism do not have high practice and value for humanity. The fact that there is resurrecting is valuable, and the fact that it is burned is materially curious, but sad in appearance. From an ethical point of view, this is extremely useful. It is necessary to save firewood for the monks so that they warm themselves in winter, so you just need to burn yourself and leave here. But wouldn't that be suicide? This is a question. The suicide is a mortal sin, therefore it is not a fact that there is confidence that this is a qualitative realization of Taoism from the point of view of ethics of the Father. The practice is quite possible with all this. The only question is whether he flared up with the Eye or self-ignited with the Flame of the Father. And this suggests that there is fire in the human body.

The 62nd kind of matter is connected with truthfulness and represents the Metagalaxy of Human. When we speak about the synthesis-physicality of all realities in the 62nd form of matter, we can speak of synthesis-physicality of all kinds of matter, when a human has mastered with his physical body all kinds of matter. Precisely here there is the synthesis of the physical body in the synthesis of kinds of matter in their diversity of action in the environment. This is the fiery imperation of synthesis of kinds of matter by himself in the realization of powers of perfections in mastering the Metagalaxy by everyone. Metagalactic self-organization determines the authority to control 64-fold integrity of kinds of matter, in the perspective of phenomenon of the 62nd kind of matter. And if you consider yourself authorized, but the test fails, it will be the same experience that we have discussed just from Taoism. Flashed into the darkness and disappeared, for the ambition of proofs of powers in the absence of quality and development of matter. After all, darkness is the creation of the Mother.

Therefore, the imperation has development and self-compactification of test for the control of the Metagalaxy by the 62nd kind of matter. But if the imperation enters into a human, and he withstands the manifested by his authority of perfections, all 62 kinds of matter, all realities, all evolutions, all the fullness of organization of matter will obey him. To possess the matter in all aspects of its being, owning its wisdom, to see everything all-penetratingly and know everything. You look at something and understand that you know it, although before that you did not know. This is the 62nd kind of matter.

If we raise the question of possibilities of passage through kinds of matter not in consecutive order, then we should say that this is both possible and not. If we take an analogue with reality, then Human Parts, Systems and Apparatuses are built from the kinds of matter, so we can say that it is possible to live with different kinds of matter without operating with the lower phenomena of organization of matter. In each matter we will come to the tension of prasyntesis. If you live with this kind of matter, it will splash constantly into your body, this is first of all. If you do not assimilate it, then you can burn. Here we must not forget that along with the emergence of matter there is a deepening of prasyntesis layers. And in the 62nd kind of matter, there are 62 layers of prasyntesis, which you need to learn how to decipher in order to act with it. That is, we are leading now the recognition upwards, according to the kinds of matter, but in fact, we also need to go deeper, into nuclearity, where 62 layers of prasyntesis recording are also realized. It is the Truth.

The 63rd kind of matter is realized in physical body. The IS of Fire is the matter of the planet Earth. Fundamentality of the planet Earth is the IS of Spirit. And the physical body is the IS of Fire, with particularity of manifestations of it by fire. This is the Revival. A very interesting variant of preparation by the fundamentality of hierarchization works here. This means that everything that is on the planet must be considered by hierarchy, hierarchization and its specifics in the manifestation of will. The specificity of physical corporality is will that we carry with ourselves, by which we are organized as such. And if in the previous millennium, the basis of human development was love, with the growth up by wisdom, then in the new millennium, the basis of human development is will, with the growth up by synthesis. And this is a new specificity of life of being of physical body.

The 64th kind of matter is Siamatics in the forming of the Metagalaxy Fa. This is the IVDIVO of Hypostasis as a Human Part by the metagalactic evolution of the Father in the hypostasis to the Initially Highest Father. This is siamatics of the hypostatic mutual organization of Human and the Father by himself.

64 kinds of matter all together are compactified into one whole, being realized in the Metagalaxy Fa, they pass into the state of initially higher matter, as the first high physical integrity of the Initially Higher Metagalaxy with the perspective of corresponding realization of each human by this.

And the fourth paragraph of the philosophy of matter will be the recognition of matter as it is, in different variations of fundamentality that we know for today, in preparation for the next Paradigm. It is necessary to comprehend the very specifics of kinds of matter, from the point of view of available options of recognition. The first easiest option for those who have been studying the Paradigm of Synthesis for a long time is dimensions.

There are 16384 types of dimensions in the Metagalaxy Fa, and we have published this material in the third volume of the Paradigm. And if we take into account that 64 kinds of matter are built with 256 types of matter, and the types of matter are expressed by high integral realities, then each kind of matter carries 256 types of dimensions which act in the hi-realities. From the point of view of realities, the lower dimensions are included as a part in the higher, being synthesized, developing as a whole. In the kind of matter, which consists of 256 types of matter and hi-realities, the dimensions are not synthesized among themselves, and all 256 types of dimensions exist as separate, one might say, volumes of dimensional wholes in a single continuum of kind of matter. And this is one of the features of kinds of matter, given that the higher subnuclear continuums include volumes as a part.

As a result, the kind of matter has an interesting feature: it has 256 volumes of dimensional states. It should be understood that along with the dimension, its characteristics, it includes speed specialties for the development of dimensional states, space specialties, and time specialties, that is, at least the 4-fold integrity of basic characteristics of matter. At the same time, modern philosophy sees the matter as a space-time continuum. Therefore, first it is necessary to expand the perception of each kind of matter to the dimensional-temporal continuum in the synthesis of dimensionality, speed, space and time. But in order for this to develop into a kind of matter, within each kind of matter 256 volumes of matter still act, also the dimensional-temporal, where each volume of matter has its own dimension, its own speed, its own space and its own time. At the same time, at first sight, it is thought as completely separate volumes, roughly speaking, separate bubbles hanging in the same continuum. This is an incorrect characteristic, since the volumes of matter reflect the state of the Metagalaxy, and in the Metagalaxy there is the phenomenon of hi-realities, as shells around the entire cosmos along the boundaries of the Metagalaxy, which condense in a certain variant of activity their subnuclear states from the angle of corresponding shell of sphere. And here there are all the characteristics of fundamentality, including dimensionality. But this is the external expression of matter by the activity of beings. The internal expression of matter is the volumes of dimensional-temporal phenomena of kinds of matter, where the continuum receives 256 shells, mutually organized in each other, with completely different types of the environment - dimensional, speed, spatial, temporal. And the kind of matter exists in this synthesis of shells and 256 types of the environment.

What is the feature? If we are talking about the hi-reality, then despite the shell structure around the entire cosmos along the boundaries of the Metagalaxy Fa, the realities are separated clearly from each other by their functionality. Therefore, in our perception it is easier to see the reality as a ladder, where each subsequent step is separated from the other by the corresponding phenomenon of metrics. The phenomenon of metrics operates in the obligatory division and distinction of dimensional states of different hi-realities among themselves, so that each type of reality has its own specificity of the formed life. And from the point of view of the Metagalaxy Fa, each kind of reality out of 16384 has its own very definite, very distinguishable specifics of life.

That is, people in different bodily states can live on each individual hi-reality of the Metagalaxy Fa, passing from one hi-reality to another hi-reality by real life, having the appropriate expression of Human Parts in each hi-reality by its perspective and specificity of effectiveness. And in fact, each hi-reality of the Metagalaxy Fa has its own living space of realizations of elements, kingdoms and any other activity. You and I live just in the first physical high integral reality from the perspective of the Planet Earth. There is life in the ethereal hi-reality, and these living creatures are formed from the perspective of ethereal realization of both matter and ethereal hi-reality. There are living beings of astral hi-reality, mental hi-reality and so on for all 16384 types of hi-reality. At the same time, it is necessary to understand that these are also types of matter of physical kind of matter.

The diversity of life in the Metagalaxy, in the typology of hi-realities, has 16384 types of phenomena. This is a very large variety, and at that the appropriate perspective of this diversity works on one planet or another. And even the perspective of a planet with a certain life can be a type of different hi-realities. Naturally, both reunification and self-organization, and emanation, and substance work there, and this specificity of substance builds completely diverse types and specifics of life. And in the future, we will have to cognize all this biological diversity, the kingdoms' diversity of the phenomena of life. And when we talk about the philosophy of matter, we must understand that the matter of the Metagalaxy Fa is built from 16384 variants of life, not only in the form of the 16384-fold integrity of a human: Parts, systems, apparatuses and particularities, but from "real" realities, where there is the separate being of each high integral reality, organized according to all the parameters of similarity of physical life. The hierarchical law "as above, so below" applies here. Accordingly, as in our physics, we will say below in the first hi-reality and in all subsequent hi-realities, there is the corresponding semblance of life. The only question is whether the same types of animals, plants and minerals exist in all hi-realities. There is a possibility that in other realities, animals of previous life forms could have been preserved, and in our reality they have become extinct.

This diversity of life also reflects the specifics of life of solar system, the specifics of life of galactic materiality and the specifics of life of metagalactic materiality. The unification of different hi-realities by worlds allows a human who has nurtured the world body to perceive simultaneously up to 4096 types of life of the corresponding world, types of life being, which will be quite correct. We need to start acting not in the bustle of a separate hi-reality, but in the integrity of the world correlation of realities in the Metagalaxy Fa. Through the worlds that synthesize many hi-realities, we begin to approach the state of kinds of matter, where a special reality of life is not formed by the kind of matter, this is impossible, but the control state is obtained for the realization of corresponding life angles of kind of matter in 256 hi-realities, since one kind of matter is built by 256 hi-realities of phenomenon of types of matter in realization. The kinds of matter contain the keys and types of control of 256 high integral realities. At the same time, a person who begins to be imbued with the kind of matter, he does not live with the kind of matter, as a special state of real life, but at the same time he expresses this kind of matter with himself, as a kind of perspective of being. And in fact, all people or beings living in the specifics of 256 realities have a certain perspective corresponding to the phenomenon of Human Part. Suppose the first kind of physical matter will have the perspective of the Image of the Father. Accordingly, when we say that we live physically, for us there is nothing more important than the manifestation of the Image of the Father on the face, on the body, a certain imagery of bodily, physical expressibility of each of us. At the same time, it is the kind of matter that determines specifics of space, specifics of speed and specifics of interpenetration of different dimensions in different volumes of characteristics already as types of matter.

And the question arises: what is the difference between the volumes of types of matter in kinds of matter from hi-realities? They are distinguished by this simplicity: if reality is an external format of life, when we see the corresponding nature outside, then the type of matter structures the internal specification of life in an appropriate volume, that is, what it consists of, in the form of some dimension, some kind of speed, which will be written into the cores of corresponding hi-

reality. The form of matter mutually organizes them, forming the foundations of subnuclear relations. This is the controllability of corresponding kind and type of matter. When we realize the kind of matter, the specific of compactification of prospects of any types of subnuclearities in the matter of realities goes on. In fact, we must see a double realization: on the one hand, the reality with rich nature of being, and on the other hand, the type of matter of the kind of matter that determines this saturation with volumes of fundamental constants in the nuclei, and the kind of matter, in all types of subnuclearities and in all types of conditions for their implementation. And the kind of matter is “aimed” at the fundamentality of phenomenon in the internal organization of any realizations, and reality is “aimed” at the external implementation of these fundamentalities in the corresponding being of natural habitats. But people who organize their Human Part by the kind of matter with the corresponding specification of types of matter through the concentration of corresponding 256-fold integrity of Human Parts, they receive the control keys of life for this hi-reality. That is, in this reality they can create gradually something, with this internal fundamental specific nuclearity, create something, replan something. For example, there are historically known practices when, with a certain specific pronunciation, stones either rose or became plastic and changed the plasticity of the form. Moreover, this experiment was observed, and specific scientists saw how certain people achieved this with certain chants, or prayers, or phrases. This is some kind of effect of controlling the matter from kinds and types of matter in the corresponding reality. It was found only through the form of corresponding rhythmic phrases and words that affected the matter.

Now imagine that a person in the kind of matter owns quality particularities, deeply developed by him, and when he receives the nuclearity of this kind of matter, then any impact of this particularity – by thought, feeling, sensation, idea, any particularity, changes the plasticity of the surrounding realities, that is, any material plasticity that can be made. And this influence goes simultaneously not on one reality, but on 256 at once, the specificity is only in this. The human-creator, who influences the corresponding types of reality with kind of matter through this two-pronged mechanism and manufacturability begins to grow. From the point of view of reality, it is completely incomprehensible how he does this, because reality is aimed outward, we look into being from the outside: the person stands, does nothing, and the earth melts around him. In fact, the person begins to either feel or think about the fact that the earth should become liquid or melt, laying the appropriate prasyntesis concentrations into this thought, into this feeling from the angle of the kind of matter. And all the specificity of materiality of reality begins to obey this power of thought and the power of feeling, and change its specificity of chemical processes under the influence of feeling or thought of this person. And if in the types of matter this influence is mediated and not always noticeable, when a person masters a type of matter, then when a person masters a kind of matter, this specificity is noticeable, and the environment literally changes around the person, as a corresponding effect on this hi-reality. From the point of view of the previous paradigm of scientific perception what I am saying now sounds completely fantastic, unscientific and so on. In a word – the heresy. Because there is even a scientific commission, for which everything that does not correspond to the paradigm of the previous era is heresy and pseudoscience. Although from the point of view of the new Paradigm, which we are publishing, it is precisely the state of pseudoscience that is considered the heresy. It is extremely difficult to prove this to people who are steady thinking with being of one reality. And another view of control of matter cannot penetrate immediately and quickly into the minds of people who think with one kind of reality. Why? In order to enter into such controlling types of action, a person must master immediately the specifics of 256 realities. That is, it is impossible to do this while living in one physical reality. And when a person begins to act with 256 Human Parts in 256 realities, these 256 realities first get the effect of synthesis of types of matter in this person, and already by the kind of matter of their synthesis the subordination of matter and some specifics of action begins. When this person, in the synthesis of 256 Human Parts, passes to the kind of matter and accumulates the nuclear composition of the kind of matter in 256 Human Parts, in fact, begins to act with the first Human Part of kind of matter, the Image of the Father, he begins to influence both types of matter

and realities as the corresponding Human-Creator, controlling the plasticity of the matter of these realities, but from the 256-fold integral synthesis of matter. We will smile and see that if the 256th Human Part is called the Father, then, in fact, this is the specificity of the Father for 256 realities by the corresponding kind of matter. This does not negate the fact that this may be the specificity of the Mother, if we are talking about the gender of body of the Human-Creator. And thus, with this philosophical approach, we can see the way and the specifics of cultivation of Human-Creators of corresponding matter. This is the first step.

The second step. Conditionally, we must see that if the physical reality is three-dimensional, then the 256th reality is 258-dimensional. Accordingly, such a person must possess in the kinds of matter 258 dimensional properties and capabilities. But this is not immediately the top of the 258th dimension, as we see linearly, but he must have 256 variants of volumes of dimension with the manifestation of different characteristics of these dimensions among themselves. What is dimensionality? It is clear, “to wear measure” [мерность] in Russian. When we talk about dimensions, we imagine length, width, and height in a three-dimensional space continuum. But at the same time there is an addition of depth, and there is a four-dimensional spatial continuum. With the addition of other qualities, specified by the corresponding record of prasyntesis in fire, the corresponding specific qualities of different phenomena appear. And here we begin to see that the dimension itself is a certain fragment of fire, concentrated and isolated, inside of which the prasyntesis of the entire corresponding characteristic of this aspect of dimension is recorded. That is, if we say three-dimensionality, we must see that there are three fragments of fire, where each fragment contains all the specifics of prasyntesis of length, which exists in the entire Metagalaxy and is not repeated anywhere else, except in this fragment of fire. That is, it is a single special fire with a corresponding record of prasyntesis, which exists both in the first reality – the length, and in any subsequent reality out of 16384. And this fire has its specific characteristics, its specific realizations, its specific deploying. Moreover, in this fire with a length characteristic, there should be 16384 length variants with records of prasyntesis, so that the length can adjust plastically to any version of the dimensional-time continuum of any reality, taking into account both speed and space. Accordingly, in one fire of length there will exist at once 16384 records of all prasyntesis dimensional characteristics of length as such. The same with width, with height, and so on.

And through this fire and prasyntesis records of fire in dimensional specifications, we can switch between dimensional characteristics of other realities. Accordingly, when this number of fires is expanded to the corresponding qualities, for example, the fourth dimension of depth or the fifth dimension of efficiency, then we get exactly the same unique one fire, unrepeatable in the entire Metagalaxy, synthesizing the corresponding quality characteristic for all types of reality. Accordingly, the combination of qualities, say, length, width, height and depth creates a special dimensional organization of both space and time, as well as speed. Accordingly, in this specificity of phenomenon, we obtain various characteristics of realities. But when a human enters the kind of matter, he builds up 256 types of volumes with different characteristics of combinations of these qualitative prasyntesis states of dimensions. And, deciphering the prasyntesis of qualitative states of these types of dimensions, he begins to control these realities. Moreover, this is only in terms of dimensions. Thus, we get the mechanism of creation of matter through the decoding of prasyntesis of corresponding specification of human, which has 256 Human Parts elaborated and developed from the perspective of the corresponding kind of matter. This is the first step.

The second step is that physical three-dimensionality has three-speed nature. If I say now - three-dimensional speed, everyone will understand, but if I say three-speed-characteristic, it is not very clear, three-speedness is not typical for us, but three-dimensionality is typical for us. At the same time, if we talk about three-timeness, then they will say that there is only one time in three-dimensionality. And according to the current state of affairs in science, in three dimensionality there is one time, because we see it as one. In fact, there are three types of time in three dimensionality. Because as soon as we talk about three coordinates of fire of dimensionality, then in each fire of the corresponding characteristics of dimension, for example, in fire of length there

is its own specification of speed, in fire of length there is its own specification of space, in fire of length there is its own specification of time. The same thing, in fire of width and in fire of height.

And when we talk about fire of dimensionality, we must understand that the same fires or other fires, but of different characteristics, but with the effect of speed, receive the corresponding three variants of speed ratios, that is, speed of length, speed of height, speed of width. There are three more fires of corresponding implementation specifics. We will be asked: "Well, what is the speed of height?" Let's imagine that the rocket takes off from the planet, that is, it stretches upwards with speed. So, is this the speed of height? That is, it overcomes a certain mass of air flow, and so on. It's the speed of height. Or a ship plows the ocean, trying to cross, the ship has a length, but it also crosses the width of the ocean. And the speed of width is also included here. We don't think like that, because we're used to thinking three-dimensionally all at once. But fundamentally, many functional properties of individual objects use speed of length, speed of height, speed of width. And this is laid down as three more fires of speed characteristics. Look, in our heads we are accustomed to the dimensions, it is easy, but not to the speeds. On modern aircraft, when it flies and spins around its speed, and plus the materials and engine nozzles withstand all degrees of rotation and speed, that is, as minimum, these are three characteristics in aircraft materials science, then we just get these three speed characteristics in a single movement. And now we have reached intellectually the point of recognizing this.

We can see here the specifics of how these fires differ. The simplest option is that dimensionality and fire of dimensionality have the characteristics of energy. The speed has the characteristic of light, that is, by the four-fold integral principle. The space with the same three characteristics has a gradation of spirit in fire. And, in fact, time in fire has a gradation of fire. As a result, we have energy fire of dimensionality, light fire of speed. Since we do not understand what light is, and still have not decided on this, therefore, we do not perceive almost fires of speeds, we were determined by this with fundamentally. There is fire of spirit, or spirit-fire of space. There is the corresponding "squared" fire, or fire-fire of time, or pure fire of time. And in these characteristics, the corresponding continuum of reality begins to grow, but the control characteristics of these specifics of the recorded prasyntesis do not relate to reality, but to the kind of matter, because in reality all these characteristics are compactified into the nucleus, compactified into the corresponding types of subnuclearity, and an action takes place. Suppose the fifth subnuclearity is the element, which means that the dimensions are written in the elements. The sixth subnuclearity is the point, which means that three fires of speeds are recorded in the point. Accordingly, three fires of spirit are recorded in the point-spark, and three fires of pure time are recorded in the spark.

At the same time, one must understand that if we are talking about three-dimensionality as a characteristic, then for three types of the dimensionality of space, speed and realization of reality, the dimensionality of reality, in fact, there are three speeds of time, or rather, three gradations of time, as well as three gradations of space. But science still sees one vector of time, three vectors of time are incomprehensible to us. But there is an option. Many scientists note that there is a subjective time of each person: one gradation of time. There is time as a planetary characteristic, a characteristic of the entire planet, where there is its own speed of time. And it does not coincide necessarily with the human, although it seems to us that it does, and some experts calmly prove this. This is a different gradation of time. And there is the time of nature, the third gradation of time - speed of animals, speed of insect life in time, when in a very short, literally days and hours, they reproduce, live, and at the same time exist in large numbers, much more than humanity. And this is a characteristic of another time. But we recognize the action of these animals by our human time, so it seems that they live for several days. Since this is our time - a few days. And these insects have a different time in their characteristics. And even remembering these three things: planet, human and insects living with a different specificity for us in a few hours of our time, we already get three characteristics of time simply from observations of the surrounding reality. Suppose speleologists note that if they dive into deep caves, the deeper they go inside, the higher is the dimensionality. I would say that they are entering in the dimension of the planet. And they

say that there are more dimensional characteristics than on the surface. This means that the planet has more dimensional characteristics, and time flows differently there. And if it weren't for the equipment with the clock, then you could enter there in one state of time, and leave from there, even counting the days, with a completely different amount of time that you spent there, because the feeling of time familiar to us on the surface of the planet in the dungeons is lost and, in fact, time flows differently there. But experts who explore the caves know this, this is a different time than on the surface. This means that there are already purely natural two types of time: surface and subsurface, cave time. The above-surface can also be distinguished. After all, in the atmosphere, on the edge of space, time flows mixing already with solar time. And we know that in space time flows differently. It differs even to cosmonauts, they retain their youthfulness, and then for some time after returning to the planet their time is "recovered", as they are built in the time of the surrounding masses of the population.

Accordingly, if we do not want to recognize objectively the subjective time, then we see the trinity of time, simultaneously existing with us in caves, on the surface, where we use it and above the surface, on the border of space. And these are already three characteristics of time that can be safely observed scientifically.

And for our three dimensions there is a triple specificity of speed - three-vector speed, three-coordinate space and three-dynamic time. But space is calculated by coordinates, speed is better to be defined by vectors - three-vector speed. At the sixth level of the phenomenon of speed, the "torus", as a vector, is a very correct word.

This is the dimensional-temporal continuum of physical three-dimensionality in our perception. At the same time, from the point of view of the Metagalaxy, the high integral reality has 4096 dimensions of reality, respectively, 4096 physical speeds, 4096 space coordinates and 4096-torus time. And accordingly, the physical dimensional-temporal continuum of the high integral reality of the Metagalaxy has 4096 indicators. As soon as these four indicators become stable, they begin to expand downward into reunification, self-organization, emanation and substance in the manifestation of these characteristics, and we move from the quaternary to the eight-fold integral phenomena.

It is clear that in our perception everything should start from below. There is such a specificity that one half is matter, the other half is fire. And when we say "space-time continuum," we say with one half of fire in the quaternary, where speed and dimensionality are half of time. This is the so-called bipolar or binary thinking, when we give one half to matter, one half we keep in the specifics of the highest, ideal, in fire. Accordingly, when we hold time and space as ideal outside, we send speed and dimension into matter, as existing by themselves. This is the specificity of human perception. Accordingly, if we expand to the dimensional-temporal 4-fold integral reality, where we already see time, space, speed and dimension in the ideal, in fire, then we see reunification, self-organization, emanation and substance definitely in matter. Thus, we move on to the specifics of the 4-fold integral perception of dimensional-temporal continuum, and on the other hand, we begin to prepare for the 8-fold integrity of material-temporal verum. And as soon as we reach the realization of substance, we begin to see objective matter in reality. In other words, only having revealed from time to substance the octal organization of corresponding characteristics of specifics of dimension, we will begin to perceive the objectivity of matter of the surrounding world. This will condense us to a unit of substance, and we will begin to perceive the substance in the real specifics of action.

Accordingly, we must understand that, only by recognizing not the space-time continuum as a duality, where speed and dimension are in the matter, and not even time, space, speed and dimension in the ideal, where reunification, self-organization, emanation and substance are in the matter, but when we begin to perceive the eight-fold integrity from time to substance: time, space, speed, dimensionality, reunification, self-organization, emanation and substance as the same numerical characteristics, given by prasyntesis coordination, then we will begin to see the dimensional, or rather, correct prasyntesis coordination of the matter. Where three coordinations of prasyntesis, recorded in time, space, speed, go on into dimensions, and three coordinations of

prasyntesis of reunification, self-organization, emanation and substance. Indeed, on the planet there is a historically burned causality, as a kind of matter, in the natural phenomenon of the fifth variant of dimension. Therefore, we still do not recognize fully the characteristics of dimensionality, although we know that there is three-dimensionality, four-dimensionality and five-dimensionality. That is, the specificity of matter, which records the prasyntesis of dimensional organizations on the Planet, was destroyed and was previously called the higher manas, and was the layer of manas, or the mental kind of matter. Accordingly, we are now restoring this dimensional organization by appropriate causality. This is stated in the Encyclopedia of Synthesis, so I refer to these materials.

And these are the corresponding volumes of realities, which are united by the characteristics of quantitative records of prasyntesis of fundamentalities, causing the qualitative state of matter with the corresponding qualitative characteristic of reality, synthesizing the indicators of prasyntesis of different specifics of fundamentalities in their implementation. By this we leave the perception of reality for the perception of type of matter, in which everything is graded by the appropriate angle, and where 256 variants of prasyntesis records are synthesized in all possible types of fundamentalities of each type of matter into one kind of matter.

So, there is the reality, which has the resultant being from the characteristics of prasyntesis in dimension, and this is the being of external life. Next, the type of matter acts, which represents the number of fundamentalities as records of a certain number of prasyntesis coordinations, and only then, the kind of matter that carries the characteristics of phenomenon of matter, goes on. For example, in eight fundamentalities, from substance to time, let's say, there are three perspectives of coordination. Three prasyntesis records of time, three prasyntesis records of space, we get space coordinates, three prasyntesis records of speed, we get velocity vectors, three prasyntesis records of dimensionality, three prasyntesis records of reunification, three prasyntesis records of self-organization, three prasyntesis records of emanations, three prasyntesis records of substance of eight fundamentalities. The compactification of eight fundamentalities with three prasyntesis records determines the type of matter with the perspective of the name of this type of matter, for example, the physicality of astrality, the third type of matter by these records. Exactly the same records are physicality of ethereality, physicality of physicality, physicality of mentality, and so on. And it turns out that there are eight types of fundamentality with 256 variants of records of prasyntesis, where on the third level, the astral, there are three records, on the second level there are two records, or two-dimensionality. At the first level there is one record, one-dimensionality. And we go up to the 256th type of matter, where there are 256 records, there is 256-fold integrity of dimensionality. As a result, we have received 256 variants of coordinations, where, for example, the number coincides with the number of prasyntesis records. At the same time, in the kind of matter, we get 256 volumes of types of matter, with eight fundamentalities in each of them, but with a different number of records of prasyntesis, further causing the corresponding different characteristics of natural existence of being outside in the realities. And all these volumes are united among themselves in the kind of matter, creating a common continuum of mutual organization with the physical kind of matter.

And here the game of fundamentality and prasyntesis takes place. That is, on the one hand, each volume of reality exists on its own, and each volume for reality exists on its own. But the continuum introduces the characteristics of synthesis-beginnings, realizing the hypostatic constants of being in the form of interpenetration, when, on the one hand, any given exists on its own, and begins to coordinate mutually with each other within the continuum. Accordingly, all eight-fold integrity of fundamentality begin to coordinate with each other, and we get in the physical kind of matter 256-fundamental time, 256-fundamental space with many diverse characteristics, 256-fundamental speed, 256-fundamental dimensional phenomenon, 256-fundamental reunification, 256-fundamental self-organization, 256-fundamental emanation, 256-fundamental substance, in synthesis exchanging the achieved prasyntesis characteristics of action of this or that reality and enriching each other with these characteristics in the growth of

neighboring volumes of reality to the corresponding typology of the reality specifics of other 256 realities. And at that moment the kind of matter begins to grow.

In addition to fundamental characteristics, other characteristics may be included here, according to other sections of this paradigm and other paradigms, not only the fundamental. For example, the characteristics of particularities, where each particularity churns prasyntesis. And we get the control element of churning of prasyntesis. We can introduce characteristics, certain specifications of the worlds from the angle of energy, light, spirit or fire, as prevailing not in the type of matter, but in the kind of matter than we are, its manifestation. But the most interesting thing is that the kind of matter carries the perspective of the Image of the Father, as the Human Part, with the corresponding specification by the Image of the Father of plurality of phenomena of the Image of the Father, with the corresponding specification of characteristics of the first Part of the Image of the Father in different versions of action, taking into account, say, of the thirteenth evolution for the first Part, or the ninth evolution for systems, or the fifth evolution for apparatuses, or the first evolution for particularities of Human. The first evolution is for particularities, the fifth evolution is for apparatuses, the ninth evolution is for systems, the thirteenth is for Human Parts, all they are synthesized by four evolutions into a unique passionarity. And we get the perspective of the first kind of matter by the perspective of the Image of the Father, acting on all 256 volumes in one continuum of kind of matter of being. And such characteristics and parameters can be collected on the basis of all previous variations, and we get a general concentrated characteristic of kinds of matter with this. And the kind of matter begins to act and be applied by this only because all the prasyntesis characteristics of everything said are recorded in this kind of matter, where it is realized not just of a separate fundamentality record, but the prasyntesis record simultaneously replicating in the kind of matter. And this kind of matter receives the corresponding quality, where the prasyntetic quality, recorded in the kind of matter, is compactified into the core, with which the Human Part of the Image of the Father is filled, forming in objective reality. In the reflection of this kind of matter by the Image of the Father of corresponding nuclear density inside our physical body, we begin to manage strivingly 256 types of matter with an impact on 256 realities by the corresponding creative organization of nucleus, kind of matter, nuclei of kind of matter of the Image of the Father in each of us.

The first eight fundamentalities act, in the second stage they grow to 16, in the next stage - up to 32, and further, up to 64. At the moment, we can say that our kinds of matter can withstand 32 prasyntesis records, and now, right at the publication of this paradigm, 32 prasyntesis records are growing in each kind of matter of each of us, in the mutual reflection of kinds of matter with each other. That is, if I have 32 prasyntesis records in the Image of the Father of the first kind of matter, but they do not grow in some higher kind of matter, there is tension from the kinds of matter and the Human Parts, standing lower or higher, with an increase in that kind of matter, so that everywhere there are 32 prasyntesis records with their characteristics on these fundamentalities, and with a variety of all characteristics and specifications of Human Parts, and many other characteristics, except for the Human Parts, related to this kind of matter. And we get the first step towards considering the phenomenon of kind of matter and managing it, where we, as human-creators, grow by this.

In fact, putting the given into the Paradigm, we lay the way out to the organization of kinds of matter. That is why we have the fifth paradigm - the paradigm of matter. We are condensing now literally eight prasyntesis records in us by kinds of matter in order to enter the philosophy of matter with paradigm, moving from four to eight sections of recognition. And then, go to the paradigm of matter.

There are *general* records of prasyntesis of each kind of matter. There are *special* records of prasyntesis of each kind of matter. There are *private* records of prasyntesis of each kind of matter. There are *single* records of prasyntesis. There are *comprehensive* records of prasyntesis. There are *incommensurable* records of prasyntesis, where each of us is different, but we are incommensurably gathered together, where in each of us there is incommensurability that is not compatible with others, but at the same time it is an incommensurable measurability of joint action.

There are *synthesis* records of prasyntesis corresponding to the specifics of synthesis. There is a *whole* of prasyntesis in every kind of matter. Everything in everything. And so, in order not to get lost in all this diversity of prasyntesis, we simply synthesize all types of layers of prasyntesis in ourselves up to the eight-fold integrity of base coordinations. And we begin to keep in this specificity by the kinds of matter in order to describe them. It is prasyntesis in prasyntesis.

When people see the title of a section in the Paradigm and read it, the corresponding prasyntesis content that is specific to their cores, flashes inside them. And even if people reject the text, prasyntesis is already activated in them by the name of the title itself, *general* or *special*, to which they have touched. The development of effects of prasyntesis in coordination with the matter will begin in the readers. Anyway, it goes on objectively for everyone. The question is how to make aroused prasyntesis, activated in a person, not only for the intellectual reading of the text "Paradigm", but for the operation of an unalienated paradigm unity, which still exists between people, to begin.

We know this process as "in the beginning was the word", arousing the prasyntesis of nuclear states of everyone. And as soon as we coordinate this word and prasyntesis coordination of everyone by Human Part, there will be a control action on kind of matter, corresponding types of matter and corresponding reality. It is clear that for a kind of matter, even one, the action of 256 Human Parts is needed. Action is not in the sense that I live and act, but a controlling action, when I am developed by them and can control both my Parts and specification of kind of matter by these Parts. And so, 64 times for the kinds of matter. This is the first step.

The second step. The second step is the kind of matter and subnuclearity. On the one hand, this is the twelfth characteristic of fundamentality, on the other hand, it is not quite subnuclearity, but nuclearity as such. And what is the specificity of nuclearity? When we talked about, for example, three dimensionality coordinations or three velocity vectors, or three axes of time, we must understand that these three-axis, three-vector records are written in fire. This fire is then compactified into the corresponding nuclei of subnuclearity, and corresponding nuclei or subnuclear states in synthesis cause the corresponding actions of these characteristics in the corresponding reality. That is, the nuclei that exist in the physical world have three fires inside, in these three fires there are three characteristics of prasyntesis, and when three fires with three characteristics of prasyntesis are compactified, the nucleus becomes three-dimensional. Accordingly, there is three-dimensional, three-vector velocity core with three velocity characteristics, three-coordinate space core and three-axis time core. But this is the same core fundamentally, where three-axis time, three-coordinate space, three-vector velocity and three-dimensional characteristics are recorded in one core.

And here the question arises: how many fundamentalities are recorded in one core? Two fundamentalities, for example, time and space, three axes of time, three coordinates of space, are written down and we say the space-time continuum. Precisely because two fundamentalities are written in the nuclei.

Four fundamentalities are written down - time, space, speed and dimension, and we say already "dimensional-time continuum". Applying by the paradigm already this expression.

Eight fundamentalities are recorded in the core - from time to matter, and we will talk already about the substance-time continuum of phenomenon of each core. At the same time, we can talk about substance as nuclei and the corresponding subnuclear expressions of previously dead stars, as scientists say, indicating where the nuclei came from, but unprocessed biologically or biologically processed. On the other hand, we can talk about the synthesis of corresponding subnuclearity by the corresponding kind of matter. Here the question arises: "Why this kind of matter in general? Why such difficulties?" The answer is simple: the kind of matter compactifies the nuclei and all subnuclear expressions of this nucleus, creating both nuclei and their subnuclearity.

What does subnuclear expressions mean? Let's go from the opposite. First, the kind of matter compactifies the nucleus. Then the kind of matter compactifies the core and build up the IS-area around it, like an imperation. And so down, down, down, to the atom, where there is the nucleus

in the center of the atom, and particles run around, and different chemical elements are formed according their different quantities. That is, the kind of matter creates from the synthesis-beginnings the corresponding subnuclear phenomena in the organization of structure of everything that is manifested nuclear-subnuclear. This is the twelfth fundamentality of the matter. On the other hand, the eleven is holographic phenomena of different properties and specifics, where there may be no subnuclear states, and other laws operate there that make part of subnuclearity, but we have not known yet them. But the kind of matter, in addition to subnuclearity, is also involved in concentration of energy, concentration of light, concentration of spirit, concentration of fire. The concentration of subnuclearity, energy, light, spirit, fire and prasyntesis, as six characteristics for today, is a specialty of kind of matter, which deals with the concentrated organization of these phenomena in all types of realities inherent in this kind of matter. In other words, the kind of matter, possessing methods and specifics of synthesis, synthesizes subnuclearity, synthesizes energy, synthesizes light, synthesizes spirit, synthesizes fire, and synthesizes even prasyntesis.

In the future, we can expand it to the seventh characteristic - the synthesis of initially higher prasyntesis, and the eighth characteristic - the synthesis of high integral prasyntesis. But the synthesis of initially higher synthesis beyond these limits is not available to the kinds of matter in the Metagalaxy Fa, because this is a characteristic of kinds of matter of the next Initially Higher Metagalaxy. Therefore, the maximum synthesis inherent in the kinds of matter of the Metagalaxy Fa is the eight-fold integral characteristic of phenomena - from subnuclearity to high integral prasyntesis. At the same time, today we are able to analyze and apply six of them, having reached prasyntesis. And the kind of matter collects all the characteristics of corresponding prasyntesis relations of realities, all the nuclei with prasyntesis records that act in nature, and so we, people of nature, can cause nuclear flows higher than the characteristics of this reality where we live. Suppose now in operation of the paradigm, the higher prasyntesis is recorded in our nuclei. At the same moment, the physical kind of matter absorbs the replication of this prasyntesis, this happens instantly and simultaneously. A new thing is written in us - the specifics of prasyntesis by this paradigm, and the same prasyntesis is written instantly into this kind of matter. There is an enrichment. As soon as this functional of enrichment, concentration has grown, the kind of matter replicates immediately this prasyntesis to all 256 realities, and through the realities to every living being to the core of prasyntesis. Moreover, this happens instantly and simultaneously: there are no characteristics like that, I gave it to this one, but I didn't give it to this one. The kind of matter distributes it immediately to everyone, totally to any nuclei. We have been through this topic in the first paradigm of science, where we said that any prasyntesis record is replicated immediately to the entire Metagalaxy to all cores. This is the law of prasyntesis. In this case, it is replicated into the corresponding kind of matter. But if it becomes a valuable prasyntesis replication of this kind of matter, and it is the first among all kinds of matter, with a certain qualitative setting of this prasyntesis, the kind of matter transmits this prasyntesis characteristic to all 64 kinds of matter. Then it enters into the Plan of Creation of prasyntesis records of the Metagalaxy Fa. And the entire Metagalaxy Fa acquires the corresponding prasyntesis competence, cultivated by us by the corresponding phenomena of prasyntesis realizations and the release of this paradigm.

That is why everything valuable that was done by the people of the past, even if they there are not now, and there are no their civilizations, if it affected the prasyntesis, then it is still recorded, and has its own fact in the history of the planet Earth with the corresponding kind of matter, and now more widely even in the history of the Metagalaxy Fa with the corresponding kinds of prasyntesis records in all kinds of sub-nuclearity, energy, light, spirit, fire and prasyntesis. In other words, our Metagalaxy in prasyntesis records is the essence of records of all previous people who have achieved certain innovations of metagalactic, biological or material originality in one development or another.

All these characteristics in prasyntesis are generalized into the *general*, and kept apart into the *special*. The *particular* characteristics are introduced, for example, of the development of human biology. The *single*, the *incommensurable*, the *synthesis* and the *whole* is formed. And then,

if it works stably in everyone, it is compactified prasynthetically and fixed in the codon of genetics, it is entered into the code of biological development of a living being - the human, and even of all animals, plants and minerals, depending on the importance of prasyntesis record. That is, if only human can understand it, it is clear that it is included in the codon of human. But it does affect hierarchically on animals, plants, and minerals down the kingdoms. So now some animals are getting mental specialties. It cannot be said that they are clever, but some kind of intelligence begins to dawn in them, some kind of consciousness begins to dawn in them, scientists have already noted this. That is, certain characteristics of matter action, previously uncharacteristic of animals, are now beginning to appear in them. We can say that domestication is underway. And domestication is the transfer of prasyntesis.

The same prasyntesis records of this kind of matter are underway in energy. The perception of energy in previous centuries is causality. As soon as I did something wrong, for one reason or another, and recorded the corresponding prasyntesis in energy, if it does not correspond to the benchmarkness of kind of matter in the record, I have a consequence, and the consequences of incorrect records begin in my life. This prasyntesis will not be discharged or annihilated in this energy until I remake them, I will poke myself constantly in the corner for having done this. And I will not succeed in life in everything in this context of phenomenon. These are prasyntesis records in energy by kind of matter, and they affect any material applicability in the constituents of a human. The worth are the records, the less is your interaction with the matter. The interactions with the matter are not in quantity, but in quality, qualitative characteristics. In Indian philosophy this is called by the word "karma", where humanity of the previous form of civilization has already reached these records. I'm not sure what they called prasyntesis, but it got there. But there is no karma as such. In fact, energy is isolated around each person by prasyntesis records of corresponding kinds of matter.

Then there are the corresponding prasyntesis records in types of light. And if a person has high-quality prasyntesis records in types of light, then his wisdom grows, and his head thinks faster. And if someone has done something with this wisdom - he has overcomplicated things, then prasyntesis is recorded in light with such characteristics that even a bright head becomes dull in the course of this incorrect action; it works so instantly. And you feel like an idiot who didn't know where he got to, when before you could think freely, and suddenly you did an action, said a word, incorrectly expressed some specification of light, wrote down the prasyntesis of an incorrect specification, and felt stupefied immediately in various possibilities. And there are two problems here. If a person accumulated prasyntesis and was smart, and then did something incorrect and became dumb, a very interesting situation arises - his actions, recorded in energy and in subnuclearity, show that this person is very smart in actions, but as soon as he starts speaking according to the wisdom of light, the feeling arises that he is stupid. And sometimes he gives out cool phrases, but does not understand what he is saying. Or he understands, but does not understand where he got it from. This means that at one time he had the characteristics of prasyntesis of light, but burned out with incorrectness. And the wisdom of man is restored.

And there is another option, when a human never has had such records and accumulates them a little bit. There is another characteristic - a person himself understands that he is stupid, he himself understands that he lacks these records, and he stubbornly, slowly, tries to develop himself. There is no pulling out on any topic here, he just consistently sits and stubbornly gains wisdom where he does not make up, but he knows that he has it written down. He sits, thinks that it all worked out for him. These are people who didn't have any prasyntesis records before, they are being developed. There is such a variety of animal life also as there is a variety of human life. There is real life example: my and neighbor's cat. My cat is domestic, the neighbor's is also domestic, but came to visit. If I started to do and think about the depth of some action with prasyntesis, my cat ran at me, started to look into my eyes, even laid down in a certain way, and was completely imbued with the specifics of concentration of action; the neighbor's cat looked at me on its hind legs, looked at me askance and then ran away, I became scary for her. There was a difference between two cats that mated prasyntetically with a human. People have the same thing.

And this is about the prasyntesis of energy. And the record of prasyntesis in energy is a characteristic not only for people, but also for animals. And everyone's records are different. And there is a difference in the deep records of prasyntesis from the perspective of animal or human kingdom.

It works even to the point that here we come from various events, consciously stroke our dog, and I consciously give it energy, fire, spirit, everything that it absorbs. He rejoices - the owners have arrived! For many years, from childhood, from a puppy, I gave deliberately it to him. And I noticed once: the workers whom we called came to us. It was already an adult big dog, so it was closed in an aviary. Previously, he barked, but this time he barked once, the man got scared, stepped aside when he saw the dog. I warned that he would not run out of the enclosure. And then I catch the state of the dog: from him comes a look down on the person. The dog looks at him from the enclosure as a lower creature, just looks at him so that he imprints on the wall, being afraid to pass, although there are five meters to the enclosure, and in general, the enclosure is solid with a roof, that is, it is impossible to jump out of it. And the dog condescendingly looks at "what has come here", feeling superior to the person. That is what emanated from him. I was shocked. The animal is lower in the kingdom, but in terms of charge of energy of spirit and fire, which was consciously concentrated to him for eight years, felt itself higher than a person. And human is higher in the kingdom, and at that moment the animal was higher in energy than human. He didn't even bark. He followed him with his eyes, which surprised me, because for a dog, a defender, a hunter, this was not an experienced case. It was clear that he was in the higher dignity, he understood that there was nothing even to pay attention to. This man was frightened, and all energy of the person collapsed, as they say, in the heels. According to genetics, this is a dog - a shepherd, brought up for centuries as a shepherd, looked at this empty walking body, at this man as a sheep, which you don't need to bark at, you need to drive it. Because he was frightened, and became like not a human, but a sheep. He quietly, quietly passed, did something, returned. The look of the dog remained the same. No throwing, no barking, and no trying to get out of the enclosure. For the first time I saw such an integral result when the dog switched to another prasyntesis, and in a certain integrity began to look at the person in a different way. Therefore, in fact, people also improve the qualities of living beings on the Planet with their states, sharing prasyntesis replication with them.

In the distant future, in millions of years, as in all fairy tales, animals will speak to humans in their animal language, while living their animal life, but within the competence of animal perception, the quality of matter development. And judging by the fact that we have it in fairy tales, most likely in the past, burned ether, burned causality was of this level of organization, higher than we can afford now. Therefore, children sometimes come up to a bear and are surprised that he does not talk. The mother responds to this: "How can a bear talk?" And I think children have a memory that bears used to talk. And this is not in a speech context, but there was a mental context at the level of animals, an exchange of information with a bear, which is the same conversation. This is not an individual feature of bears or their species, it was the general context of saturation of planet's ether so high that this ethereal field, as a kind of matter, allowed animals to communicate their signals, as they say, to speak. Like a talking pike in a fairy tale, where Ivan rides a technical device - a stove, in the perception of unenlightened people. A lot of things can be conveyed through the voice. And based on the ancient epics, there was such ether as a kind of matter on our planet, and it was lost, burned in hostilities. The fairy tale is a lie, but there is a hint in it!

And this is the saturation of kinds of matter with the corresponding prasyntesis. If it persists, we live and other kingdoms follow us in this. If it is not preserved, we do not live with it and do not perceive it, and others do not live the same. And the kinds of matter are cultivated not only for human, but through human for the whole kingdom of nature, that is, for all animals, plants, minerals, coordinating with them. In fact, we are doing the same thing now. Cultivation of the same domestic animals - horses, dogs, cats, which perceive humanity and gradually accumulate ether, begins to act on the Planet. That is, learning ability is an increase of prasyntesis of records in the nuclei of human or animal, and there are classifiers on this topic in the kinds of matter.

Accordingly, the education system is built by prasyntesis and the increase in the prasyntesis competence of a person is a factor of his education.

Based on experiments with monkeys, a large database has been accumulated on the upbringing of monkeys and they are fed up with precisely social behavior that they have never been peculiar to in principle, they learn it. All this is being built up, which is the cultivation of animals by learning from a person with a different typology of upbringing and behavior. And the kind of matter classifies all these specifications, synthesizing them by itself. With the same monkeys of the highest degree of learning ability, everything rests on genetic limitations. But even this genetic limitation, growing with prasyntesis over the centuries, expands the potential of geneticity. Therefore, some scientists look at the higher apes and say: "So this is probably a degrading human." We have a different approach. Most likely, these monkeys lived with a more developed human, and a more developed humanity, and pulled themselves up to their level so that in modern humanity, when ether is burned, this highly developed monkey sometimes looks higher than some of people around it. It's because the people who raised the monkeys were much higher in the specifics of their ether. And monkeys simply remembered it genetically and continue to live and reproduce the genetics that they achieved with the previous state of humanity. Cats have one language for humans, but they communicate with each other in another language. There are two different languages - between themselves and for a person. This is a different development of animals with cats.

This is the second step towards the prasyntesis of kinds of matter that we must make up. The second step is the organization of kinds of matter, taking into account prasyntesis.

And there is a third step that we must recognize. In addition to the phenomenon of fundamentalities with characteristics of dimensions and hierarchizations by kinds of 64-fold integral matter, in mutual coordination among themselves, they also mean the coordination of metagalactic properties and specifics by themselves. Here we should see a cluster that we sometimes use, but do not give an account of the importance of this. In astronomical perceptions there is the planet, behind it is the solar system, behind it is a galaxy, behind it is the Metagalaxy. Let's take this as a basic quaternary. And astronomers are quite right saying that these are four different matters. That there is planetary matter, solar matter, where even time flows differently. There is galactic matter, there is metagalactic matter. We define this aspect of the material phenomenon as the archetypes of single matter. In the first and the second volumes of the Paradigm, we published even schemes for the transition of planetary kind of matter to solar kind of matter. From solar to galactic matter with plans. Of course, this caused an ambiguous reaction from the scientific community, which sees only physicality, and so far, does not perceive any hierarchy and gradation of matter. I hope it will learn it with this Paradigm of philosophy. Still, it is objectively. And we must accept simply that prasyntesis in kinds of matter still hierarchizes and is hierarchized by the cosmic cluster of objects. And the records of prasyntesis in the planetary kind of matter will be completely different than the records of prasyntesis in the solar kind of matter. Accordingly, the records of prasyntesis in the galactic kind of matter will be completely different than in solar and planetary kind of matter in their synthesis. The gods, known historically, and even noted on material carriers, as the people of galaxy, who flew to the planet, remained here, and "kindled" in a divine way, were somewhat different than people. What with? Humans had a planetary record of prasyntesis in their cores, while the gods had a galactic record of prasyntesis. This is another archetypization of matter. And their power to control the matter was different, the galactic, what was generally incomprehensible in the planetary kind of matter organization to the people of the planet. Moreover, with that level of education. By the way, the prasyntesis in them may have been stellar-systemic, that is, solar, but from the sun of the system from which they arrived. And then the difference in characteristics that was between the gods and the human is understandable. It is not in some peculiarity of human of planet, sun or galaxy, but it is simply a classical difference in the records of prasyntesis of corresponding matter. For the gods it was galactic. Religion perceived angels, and from the point of view of solar matter, they are living beings living from the angle of solar matter, having an element of reasonableness, but

degrading in their development. But from the point of view of the Metagalaxy, these are intelligent animals. They are considered reasonable, but from the point of view of the Metagalaxy, if these are animals, then these are animals that have an element of reason. Let us clarify that these are animals that have learned the reason from more highly developed civilization that has degraded, destroyed, and angels are its remnants. We, people of the Earth, having entered the metagalactic development, have bypassed them in evolutionary development, which indicates their degrading existence, and this perspective is visible metagalactically. It is clear that many may be indignant with these words. And if I saw them, communicated with them, precisely from the solar perspective of matter, then why can't I say about it? And from the point of view of visible physical science - they don't exist. But for the angels, the physical world of the Planet is almost the underworld. Because their physicality is built by three plans of the Planet. This means that our three records in three plans of life of the Planet by three kinds of matter, from the point of view of solar animals with some reasonable orientation, is one kind of matter, the physical solar kind. And here there are transitions of kinds of matter. It is similar to 256 types of matter recorded in one kind of matter. Suppose, earlier, the Planet, as part of the solar system, had types of matter, and the solar system had kinds of matter. Accordingly, three planes of the Planet - the trinity of types of matter were recorded in the physical kind of matter of solar system. After all, the ternary construction of kinds of matter by types of matter is a galactic perspective of materiality, as the third archetypization of matter and these beings, angels, lived on our planet from this perspective. Now, with the growth of humanity, especially metagalactic growth, which is beyond their strength and capabilities, they are returning to their planetary area of solar matter of existence, where, unfortunately, their civilization is degrading. There is a specific phrase in the Old Testament that angels participated in the war in heaven and for this they got it. There is nothing random in the Texts.

That is why we are talking now concentratedly about metagalactic relations, since we managed to integrate the planetary characteristics of matter into the metagalactic, where the Planet begins to live with the kinds of matter of the Metagalaxy. That is, to switch the planetary development to the metagalactic. This process proceeds necessarily with the involvement of biological being developed by the Planet in the transition from one archetypization of matter to another. It is the biological being, in our earthly case the human, absorbing prasyntesis records into nuclei, who attaches the Planet to the Metagalaxy by his activity. At the same time, the Planet itself is ripe for the metagalactic development of its own matter, but it is built into this new level of existence only by the activity of biological beings. This is what we are doing, quite natural functions in coordination with the rulers of metagalactic matter. But then we overcome hierarchically prasyntesis galactic, solar and planetary records of nuclei of physical body of three archetypizations of matter, and enter metagalactic prasyntesis records, actually rebuilding life into metagalactic forms of being, more precisely, following in this the metagalactic nature that deployed planetarily.

And in future studies of stars, kinds of matter of other planets, we must build definitely a classifier of the planet, as a kind of matter and by types of matter; solar systems or stars with planets, as a kind of matter and by types of matter; galaxies, as a kind of matter and by types of matter; metagalaxies as a kind of matter and by types of matter. And what state and archetypization of matter, according to the characteristics of cosmic classifier, this or any other quaternary refers to. The state of matter can be planetary, stellar-solar, galactic and metagalactic. And these are completely different specifics of activity of the matter with completely different prasyntesis competencies, which form the specifics of their archetypization.

Moreover, we go into space as cosmonauts, look from the Planet into the solar system and see vacuum there. From the point of view of planetary prasyntesis and physical kind of the planet's matter, there is cosmos and vacuum there. But if we switch to the solar kind of matter, and begin to write down the prasyntesis characteristics of solarly into ourselves, we will see suddenly that in addition to vacuum, there is a real space of solar life, as a kind of solar life plan. And living beings live there, having the characteristics of another state of matter – the solatiry. That is why

some cosmonauts in private conversations say that, being in orbit for a long time, they suddenly see how animals live in orbit, people approach them in orbit. And they can't figure out how it could be. They simply saw people in a different kind of matter – the solar. And they began to perceive it, because, having been in orbit for a long time, they definitely began to receive records of prasyntesis of solar matter.

And here there is a very important specialty - depending on where you stay most often, your nuclei can switch to one or another type of record of the state of matter. That is, the cosmonauts began to switch from the prasyntesis records of the Planet to the prasyntesis records of the solar, as a state of matter, by a little bit by the fact that they were in orbit for a long time. And they began to look and see some hierarchically set solar habitats in solar matter. It is clear that these habitats of solar matter are lower than the metagalactic, therefore, when we fix “the kind of matter in 256 physical hi-realities of the Metagalaxy” it is higher than the solar.

If we say that the physical kind of matter has 256 physical hi-realities, and if these are different states of matter, in the diversity of the entire Metagalaxy, which are characteristic for the physicality of the entire Metagalaxy? And we perceive only four states of matter - planet, solar system, galaxy and metagalaxy - the first quaternary principle. It is followed by 8 states of matter specifics. They are followed by 16, 32, 64, 128 and 256 specific states of matter. And we still perceive only the first step - four specifics of state of matter - the planet-metagalaxy. Taking into account the fact that we have reached 256 characteristics and volumes of matter by the physical kind of matter, in the matter of the Metagalaxy there are 256 specifics of matter state, as completely different characteristics of physicality of the existing metagalacticity. This is a completely different view of material reality.

But we must accustom ourselves to the idea that there will be specifics of state of matter of physicality in the diversity of phenomena of planets, stars and other systemic cosmic formations of various orders and types. And this will have to be dealt with as a diversity of nature of metagalactic life. I myself experienced the difference in perception of these specifics of state of matter, I acted consciously in this. And how deep, wide and competent it is, there is nothing to compare with. That is, human and humanity are built in such a way that as soon as a certain number of people who own this ability appear, comparisons, exchange of experience, detailing begin, and we begin to see the truth. Until it is one, two, three people, and the critical mass of the team has not grown, which can specify it, see and act with it, it is impossible to say how competent and truthful it is. It can be stated only that there is experience, such a perception has matured in modern humanity, and according to some descriptions in the literature, it was before. It was only very partial, fragmentary, and the cultural response remained only as separate books on this topic, but nothing more, and without a paradigm analysis and synthesis of what it refers to and how to comprehend it. What are we doing now in the paradigm? We are building a very clear and precise conceptual picture of being, based on which we can compare, connect, sort experience, fix and develop it. Even from the point of view of the quaternary of specifics of matter state, having mastered it, only then we can expand it further. We are stating simply that there is more, but it all starts with the quaternary.

The angels are the animal reason left over from the degraded civilization of the cold-blooded. And as soon as we go out into the solar, and consider the specific special state of solar physicality, as opposed to the metagalactic or the planetary, we begin to encounter prasyntesis records, including the intelligent cold-blooded that once operated in the solar system. The war was between the cold-blooded and the warm-blooded, which led to the death of both, both in the solar system and on the planet Earth. The only thing is that people survived in the remnants, and from the cold-blooded there were rational animals left of them, quite highly developed, but animals. Maybe some of them are those cold-blooded in the leaders. These are already guesses and assumptions. At the same time, I can say this for sure, since there were real contacts and communication with them. From the point of view of different civilized types, we live together in the solar system. And if you love animals, you are quite okay with different types of animals. What difference does it make what form they are, even if they are intelligent, albeit strong animals. I

understand that now I have crossed a certain line of scientificity, which they will call actually mysticism. This is not mysticism, this is a real conscious physical solar view and experience. Including the scientific, in the ethnographic study of solar life. There is no mysticism. I didn't go anywhere, I didn't run out into any areas, it was completely by physical body in the synthesis of realities, when you see physically the reality of planetary matter, and then you switch on and see physically the reality of solar matter, then physically, the reality of galactic matter, and you grow up physically to the reality of metagalactic matter. And you have four vectors of matter states of cosmos. And they are all physical. And they all combine with each other. And your hierarchy grows by the fact that you switch physically to the prasyntesis of the higher state of matter, the metagalactic for us, and begin to relate hierarchically to all other states of matter. And this is the synthesis of physicality of states of physical vector of matter, mastered by the physical body of human. They are also real, and also operate in the physical world, and we will have to recognize this.

Maybe people call this a parallel reality, why not? And the parallel physical reality is solar physicality. And the third parallel reality is the galactic physicality. There is also the metagalactic physicality, the fourth parallel reality. And now humanity is being built into metagalactic physicality. And this is just a real experience of life.

There is even proof. First. Angels all obeyed Christ - this is a well-known theme from the scriptures. It can be said that all animals are subordinate to the Solar Human. And Christ was called the Solar Human in ancient times, it was then that he was called the divine Son. And in the beginning, he was called the Sun Son, even according to ancient texts. The Sun Son, the Sun Human is perfect for the physicality of the Planet, and the normal man in the solarly. And animals obey human, even intelligent animals. After all, Christ was born a human, he still had to become what he became, remember? Everything is written simply here. And if you analyze it unbiasedly, you can come safely to the same conclusions.

Or there is another option: "And the Father created man above the gods", prophetic record and prayer of Muslims. That is, if the Father created the human higher than the gods, the word "constructed" or created has a key variant - maybe, the records of prasyntesis in a human became higher? And if we defined the gods as the people of the Galaxy, we crossed paths and communicated with them in this way, then human becomes by this record the Human of the Metagalaxy. And with this Paradigm, we simply take one more step in recognizing the Human of the Metagalaxy with the corresponding prasyntesis, but living on the Planet, expanding our perception and removing the shackles of thinking of the past. Neither scientists nor philosophers want to comprehend categorically and define scientifically what they call mysticism. However, this is not mysticism. We are not lovers of mysticism, occultism, esotericism and so on according to the list - this is used by people who are far from serious and deep hierarchical training, including the scientific. But, from my point of view, the fact is that some scientific practices are more mystical than scientific. And science must be able to recognize and explain all the factors of matter. If we do not learn to collect different experiences of people, and if we do not have a clear paradigm of this explanation, then this science will degrade sooner or later. This is an explanation for the absence of science of human, and chaos in the absence of paradigm that should have such power to explain not only scientific perception, but also to explain some more mystical perception, which is not actually mystical, but is declared mystical only because science can not explain it. It is akin to believers who, seeing lightning, were baptized and said: "God punished me - I saw lightning." Scientists will smile. But when we talk about an unidentified flying object registered by military equipment, everyone says: "But we don't know what it is." And now people have a new religion - the worship of aliens, which do not exist, but with mystical fantasies on this topic. Or which exist, but their objects operate in a different special state of physical matter. After all, there are real filmings of physicality of this. And even scientists themselves, analyzing the filmings, said that five percent of all filmings are very similar to real objects. What does "very similar" mean, if a real technical object hangs in the photo? But there is nothing to explain where they come from and why they do not communicate. And if they are from other physical special states of matter, as

they say, parallel? Not from the future, not from the past, just acting outside the spectrum of human perception, and falling into our spectrum only occasionally, where we photographed them. This is the real explanation for what is happening. Maybe it's time to grow out of baby pants?

And we must also explain these states of matter, also analyze them. I touched specifically on this slippery topic in the text of the Paradigm, which will cause rejection by many, many, in order to show that this Paradigm has the power of explaining these phenomena as well. This mechanism is embedded in the prasyntesis nuclearity. And this mechanism already has allowed us to learn a little bit to perceive four special states of physicality. This is a growing evolutionary, which sooner or later will pass to all people. Accordingly, if we do not learn to explain this in advance, then there will be simply a chaos of perception. If it happened so that at least one person received some skills and special properties, then the prasyntesis replicates already what is given to everyone, and we proceed from the laws of the Paradigm. This means that the record of this state has been recorded already in everyone. This means that sooner or later everyone will enter into this recognition and an explanation will be needed. And then it will be necessary to explain - what is it? And science will have to explain. If we do not begin to explore these topics in advance, such a science is worthless. If we, as philosophers, do not learn in advance to explain these topics, such a philosophy is worthless. This may be a slippery topic, but it is absolutely correct in the Philosophy of Matter. We need to expand the philosophy of matter to all phenomena, not attributing them to mysticism, not attributing it to some other words, not attributing it to pseudoscience or not pseudoscience. We need to accumulate facts, look for paradigmatic and other forms of research, recognition of diversity of experience. Just accumulate it. Just trying to explain it. Just look for some different approaches. Then humanity will grow faster and become richer, both in experience and in activity, higher than we have now.

There is even a third option. Let's say everyone on our planet died. But on some planets, some remnants of civilization escaped or hid, or survived, and fly periodically to their mother planet, looking on how humanity is restored and do not affect it, because they know that the previous civilization had such an impact that everyone died. Is this possible? Quite possible. And there is even a good analogue of proof of this hanging in our sky. There is a special work that proves mathematically that the object in our orbit, in the form of the Moon, is so precisely and mathematically verified stands around the planet that nothing can be assumed except for the artificial installation of this object, because a human hand is felt. Now imagine that after the war, individual expeditions returned from distant places, living there, and saw what happened. They understood, realized that the humanity will be restored. According to the laws of cosmos, it is impossible to influence – this is another humanity, otherwise everything will return again to the original. But they contributed to the acceleration of looking towards space, carefully placing one of the objects, or pulling it to the Earth. It's difficult to say, if we get to the Moon, we'll find out it. This means that some remnants of people, after those civilizational bedlams, may still be at some objects. Someone pulled up the Moon. And if they pulled it up carefully, it's definitely one of those specialists who previously existed here. You may be surprised - where do they get such devices from? But we have preserved in epics that they flew into cosmos. In the Old Testament it is written how some prophets were lifted up beyond the sky and given books to them. Let's read literature with an open mind, not considering it fantasy. But since books were given, it means that they cared about development.

Moreover, the gods went to the earthly wives. Was there only one genetics if children were born? It's just that some were more developed, others less developed, just like this? Then genetics is one if a child was born. So, the question is only in education and development. So, we are from one planet, to put it mildly. So, it's just a different level of civilization.

There is the objectivity of the existing in this. And everything else will be shown by time, when we recognize not only the philosophy of matter, but we learn to think scientifically in this perspective of being in a different way. I dwelled specifically on this topic for this, although it is slippery for modern scientific philosophers, to show that we must learn to recognize quickly

metagalactically, work faster paradigmally, because there are backlogs of the past and the future for the development of human and humanity wider than we perceive ourselves today.

The prasyntesis decoding of records of light that exists on the planet can cause various states in the body, including the mystical. But if you decipher them correctly and have experience, not be led by this mysticism, by these “about” or “exo”, but quite reasonably, consciously and unambiguously track what is what, and how it happens, then you can cultivate a completely different meaningfulness than that which is familiar to mankind. Accordingly, there are prasyntesis subnuclear records of 4 properties of matter: energy, light, spirit and fire. They can be read and further proved when the time comes and there will be a chance to confirm this experience. So, in the future, we will prove.

Now imagine that there are prasyntesis records of spirit. And there is even a term in Asian philosophy that these are records of dharma. Dharma is like a duty, an action of Spirit. Both positive and negative. Spirit is a record of will, as a record of those actions that a person performed in one way or another, at one level or another of realities, kinds of matter or implementation specifics. Accordingly, when there are records of prasyntesis in spirit, and spirit determines our will, then the records of prasyntesis in spirit have a significant impact on a person's ability to act by will. This means that prasyntesis begins to influence the volitional actions of a person through spirit. At the same time, this is not a limitation, these are records of prasyntesis of human spirit. And the wider and deeper they are, the freer he is in the application of his will, and this gives rise to freedom of will. The simpler and more inefficient they are, the less volitional operational possibilities a person has to act deeply and fully. And if some incorrect characteristics are recorded in these records according to prasyntesis standards, then in overcoming them the will of a person is limited to action by spirit, forming a stumbling in the environment. That is, a person seems to be doing the right thing, but he constantly stumbles on something. And very often it is not the people around who have done something wrong, but he himself who are to blame for this with the prasyntesis records of spirit. There is a very wide context of understanding here, and we simply state that they exist. And the limits of philosophy of the past are the records of spirit.

And the limits of the metagalactic philosophy, that we are focusing on, determine that there are also prasyntesis records of fire. Therefore, we were talking about prasyntesis records in dimensions, about prasyntesis records in space, and so on, that is, in the cores with fire. Accordingly, there are prasyntesis records of fire, which already determine the specifics of the fiery action of human. A fiery action is the corresponding nuclei that are linked and uncoupled from each other by the specifics of fire, that is, nuclearity. But the specifics of fire are also conditions, judging by the theory of cognition of conditions. And conditions are what a human magnetizes by himself, in fact, making up a cluster of special specifications that either help you go through life and achieve something, or prevent you from going and achieving something. In fact, the conditions are subnuclear sets of emanating prasyntesis on a particular topic of human activity, purposefully organizing the actions of his Human Parts in one or another direction of realization.

At the same time, there are particularities of fire, there are particularities of spirit, there are particularities of light, there are particularities of energy, and we recognized them above, which direct human activity by reacting with the fire-images of conditions with their own fire-images in one or another Human Part of a person, or their synthesis. Accordingly, if prasyntesis is written directly into fire, it writes down all the particularities of fire, more or less important and strong, that the person has reproduced. It writes down all the particularities of spirit into spirit, all the particularities of light into light, all the particularities of energy into energy, and not because it is some kind of special function. It's just a memory. The memory of human fire. The memory of human spirit. The memory of human light. The memory of human energy. If I formed the corresponding prasyntesis particularities, I need to memorize them, and they are written into fire, spirit, light, energy. However, if these are wrong thoughts or feelings, they are recorded still there, but they create the wrong results of their application to a person, that of fire, that of spirit, that of light, that of energy. But if these are the right records, they stimulate the same. And the wrong

records – it is not because someone is punishing us, but the wrong records are only because we “punished” ourselves. You made a record - punished - wrote down the problem for yourself. The record is done, it works. The prasyntesis acts - we have made such a record. And as long as we do not destroy this record and overcome it with another record of correct actions, it acts. And we must rewrite it, transform it, remake it. There are no other options. There is the growth of human memory. We cannot forget it. This is prasyntesis. First try to write down, and then try to write out. Therefore, there is a standard of prasyntesis - in order to rewrite something in fire, spirit, light, energy, it is better to do it again, that is, to remake it in the higher quality. And then the overwriting of this action is underway, the overwriting of the old with the new one is underway.

And, in fact, the highest records are the records of prasyntesis as such. For us, they are the ultimate - the sixth, and there are not even analogues where all this is recorded, except that it is recorded in all nuclei, in all types of subnuclearity, of which all matter consists. But, after all, for us prasyntesis is something that is higher than fire, which means it is a certain property of matter. This means that something is also recorded in prasyntesis itself, as a property of matter. And here there is only one analogue - the initially higher synthesis, from that area of the Initially Higher Metagalaxy, which is outside the Metagalaxy, and which is recorded in prasyntesis as an initially higher synthesis, characterizing the corresponding matter of metagalactic relations.

And this is the fourth section of the Philosophy of Matter. And when we learn to recognize and comprehend all this fourfold integrity philosophically, draw conclusions from this and expand further, designate here the details of various processes that have not been identified yet, they still need to be developed and comprehended, we will get a completely different view on matter as a whole. At the same time, according to the logic of the Paradigm, one can draw broader conclusions about the Philosophy of Matter than we have just outlined, basing on the previous three volumes of the Paradigm. But if we have indicated this already in the previous three volumes of the Paradigm, then it is simply not worth rewriting and explaining it again. It is necessary to designate the specifics of the philosophy of matter paradigmally, that it is, as a conclusion, including the previous topics of paradigmatic action, and only then collect all the materials and facts by a separate Philosophy of Matter. To collect with a separate science of matter all materials and facts. We believe that today it is the science of the Home, as a separate science of matter. It is the fifteenth - the science of the IS. The top of the matter of the planet – the IS, and Metagalaxy – the IS. With this science of the Home, it is necessary to collect all the data given by this Paradigm, and to develop the philosophy of matter as such. That is, we do not proceed from the practice of scientists, where it is necessary to collect all the facts, explain, thoroughly rewrite and rebuild - this is science. We proceed from the practice of philosophers, where we identified a new field of knowledge, defined its boundaries, proved its specifics, and then we give it to science for recognition and research.

And since it is also a paradigm practice, there is so much that is embedded in four sections of the philosophy of matter of which we still need to make sense and comprehend, introducing a new experience of perceiving the philosophy of matter, forming plurality of facts and plurality of concepts based on the philosophy of matter. But this approach is quite enough to lay down the philosophy of matter in the future, and establish paradigmatically a completely different view on matter. This is enough also for the Paradigm of Matter. And we will deal more widely with all issues in the future in philosophy. Moreover, the next volume is the Paradigm of Matter, where we will return just to all these issues in a different way. The fifth section is completed.

1.6. INCOMMENSURABLE. PHILOSOPHY OF THE METAGALAXY

For today, the Metagalaxy has become the habitat of humanity on the Planet Earth. At the same time, it is clear that we live on the Planet Earth and fulfill all our biological needs by the Planet Earth. But the question is not the modern fact of existence, but the strategic perspective for

the entire era that has come at the present time, and we were able to recognize that right at the present moment, in these years of life, that the Planet has moved into the corresponding sector of realization of metagalactic matter. Most likely, there is a specialty in the evolution of planets in the Metagalaxy, and the Planet goes through the stages of mastering different kinds of matter in its development. We do not know these stages, we do not know these dimensions, but in a certain period of time the Planet approached the stage of mastering the metagalactic matter. In order to come out and master the metagalactic matter, the biological intelligent life had to take shape on the Planet, which had to come into the Metagalaxy by its activity.

Accordingly, if biologically intelligent life went into cosmos and was able to recognize metagalactic relations from the point of view of "The Universe creates us" or "The Metagalaxy creates everyone" and begin to comprehend these processes, then the Planet is integrated legally into the sector of metagalactic matter and becomes one of the metagalactic planets. At the same time, it continues to exist around the sun, spinning in its orbit. The question is not in the movement of body of the Planet from one region of cosmos to another, but the question is in a slightly different plane - what quality of matter will be organized on the Planet in the future. That is, the meaning of transition of the Planet to the metagalactic sector of the matter is not in the physical movement of orbit or other phenomena, but in the transition to the class of higher relations of matter and in the corresponding organization of these material foundations, actually, of the Planet.

Thus, we must conclude that based on this feature of planetary characteristics for today, we must conclude, or rather, make a conclusion, that in the previous version of development, the planet lived as a galactic variant of matter and acted in the sector of galactic matter. The proof of the transition to the metagalacticity of matter is our recognition of the Paradigm of the Metagalaxy, our mastering of the matter metagalactically. As well as our comprehension of informational class of metagalactic relations, which is possible only when being in the metagalactic matter. I think it is clear that we live on the Planet Earth, and we cannot be in the metagalactic matter without the Planet Earth as such. Plus, our powers of recognition, our energy intensity and our possibility of previous quality of life, as well as modern civilization, far from suggesting today that we are flying all over the cosmos, we are somewhere out there, outside the galaxy, in the definite cosmic matter of the Metagalaxy, to recognize it and somehow explore and live it.

Accordingly, the question is simply that an unidirectional joint movement has begun, both of our life, seeking the next limits of development, and of the entire Planet Earth. Of course, the signal for this was the exit of human into space, the first human into space. And the Metagalaxy answered as a large system of material organization. But if the Planet by this time had not matured for the implementation of cosmic metagalactic sector, and humanity would not have had time to go into space, and was not organized somehow more or less among themselves, then, I think, this transition both for a human - into the Metagalaxy, for the realization of metagalacticity by himself, where the Metagalaxy creates everyone, and for the Planet - into the sector of the Metagalaxy, would not have taken place, and took place after some million years in the future. And we would have continued to live as we lived, but, perhaps, mastering the Metagalaxy beyond the solar system, following the same technical, ideological, philosophical, material perspectives that were known to us in the 20th century. But either force majeure happened, if we speak in the language of management, or biological explosion-jump, if we speak in the language of biology, and we jumped together with the Planet into another cluster of relations of metagalactic matter. Being in our right mind, we must be aware of that it is impossible to carry out this for one person or many people, even in a small or relatively large number, because there is an environment around us that reflects necessarily metagalactic relations with us. The environment is the Planet for us. Therefore, in addition to a human who rushed to master a new path and new prospects for development, in the basis of human relations, among other things, there was the Planet that was ripe for the manifestation of matter of the Metagalaxy by itself.

And this organized principle of phenomenon, which, we believe, has been prepared by the leadership of the Metagalaxy, is being carried out at the present time. That is why we remembered that there are, although dead, but the previous civilizations of mankind, which had mastered

previously solar matter, galactic matter. And this experience remained in prasyntesis and in the genetics of each person. But even if we call the gods the people of the Galaxy, then they went to human wives, and people remained on the Planet. Even according to this famous experience, there are generations of galactic people. But if we take into account that these could be simply more advanced, developed people than those who described it, technically more developed people, and there are plenty of such ethnographic examples now, then, in principle, this is just one humanity that existed galactically.

And there is the second version of our recognition of matter of the Metagalaxy. In humanity a lot is built on zodiac constructions. Our time is thought of as the zodiacal circle. Constellations are characteristics of the Galaxy. And while we don't follow these things so deeply now, the tradition of previous centuries followed it very deeply. I emphasize that our civilization is accustomed to seeing a way out into some kind of matter in a technical way. We forgot completely that in addition to the technical method, there is a humanitarian, human method. And there is the Planet itself. We can say that we think flat and technogenic, which in itself is possible, but not diverse. And we must think both technically and humanitarily, that is, by the specifics of human, and planetary, that is, by the specifics of the planet. Moreover, both by individual clusters of phenomenon, and by all of humanity as a whole. And each of these directions is equal, unidirectional and valuable.

Accordingly, even speaking technologically, the human organism is such a highly developed organization that even from the point of view of science, it is quite essential to consider its possibility of mastering individual specifics. But after all, scientists prepare themselves for this or that experience, accomplishing it even technically: they solve some problems, build puzzles, prepare the apparatus of thinking for recognition, and so on, and so on, and so on, which is the same perfection of human for recognition of a new matter. The only thing is that this recognition takes place in combination by scientist in the strategy of some tasks and technical apparatus. No one has canceled the fact that the recognition of mathematicians is mathematical, that is, humanitarian. And not just mathematicians. There are no technical tools, but this influences no less strongly our recognition of matter, and even shows the prediction of many laws that physics then discovers.

So, the same is with this Paradigm of Philosophy. We decided to apply these methods, including mathematical humanitarian analysis and synthesis, in the humanitarian sphere, only from the perspective of philosophy and human development, analyzing the processes that are taking place around us, and seeing this in the specifics of human development. That is, in fact, in the creation of human science, in the creation of human philosophy. And, in principle, we succeeded in this. Therefore, this is a new cluster of scientific and philosophical relations that we apply with this Paradigm.

This is an undeveloped area of knowledge, "being aware", philosophizing, scientificity and several other specifics of development of humanity. But the fact that this is an undeveloped area in the previous version of development does not mean that this undeveloped area cannot be discovered, seen, recognized, formalized and organized in scientific way, in philosophical way, in educational way, in human way, what we are doing now. This is simply the discovery of a completely new class of phenomena, knowledge, references and some incommensurable realizations that matured in the past, but were little generalized, little concentrated, little analyzed and synthesized. And this topic mostly was not dealt with. This could happen also in different periods of history. We live in this period of history. This is neither bad nor good. We just entered this cluster of relationships, because the time has come for it, and we have matured with one or another opportunity to enter into these relationships.

Without recognizing these details and phenomena, it will be very difficult for us to accept the next section of the *Incommensurable* phenomenon of the Metagalaxy in each person, because, in fact, there are no analogues in scientific and philosophical knowledge. But in principle, to some extent there is the experience of humanity on this topic, it exists. But since there was no paradigm practice to analyze what was happening, to recognize what was happening, sometimes it did not

matter to describe it, because it is not clear how this happens; it's not clear how it works out. And since it is not clear how this happens and develops, then why should we pay attention to? Well, there is it and let it be. We have a lot of phenomena of one common sense or another. Well, why should we deal with them, if it is not clear what it will lead to, and we do not have a paradigm for understanding these relations?

In the *Incommensurable* we introduce the theme of the Philosophy of the Metagalaxy. Moreover, we are aware that the "Paradigm of the Metagalaxy" in the form of the third volume has been published already, but we are now working on the Paradigm of Philosophy. Many positions of philosophy are not far from the paradigm of scientific constructions of the Metagalaxy, but philosophy is the relationship between human and matter. Accordingly, in this case, in the section *Incommensurable*, this is the ratio of Human and the Metagalaxy. Just as the correlations of mind and nature, consciousness and being were previously recognized, and being is the reality that the Metagalaxy consists of, so now the principle of mutual organization of Human and the Metagalaxy stands philosophically, namely, philosophically. And with this specificity, in addition to all the descriptions that are in the Paradigm of Human (the 2nd volume) and in the Paradigm of the Metagalaxy (the 3rd volume), where everything is already described, in this section of the *Incommensurable*, we must combine all the knowledge of the 2nd and the 3rd volume of the Paradigm, and determine what is the essence of the Philosophy of the Metagalaxy. And now we will not refer to any justifications or definitions, which, in fact, are given in the previous three volumes. We will show now the perspective of mutual organization of Human and the Metagalaxy, on the one hand, so ambiguous, but, on the other hand, a new unambiguous phenomenon simultaneously proved by all four volumes of the Paradigm by this prasyntesis and nuclearity, including the confirmed by experience, that it will reveal the Philosophy of the Metagalaxy. I want to confirm this specifically, because the *Incommensurable* is so high that we will approach this realization for centuries. That is why I referred to the previous civilization, that the experience of many of us grew up with centuries of development of spirit, fire, light, energy, some higher phenomena, where the experience of many of our realizations is recorded, including in previous civilizations. We are not required to remember this as personal information. And it is not the fact that we will remember it. But there is the experience of spirit, there is the experience of fire, there is the experience of light, there is the experience of energy, where prasyntesis remained, recorded by the experience of certain cosmic explorations: galactic, solar, planetary. I would say even supergalactic. But, perhaps, metagalactic exploration is going on for the first time. Perhaps they were earlier, only on a smaller scale of metagalactic relations. After all, the metagalaxies themselves have different sizes. According to the Paradigm of the Metagalaxy, we have 64 types of metagalaxies in one Metagalaxy Fa, as hierarchical levels of metagalacticity. And if the Planet Earth had seven hierarchical levels of life, the Solar system had 13 hierarchical levels of life, and the Galaxy had 19 levels of hierarchical life, and the Metagalaxy had 25-26 hierarchical levels of life, then, in fact, the maximum that we could afford ourselves is the maximum reflection of 25 metagalactic levels of life. But we could not reflect them metagalactically, therefore, we could do it galactically, with 19 levels of life. But human takes always half of what is given, since human is ruler and inhabitant of the matter. So, we could take out of 19 - in half - somewhere around nine. Nine and a half. Nine is just the concentration of Teacher training in the previous era. And from the Metagalaxy we could take - 25 in half - that's 12 and a half. The famous number "12", where there are 12 signs of zodiac, 12 apostles of Christ, and he, as the 13th in the form of a half, which, as a result, resurrected into a whole. That is, 25 in half - these are the very 12 or 13 phenomena. In other words, this suggests that both galactic and metagalactic effects were in the past civilizations of mankind. And I think, in the future we will find both material, and technical, and even informational evidence, recorded simply in the matter of the Planet, about the existence of these civilizations and about some of their achievements. These are things preserved by the records of prasyntesis of spirit, which is indestructible, by the records of prasyntesis of light, which is indestructible, or by the records of prasyntesis of fire, which is indestructible. And even when we said that a certain plan of life of spirit was destroyed - burned down, or the plan of life of energy

burned out, but fire remained. Then it burned down on the Planet, but in the Solar system, in the Galaxy, the records remained. And prasyntesis spreads immediately to the boundaries of the Metagalaxy, which means that the entire experience of civilization, even if they were planetary on a small scale of action, when any prasyntesis organizations were called up, was immediately emanated to the entire Metagalaxy and recorded in all the nuclei of the Metagalaxy. And if some person of this civilization visited another planet or suddenly stayed there to live and even degraded, the prasyntesis record of all that civilization, from where he came to this planet, necessarily remained in his cores. Even if he has degraded on this planet and does not remember such humanitarian and technical specialties at all. That is, prasyntesis as such, within the limits of the Metagalaxy is generally indestructible. And the real history that we can recognize is actually in our cores. That is, we are looking for historical facts outside, trying to find some evidence in the cities, some technical apparatus underground, that is, material evidence. In fact, the word the "matter" is multi-valued. And the same material evidence can be atoms, molecules or nuclei, that of a Human, that of the Planet Earth. And even the human spirit has a material formation. After all, what is spirit for our Planet, is ether from the point of view of the Solar system, we published this scheme. And ether is the material organization of the Solar system. This means that spirit of the Planet, from the point of view of the Planet, is a high form of realization. From the point of view of the Solar system, it is simply the material organization of ethereal life. This means that spirit, as a material organizer, it also has records of prasyntesis. But in fact, even higher than spirit and deeper than spirit, the records of prasyntesis are preserved in our nuclei, where the records go by fire, where synthesis is written in fire, where prasyntesis is written in synthesis. And this prasyntesis also results with the recording of the initially higher synthesis, this is such a quaternary recording cluster. And if someday we learn to decipher the various nuclei that exist on our Planet and develop prasyntesis relations, and we will learn this definitely, because our computer technologies are moving towards nuclear processors, where information is recorded already in particles and atoms. And if we record information in particles, atoms, sooner or later we will learn how to record information in nuclei and extract it from there. Let it at first in inanimate nature, but sooner or later we will begin to read the prasyntesis records and recognize them from the nuclei of each person. And as soon as we learn this technology, and we will learn it, even the fact that we figured it out means that we can learn it, according to the laws of science, we will see a very different story than that one we imagine today. This does not mean that some facts or everything will change there. No. Many facts are quite objective. The question is of their assessment, strategy or stratagem of history - what does it lead to. After all, it does not lead necessarily to some personal super-realizations of some rulers or nations. Yes, these are useful organizations for some period of history.

But if you look at the broader scale of all-planetary history, the task of planetary organization is the development of corresponding new layers of the matter. Accordingly, the Planet directs everything simultaneously that is on it for this task. Notwithstanding we like it, we don't like it, but this is one of large-scale tasks of mankind - the development of the matter, which includes the planet, and which should become Human Part. We can see as much as we like how kingdoms, cities, countries, races, civilizations, cultures perish and develop. But, the most important thing that the Planet is doing, and we should see it, is the development of human. Because in all this, only one single main link-unit is spinning - the human. Nature in which he lives, kingdoms - animals, plants, minerals, elements that support human life. Everything else - kingdoms, states, cultures, civilizations, races - exist only for the support of human, and for the development of human.

And if we consistently cut off all superficial, external organizations that a human invented for his development or the convenience of existence, even though they are useful, because a human must develop, no one says that they are not needed, they are needed! But to look at the situation from the point of view of the Planet - after all, the Planet is not interested in kingdoms and the Planet is not interested in our states - this is our free will, how to live. The Planet is not interested in our technologies, we create them for our own convenience. The Planet is not interested even in

some specificity of our art or culture, our religion, these are our levels of recognition, and even our scientificity, this is our types of understanding of the Planet itself. But the Planet is very interested in the quality of human life, the quality of organization of human himself. It is clear, first of all, biologically, as we believe, but the biological cannot exist without other qualities of human phenomenon. We will not take the social now, it is external. But even the biological organization of a human presupposes the quality of the matter that makes up the human body. Where does it come from, the quality of the matter? We say that we were born on the Planet. But after all, the quality of the matter of human body is not only a planetary task.

Let us imagine that the central fixation of fire of life is monad and nuclei in the body of Human. Why can't we achieve technologies, when from the fixation of fire of life of monad through the nuclei - a terrible word, but the right one, for the future - the body of a Human materializes. It can be said that this is complete nonsense, but the science fiction writers suggested that I enter the subway on this Planet and exit the subway on another Planet. What is this process? It is dematerialization of atoms here and materialization of atoms there. Or it is a transition through a fractal string. What is going on during this transition? My atoms must regroup through space or must go through another dimension. Or must go through another reality. And in order for this to take place, there should be, among other things, such studies. Therefore, it is not worth to say that it is necessary or unnecessary. Need to. You need to know all this. But I'm leading to another. All this is necessary, but again, in these scientific technologies, we repeat after the Planet. And the Planet has created the biosphere with the appropriate quality of matter, which helps to create the corresponding corporeality of Human. After all, the question is not only that this body is born from mothers, but the question is that from 9 months to 15 years this body is renewed completely in all systems - completely, totally. And, on average, we in 10 years are completely different than before. Perhaps, even in the atomic state. Where does this atomic composition come from? We "eat" it from bread, we "eat" it from tomatoes? We "eat" it from animals? But we really scientifically understand that animal molecules are larger than the human. But we really understand that the atoms of tomatoes are different than the human.

And this is a question of general planetary biosphere, which is organized a little differently than we see. Simply, we are "fall for" the external organization of the Planet, the nature. But these are outwardly organized forms in order to live and maintain the existence. And when will the internal organization of nature begin to be recognized by us?

As a result, the Planet's biosphere builds up the qualities of the matter of Human body. But this quality of the matter builds not only in an external way, which is now used in science and we see it, but also in an internal way, because there must be high-quality atoms and molecules, from which the Human body is not only born, but which is reproduced during its growth and biological change of cycles in the same 10 years. These atoms and molecules must come from somewhere. And even when they tell me that these atoms and molecules are born in the Human body - how are they born there? Where does energy for their birth come from? And even when scientists say that our atoms-molecules are the essence of dead stars of the past - how did these atoms-molecules reach our Planet? How did it "magnetize" them, so that these molecules and atoms remained on the Planet, entered the biosphere, and the Planet also concentrated them on each of us so that our body would assimilate them? Or did we do it ourselves? How is this mechanism implemented? And the simple statement of these questions speaks of the need for a different paradigm understanding of phenomenon of Human, as well as a different quality of matter, by this.

And when we say that the Planet has entered the sector of metagalactic matter, we do not mean the external nature of the change in the movement of the Planet Earth around the Sun. We are talking about the qualitative macro-microcosmic orientation of matter of the Planet. This is that level that in physics, in philosophy, in technology, which in modern times has not been studied yet at all, although these questions have been raised. That is, these are macro-microcosms of mutual organization of macrocosm as the Metagalaxy and microcosm, as the Planet, in their mutual organization among themselves. Macrocosm of the Metagalaxy and now, in a new turn of matter of the Planet, microcosm of each Human, where the Metagalaxy, creating everyone, aligns

macrocosm of the Metagalaxy and microcosm of each Human. Moreover, microcosm, as internal nuclear environment, internal atomic environment, internal molecular environment - that is, what is microcosm, internal subnuclear environment, and what the high-quality Human body is made of.

And when we say that the Planet has entered the next sector of development of matter - the metagalactic, we say that microcosm of biological beings will be built up now not galactically, as before, by nuclei and molecules of the galactic characteristics of matter, and at this stage, nuclei and molecules of Human begin to be built with the metagalactic characteristics of matter. What is the difference? It's very simple - we know it up to the Planet. Animal nuclei are larger than Human nuclei. That is, as soon as we move to the higher class of kingdoms, our nuclei become smaller, more energy-intensive, more efficient, and so on. Accordingly, if we move from the class of matter of the Galaxy to the class of matter of the Metagalaxy, our nuclei become more energy-intensive, more compact, more penetrating, in general, of better quality, with many different characteristics.

In the Paradigm of Human, we are talking about the fact that between two nuclei of atoms of modern human body there are 4096 nuclei of 4096 of his Parts. Because, according to microcosm, we have a crazy distance inside us in microcosm between two nearest nuclei of atoms, and even more than the distance between two nearest stars in macrocosm.

As a result, here the question is about a completely different qualitative microcosmic organization of Human. Let's look really at the planets of the Solar system as solar matter. Yes, modern science says clearly that our Planet is so different in matter from the planets of the Solar system that it feels like it flew here, and was not born in the Solar system. I don't know, maybe this is true, maybe not, we will not go into these details, because, a priori, any answer will not be necessarily scientific or philosophical. Here is another question. In terms of material organization, we are categorically different from the matter of the Solar system. To put it mildly, we are not "built" by the matter of the Solar system. If our matter were lower than the Solar system, we would see the matter of the planets as more highly developed than ours. Well, look at the development of plants on the Planet and find it in the Solar system. By the way, in terms of energy intensity of the Planet's core and magma, in terms of temperature of magma of our Planet, we are, in fact, comparable to the Sun. There is even a suspicion that our Planet - with its core or some inner shells - is a former star. So, the characteristics of magma coincide with the star-like. I must say right away that stars have different temperatures, up to the fact that there are so-called "cold" stars. "Cold" is relatively, as astronomers call them, and so, they are quite "hot". And why couldn't the Planet's lithosphere grow on some cooling star? With good magnetic characteristics? It is quite real. Here you have galactic or metagalactic cluster of matter.

Therefore, if we look at the qualitative state of matter as it exists, we must understand that the Sun warms and protects us to some extent. But any incubator warms and protects the chicks until they grow up. Therefore, even in terms of specifics of organization of the Planet's biosphere, we go beyond the limits of solar matter. And then there is the Galaxy. This means that even just along this logical chain, our Planet has expressed already a different type of material relations. And the next ones, after the solar, we know only the galactic, in different varieties, but galactically - this is the Galaxy of the Milky Way. And if there is a clear scientific association that our core and magma around the core looks like a star, even if it has cooled down or is cooling down, there are different specifications on this topic, then after all, the characteristic of stellar interactions also applies to the Galaxy.

Accordingly, if the class of magmatic and nuclear states of the Planet belongs already to the Galaxy, then the biological chain of development that exists on the Planet itself is the result of work of galactic matter, where there is a reflection in epy galactic matter, according to the law "everything in everything", there is a reflection of all planets with a variety of surrounding life. This is just the law "everything in everything". And when studying our biosphere, many scientists say that there are animal species that are so unparalleled for our biosphere that it feels like they were brought here - the same octopuses of animal kingdom, the same corn, if we take the vegetable kingdom. Even according to some scientists, it is bred deliberately. However, it is believed that

the aliens brought it, but maybe this is just what was left of those civilizations that died? Which either bred it, or brought it from another planet, as a really bred one, but they themselves died, and the corn remained. Could this option be?

Therefore, the very characteristics of the Planet's biosphere are mutual coordination with many natural types of the galaxy's environment. We say "galaxy" also because the Planet has moved now to another rank of metagalactic relations. And where can it go from, if not from the galactic? We can put astronomically both universe and universum in the middle. You can engage in various inventions on this topic, but, in fact, the famous trinity effect, known from Christian values, has not been canceled. If we translate it into an analogue of cosmic life, then the first effect is the Planet, the second effect is the Solar System. The trinity of the Father is reflected by the trinity of matter, according to the laws of mutual reflections, this is tough. Accordingly, there are three types of matter: Planet, Solar system, Galaxy. And only the Father was from the fourth type of relationship – the Metagalaxy. We recall Islam: "And the Father, that is, Allah, created Human above the gods". But after all, we call the trinity the gods, and the Father - at a time the Father. And since the trinity of gods reflected three types of matter: Planet, Solar System and Galaxy, then the Father reflected another type of matter, the higher one, the metagalactic! And once the Father created a Human higher than the gods, he began to lead this Human to the Metagalaxy, to that habitat of life, where he himself lived - to the fourth beginning, to the synthesis of trinity as a whole. At the same time, the Father absorbed the whole trinity with himself. That's right: the superior matter includes the inferiors as a part. And the metagalactic matter includes, as a part, both galactic, and solar, and planetary trinity of matter, included in the fourth principle, in the form of the Metagalaxy.

And the last law that we standardly recognize in prasyntesis: the four governs the one. The Metagalaxy, as the fourth cluster of the matter, completely and ideally controls the one, that is, the Planet. Hence, the Metagalaxy, in relation to the Planet, is the controlling one in its biological originality of development. And we confuse the trajectory of the Planet, its location in a certain space, with the formation of the matter of the Planet itself. These are classes of different types of development - the trajectory of movement and formation of the Planet. We have a lot of cars running on the roads, many of them go in the same direction. But the quality of these machines is completely different. Although many of them are built using the same technology. All of them have the same general design principles, but they are different. So, the same is here - the planets revolve around the Sun, run along the same road, but they are different in terms of quality of organization of matter. Even in a different way, according to the cost of effort expended on deploying this matter, if you approach it ergonomically. And when we say that the matter of the Planet does not coincide with the matter of the Solar system, we should have the following thought - it means that it coincides with the galactic system of matter. And the entire biosphere of the Planet, and the quality of animals on the Planet, are the reflection of the Galaxy. Moreover, it is not necessarily the Galaxy that we understand as the Galaxy of the Milky Way. Well, we labeled them the way we labeled them. Although, in principle, it may be this flat "saucer" of the Milky Way Galaxy. Why not? This is a very large-scale cosmic event. Moreover, around the Galaxy there is the corresponding Home of its development.

And when we enter the Philosophy of the Metagalaxy, these are the approaches to the formation of this philosophy, we must keep it in mind. We do not use specifically any special philosophical terms or constructions, we do it consciously, because it is possible to be clever with terminology, but common sense is in the simplicity of the approach to understanding the environment, we can lose or hide in this so that others will not find it, there is no need to do it. Sometimes such emptiness is hidden behind clever phrases that nothing can be found there. That is, the question here is not in words and definitions, although this can be also useful in science. Here the question is in common sense, which should be also philosophical.

As a result, by the constancy of phenomenon, we must understand clearly that the Planet, being organized by the galactic matter, has reached certain limits of its existence in the galactic matter, where nature either had to remain in the galactic matter, together with humanity, or move

to the next sector of matter. *It is in the next sector of matter!* Not a sector of cosmos, not a sector of movement somewhere. But it goes hierarchically to the next level as a whole. There is such a philosophical law: we collect parts, put them into a system, this system becomes compact, and we move on to the higher completely different whole. The Planet has galactically put together many parts, built up the galactic system, compactified them, and now it has entered into the higher whole - the Metagalaxy. The zero-transition of spirit has taken place – this is what we described in the 15th fundamentality. But after all, in the previous era, humanity was engaged just in spirit. Worked out! The zero-transition of spirit was made by the entire Planet together with humanity, from the galactic sector to the metagalactic. After all, spirit is also matter. And if we take into account that in the trinity of matter, energy is for Planet, light is for Sun, and spirit is for Galaxy, then the zero-transition of spirit is an exit from the Galaxy into the Metagalaxy, where we fall into fire. And now we measure everything by the fourth principle – fire. And we recognize everything by the fifth principle – prasyntesis. And we characterize fire metagalactically, and prasyntesis as the fifth principle, already initially higher metagalactically, that is, the next, even the higher matter, where, most likely, the Planet will go metagalactically in the next 65 million 536 thousand years, that is, accumulating metagalactic organization of nature and gradually advancing to the next natural material sector of the Initially Higher Metagalaxy.

And we believe that earlier, the Planet went through three stages of material organization: the actual planetary, most likely, as a cooling star with the corresponding core and magma. Actually, the Solar, where the Planet went through various organizations of some kind of stellar life or even stellar-organized life, as a Planet, where it took place as a Planet. And the Galactic organization of life, where actually biospherically organized beings appeared. At the same time, they could be also in the solar form of life. And they could be even in the planetary form of life. The question is only, what class of beings is meant? After all, we still see a class of beings – the galactic. And when we say: “Yes, there must be something left.” What's left? How do we know what, in general, remains from the class of beings of planetary matter, purely planetary matter, solar matter, if we actually live in the class of beings of galactic effect of matter? It is possible to assume that something is left, but it needs further research, and it will not be otherwise.

Thus, the Planet has gone through three stages of material organization, and now it has entered the fourth stage of material organization. The metagalactic, based on the coordination of macro and microcosmic interactions. And it is for the next 65,536,000 years - we know this for sure, because the period is calculated by special scanning of prasyntesis. And even after that, we went to the Initially Highest Father, as the leader of the Metagalaxy, and clarified: “Have we recognized this term correctly?” Just in case. After all, children do not know always how to calculate correctly the prasyntesis. The answer was: “It is correct.” We rejoiced that we could read the prasyntesis correctly.

And these 65,536,000 years - it will not be just the evolution of Human in the Metagalaxy, it will be also the evolution of the Planet, which must master the metagalactic class of macro and microcosmic relations, assimilate some new nuclearity, assimilate a new subnuclearity, everything that we said in the previous three books of the Paradigm, and in this the fourth. And in 65 million years, if everything turns out correctly, successfully and humanity does not destroy itself and the Planet, I hope this does not happen, then we will move with the Planet or the Planet will move without us, although it will not be able to move without us, this is one of standards already of the metagalactic relations, into the next kind of matter – the initially higher metagalactic. And it will be the Physical Planet of the first high integrity of the Initially Higher Metagalaxy.

But at the same time, during this time, the Planet must master nuclear or subnuclear nature of all metagalactic relations. At the same time, to develop biological organization and originality for the next higher class of phenomenon. Therefore, I smiled and said that, most likely, earlier animals communicated at least mentally in a high class of biology. Most likely, this is the prasyntesis matrix of prospects for 65 million years. The strategy. To raise the quality of biosphere not only to human intelligence, but to at least some of the smallest intelligence and meaningfulness of animal or plant kingdoms. Maybe, but without the law of free will, with the same instincts, but

with some effect of their communication with each other. Although, we can imagine it figuratively from fairy tales: “The fairy tale is a lie, but there is a hint in it!” It's about it.

Therefore, this is a very real option, one of the options for perspectives, but we are now talking about the philosophy of the Metagalaxy from the point of view of a human. What will be the prospects for the biosphere, it will develop later, we will be able to know. I don't think it's worth arguing on the basis of mythology and fairy tales, even though there is a hint of perspective in them. But it is categorically worth to recognize the human characteristics in the organization of the Metagalaxy.

If so, then the first and completely new class of relations that grows in the philosophy of the Metagalaxy is the class of micro and macro interactions. It is the organization of macrocosmic phenomena in microcosmic organization of each person. And here we remember that 64 Human Parts with the names of the Metagalaxies existing in the Metagalaxy Fa, from the Physical Metagalaxy to the Siamatic Metagalaxy, according to kinds of matter, have been built up already prasyntetically in human himself, according to the types of matter. The only thing is that the term Siamatic Metagalaxy is missing, showing the 128th Human Part, which is called the IVDIVO of Master, with a hint that we must master these 64 types of Metagalaxy in our recognition.

Naturally, the first variant of thought for a technically minded person is – “to master” means to fly in a spaceship and settle on the planets of these Metagalaxies. You can think like that, but this is an external organized thought. If you and I think with internally organized thought and biosphere of the planet, then this is to accept the concentration of nuclear and subnuclear relations from all these Metagalaxies inside the physical body of a human, with the corresponding nuclear structure, at the beginning of 64 Human Parts. In other words, to concentrate 64 macrocosms of types of Metagalaxies and build up 64 microcosms of metagalactic relations in the physical body of human, thus expressing the matter of the Metagalaxy Fa by himself. And it is clear even why there are 64 of them – there are 64 codons of human genetics, which can withstand only the 64-fold integral organization of macro and microcosmic mutual reflections.

Accordingly, in continuation of previous section of the philosophy of matter, we must say clearly that the organization of such nuclear microcosmic relations is possible only by the matter or kinds of matter of the Metagalaxy. No realities that are responsible for external being, for the realization of natural factors in the development of this or that life by reality, simply cannot be responsible for the implementation of microcosmic realizations inside the human body. They have a different integrity of task. Their task is to organize existence and diversity of life, both in the Metagalaxy and on the Planet. Because the better and more diverse life is on the realities of the Metagalaxy, the more qualitative and diverse this life will be in the biosphere of the Planet Earth. Everything in everything. And the Planet Earth, having entered the matter of the Metagalaxy Fa, begins to reflect the quality of life organization of the Metagalaxy Fa in all realities in its own biospheric organization of life. And there is a very high diversity of life there. Just about the last twenty years, since 1999, we began to enter in it and have entered in the sector of metagalactic matter. Approximately, the Planet entered there from August 1999 to 2014 inclusive. The final entry took place in 2014. We published it in the philosophical Encyclopedia of Synthesis, these materials are there. Even the exact date is known, and we took it quite consciously. We still live together with the Planet as an unalienated phenomenon. If we are alienated from the Planet, we cannot notice it, because we are a separate unit, the Planet is a separate unit, everyone is on his own. But if we begin to live unalienated in synthesis with the Planet, as part of it, when something happens to the whole, the part will receive definitely a signal - what happened. If we have deciphered this signal without alienation, then there is nothing fantastic in the fact that we have learned what happened to the Planet. Common prasyntesis signals go to all people, only one read it, and the other received a signal, and did not understand what he received. Everyone has his own profession, everyone has his own training in this.

And, when we say that reality is the external being of organization of life, we must understand that the types of matter, there are also many of them, 256, are responsible for the cultivation of actual Human Parts in order to specify some more complex phenomena in the Metagalaxy,

recognized in perspective. But the kinds of matter increase the nuclearity in the first 64 Human Parts, we came to this in the previous section of the Philosophy of Matter. But if we think carefully why the kinds of matter need to increase the nuclearity of first 64 Human Parts, then we will see the prospects that as soon as we build up the nuclei of corresponding metagalactic organizations of first 64 Human Parts and, roughly speaking, we will pass the test of physical body in acceptance, in application and correct organization of nuclei of 64 kinds of matter by 64 Human Parts formed already now. After all, any nature checks the first time at the beginning. Let's be logical and consistent. We could live quite pleasantly and correctly and act with these Human Parts in coordination with the realities of the Metagalaxy, and our Human Parts were nurtured by the high integral realities of the Metagalaxy and are being nurtured. This is precisely the metagalactic concentration, where the Metagalaxy synthesizes everyone or creates him, in the previous volumes of the Paradigm we substantiated this.

And if Human Parts are nurtured perfectly subnuclearly by the realities, why do the Human Parts switch to kinds of matter? "And we are well fed in the realities," as the famous cartoon character said, paraphrasing it a little. And if we see that a situation is coming when we need to act not only in realities, but in kinds of matter, then here the situation of special class of relations comes not for external being and life support, but already for the development of new prospects for the phenomenon of Human by the Metagalaxy, and, accordingly, the Planet Earth together with Human by the Metagalaxy, in principle, as scientists say now, a living organism for cosmic phenomena. Accordingly, if it is recognized in this way, then entering the manifestation of kinds of matter with 64 Human Parts and being saturated with nuclei, we pass the test for 64 kinds of matter.

But when we passed this test with the first 64 Human Parts, then we have the next 64-fold integrity behind them, just 64 Human Parts up to the kinds of matter of the Metagalaxy. And it turns out that the next verification stage will be the formation of nuclei in the expression of 64 Metagalaxies in each of us. At the same time, first of all, they will be nurtured by Parts on the realities, and then, in the development of kinds of matter, they will be nurtured within us by kinds of matter. And when they begin to grow in us by kinds of matter, we will begin organizing 64 microcosms of the Metagalaxy Fa in each physical human body in reflection of 64 macrocosms of the Metagalaxy Fa, corresponding metagalactic relations, where the balance of micro and macrocosm will allow us to control the matter on the basis of our own microcosm of the corresponding Metagalaxy, the corresponding hierarchical level in terms of micro and macrocosmic interactions. That is, in order to do something outside, we must think through it inside. This means that in order to do something in macrocosm, controlling the matter, first we must think it over inside or check it inside with our own microcosm. This logical mutual organization of phenomena will become a new promising phenomenon in the Philosophy of the Metagalaxy for a very distant future. In this mutual organization of 64 microcosms, we will begin to develop at the next stage of realization of metagalactic relations.

And there is one moment. In order for microcosms to grow in human and in humanity, we must understand that microcosm is not some abstract phenomenon, but, first of all, it is nuclear-subnuclear relations. This means that the quality of nuclear-subnuclear relations must rise to the level that we must learn to express the nuclei of each Metagalaxy out of 64. In these nuclei, we must learn to express the recorded prasyntesis of these nuclei with each Metagalaxy, with the corresponding layer of prasyntesis of each Metagalaxy out of 64. And, of course, any nucleus in a hierarchical order in the subsequent Metagalaxy will be higher by orders of magnitude and the layers of prasyntesis will be deeper in number, according to the numbering, than the previous ones. It is the same mechanism as in Human Parts, only in the Metagalaxy.

And that's not all. In fact, microcosm will grow into a direct reflection of the Metagalaxy inside the human body, where what we see outside, we will see inside. This sounds extremely strange and fantastic, if not for one "but" that I once published at lectures on the philosophy of the synthesis of Russian cosmism. A very long time ago, even before all these realizations of Synthesis and metagalactic recognitions, back in 1991, it was automatically accidental for me - I did not

aspire to it, I did not nurture it there, I could not even imagine such a thing, but in a certain rhythmic movement, which I studied like a specialist, suddenly, continuing to move rhythmically on the street, I saw cosmos inside my physical body. At the same time, I was aware of myself within the boundaries of the body, I had and have choreographic training, as a special body support method (just at that time, I graduated from the institute as a choreographer, where I both danced and led the team). And plus, I was engaged in various types of bodily specialties, that is, I developed the body consciously as much as possible from different sides. And in the synthesis of all these specialties, I'm just walking down the street, and suddenly I see how I continue to move rhythmically, and my body can move automatically, this is one of the most important specialist training, but I see inside cosmos, planets, stars. And I really understand that this is cosmos, I really understand that it is inside me, and I really understand that this is microcosm, and I really understood that I am part of cosmos at that moment, I knew it that way. But I saw this cosmos only up to the borders of my skin, I felt it quite realistically, up to the borders of my form. I saw cosmos in the legs and saw the boundaries of the legs, but I could not see beyond the border. That is, at that moment I lost contact with the surrounding reality, but I saw the rhythmic movement of the body, and I saw inside the real cosmos, and in head, and in body, and in arms and legs, it was one whole perception. This lasted for a few seconds and I switched off from that moment and saw the road again as I was walking home. And this memory of the experience, which was very unexpected, very spontaneous, most likely, it is even the memory of some prasyntesis records from the distant past, up to preparation, therefore, earlier I referred to the previous civilizations. It is clear that this was not just a memory, it was a real feeling of cosmos - I even felt how planets and stars were moving in me. There was the feeling of movement of cosmos inside, and not like a picture that stands, it was a feeling of movement of cosmos along with movement of my body.

And this picture was recorded in me, I rushed for a very long time, looking for different materials in order to understand what it is. And now, engaged already in metagalactic realization, including for this understanding of my own experience, only now I came to understanding at that consciously that it was an expression of microcosm in the reflection of macrocosm inside my physical body. How did it come about? I emphasize, without the preparation of this physical body on this topic, in general, because I did not find analogues of such preparation either in religions, or in science, or in philosophy. Complete net zero. And, since this experience is completely real for me, I believe that it is quite objective to grow microcosm in the human body. Moreover, I know another person on the Planet, but he felt differently, that the stars around him stopped, that is, this is external. I saw in it that cosmos concentrates on a person, and it could be realized not only as microcosm inside, but it also can be concentrated around him. And from this experience, I realized that the Metagalaxy can concentrate on each of us. The only thing is that that person thought in terms of stars and, most likely, maximum by the Galaxy, because he just said that the stars stopped on him. And I saw space inside with stars, planets and systems, and she saw that the stars were fixed on her. But in relation to me this was an adult woman at that moment, but the main idea that came from there is that the stars can concentrate on a person, and she felt it, as a fixation of some kind of stellar touch, of course by wave, function, some connections.

Having connected these two experiences already now in the Metagalaxy Paradigm, smiling, I believe that the Galaxy has become external for us, and the Metagalaxy and microcosm have become an internal phenomenon for us. And thus, the humanity switched to a completely different class of relationships, because, according to the law of biology, what one got or got spontaneously, everyone gets at once with the prasyntesis record. This means that all physically living people on the Planet received the prasyntesis record of microcosm in 1990, when the Soviet Union still existed. Since 1991 it has been preparing to "rest on his laurels".

This is what we consider to be a very strong metagalactic response to the exit of human into space, when cosmos or the Metagalaxy was looking for concentration in order to express itself by human and has expressed itself by microcosm. Therefore, we believe, and we have been dealing with this issue since the ninetieth year, 29 years, we believe that 64 microcosms of 64 types of metagalaxies should mature inside the physical body of human in metagalactic realization: from

the first Physical to the 64th Siamatic Metagalaxy in 64 levels and kinds of matter. Frankly speaking, I don't know what microcosm was expressed within me. This phenomenon is still incomprehensible and unrecognized to me. But we begin to act with the Philosophy of the Metagalaxy in order to recognize this experience of real life and action, so that in the future it will lead to an appropriate philosophy and knowledge of these issues. And I think that in the future we will find gradually people who can spontaneously live the same experience and go further in this.

I can state one more experience - different people may have well a lot of different experiences. And here, based on the data that I have, communicating with many people who shared different versions of their experience, I believe that microcosm is expressed in each person, again, by four archetypes of matter. Very many people see within themselves the expression of the planet as an internal organization of microcosmic relations. If they see a planet inside themselves, this is a reflection of the planet's matter, in the gradual growth of microcosm of the Metagalaxy in people. More than 20-30 people informed me about this, and we analyzed with these people what they could see. And some imagined it, that is, it was not visible; some actually saw it, and some actually had a microcosmic expression of a planet: either the planet Earth or some other planets. This experience still needs to be processed, so I don't publish it much, I just say that there are such people.

In the same way, I believe that in the reflection of solar matter, the next step will be the reflection of solar system, when the prasyntesis competence of solar matter record will grow so much that we will be able to reflect the solar system or other star systems according to the prasyntesis memory of human, if he once was there. Maybe, he will be there. And the second stage is a reflection of some solar-planetary or star-planetary systems that are important and organized for human. The third stage is the reflection of the Galaxy. If I saw the halo of the Galaxy, centrally, inside the circle as a galactic stellar horizon, I would be sure that I saw the Galaxy inside myself. I think that many people can imagine or look at the reconstruction of Milky Way Galaxy on the Internet. It also can be seen inside oneself in the reflection of the matter of the Galaxy. And only on the fourth step in the internal preparation of human by the prasyntesis records of nuclei, we begin to move towards the expression of macrocosm of the Metagalaxy by microcosm of Human. Moreover, the question is that it should not be standing, but moving, but together with the movement of human body, and the body should not be sitting and not standing, but moving. That is, so that the unity of movement of body and cosmos is simultaneous. This is one of obligatory characteristics of the expression of microcosm of any matter. And it will be built on the nuclear relations of corresponding Metagalaxy.

We will leave the first philosophical base on this. This is the first section.

Having determined that macrocosm and microcosm intersect, first we must clarify that in order to organize microcosm in each person, each person must learn to magnetize, attract and concentrate the corresponding phenomena of nuclearity inside the body.

And if nuclearity was concentrated at the first stage on the first 64 Human Parts, because there was a question of transferring of Human from planetary to metagalactic state, and then from the metagalactic, by the realities, into the kinds of matter in order to concentrate the specifics of kinds of matter by the Metagalaxy, then at the second stage, when the kinds of matter are manifested not with 64 Human Parts, since the matter is only 64-fold integral by kinds of matter, but with 128 Human Parts, there is an expansion, on the one hand, of matter by 128 expressions, and on the other hand, each stage of nuclearity of corresponding expressibility of the Metagalaxy must be attracted by the appropriate preparation, by the corresponding development of human, including the corresponding perfection and benchmarkness of human in preparation of his physical body and each corresponding Human Part.

In this sense, we need to see a very subtle approach that, on the one hand, macrocosm of the Metagalaxy is a single whole, where all 64 Metagalaxies, let's call them simply - from the physical to the siamatic, they are integral, single, but each of them exists simultaneously separately.

Here is a very interesting context, which in our perception is extremely complex: on the one hand, everything is one and whole, on the other hand, it is distinguishable and diverse. In general, this is quite accessible to perception from the principle of trinity. But here the question is not that we believe in it, but that it is as the nature of the Metagalaxy. At the same time, each subsequent metagalactic expression or Metagalaxy is hierarchically orders of magnitude higher and stronger, lives separately in its special way, single, but at the same time it is united with all other metagalactic expressions.

Here you need to see even such an important feature, when the Metagalaxy Fa is integral with 64 Metagalaxies, and is above them, in their synthesis. And even when we say that the Metagalaxy Fa is 64-fold integral - it is the Metagalaxy Fa as the perspective of the Siamatic Metagalaxy, as a kind of expression, in fact, of metagalacticity in the lower hierarchical phenomenon of 64-fold integrity of the Metagalaxies, that is, in systemicity. The Metagalaxy Fa with the siamatic 64-fold integral manifestation of matter is systemic, and in the synthesis of 64 Metagalaxies it is integral.

And the characteristics of the integral Metagalaxy Fa are transcendent, and at the same time, 64-hierarchical. And the characteristics of the Metagalaxy Fa at the siamatic level of metagalacticity are the 64th kind of matter, and we call the 64th Metagalaxy the Metagalaxy Fa, but we have the right to call it the Siamatic Metagalaxy Fa, since this is an expression of the Metagalaxy Fa by the siamatic matter. There are no contradictions of terms here, we need to get used to it. This is the pinnacle of systemic hierarchization of all Metagalaxies among themselves, where the highest point of hierarchization, in this case, the 64th, absorbs everything as a part, and create the final system of parts, which is located still hierarchically. And with correct coordination of parts, the system turns into a whole, which we know as the Metagalaxy Fa, and in the future influences types of matter and realities in a new context of implementation. Here we are confronted with the mechanism of updating of the Metagalaxy. That is, since reality is the being, and there are many living beings there, and renewal is taking place here, then there is a chance that these beings will not withstand reality. Therefore, the renewal goes through the structure of metagalactic interactions according to the types of the Metagalaxies. I would say that the renewal is going nuclear by these Metagalaxies through microcosm macrocosmically of living beings, capable of achieving this, in this case, by human. And the renewal begins with prasyntesis, when we begin to recognize deeper nuclear prasyntesis, we are saturated with deeper, different phenomena of realization of prasyntesis nuclear. And when in each Metagalaxy a new deploying, acquiring, developing layer of prasyntesis grows - here you can use different words and apply different categories, - growing in the nuclei of each of 64 Metagalaxies, when it is built up as a whole in all 64 types of Metagalaxy, systemically being realized by the Metagalaxy Fa with the siamatic matter, it turns into a whole in the end, that is, all the prasyntesis of all nuclei becomes whole and the structure of hierarchy of the Metagalaxy among themselves deepens. And in this whole, the Metagalaxy Fa is updated and causes a wave of realization for all types of prasyntesis, at first of the types of matter - and those who can express the types of matter catch it, for a human these goes with Human Parts. Then - through the reality in being, where this wave of prasyntesis goes through all beings, through nature, through elements of corresponding metagalactic expression in reality, in being. And already in the fourth context, it still goes in the very being into those subnuclear states in which there are living beings. Therefore, there is a very interesting context here: from the subnuclear state of kinds of matter and+ types of microcosm of macrocosmic Metagalaxies, according to the quality of kinds of matter, the wave begins in the nuclei of prasyntesis and, in fact, goes through external realization microcosmically by types of matter, with the reality being through the beings and through the very structure of the Metagalaxy, according to the matter of the Metagalaxy, as they say, according to the fabric of the Metagalaxy. And all the same, it ends in microparticles or in microsubnuclearity, in microatoms, in micromolecules of all beings already through the realities. That is, it passes from micro-phenomenon of types of matter into micro-phenomenon of the reality of the Metagalaxy with all the characteristics of fundamentalities. And thus, the Metagalaxy is updated. This is such a very interesting mechanism, which allows a human to look into the micro.

The only thing I can say is that microcosm of kinds of matter in relation to microcosm of existence of realities, can be said, is like a star and a small atom, and microcosm in the existence of realities among living beings or in the fabric of matter, although here it is almost a tautology in English, but it is quite distinguishable in Russian, is large microcosm, these are nuclei and atoms, just like stars. And microcosm of kinds of matter is the smallest nuclei and atoms, in relation to star-sized nuclei and atoms of reality-being of human. And now we distinguish our physical body by the fact that microcosm of physical body is analogous to the stars of macrocosm of the surrounding reality. This is precisely the analogy that we are now in the physical reality of existence of the Metagalaxy, in a partial expression of this physical reality of existence of the Metagalaxy on the Planet Earth, where the Planet Earth with all its nature is a part of evolution of the Metagalaxy of synthesis of 1024 realities of the Metagalaxy Fa, in the evolutionary integrity of these 1024 realities, and expressed in the corresponding nature on our Planet and on all other planets. At the same time, the quality of nature on all planets is different, and we see, at least, 1024 variants of qualities of nature diversity on different planets, or we will see it in the future. At the same time, where there is no biological or any other nature on the planets, but there is a stone, conditionally, skeleton or an object in the form of a planet, this does not apply to the first evolution of the Metagalaxy. This does not apply to the evolutions of the Metagalaxy at all, but this refers to the formation of cosmic objects - this is a different cluster of relations, not evolutionary. Although, to some extent, the planets can be said to evolve, but there is the word "evolve", and there is the word "develop", and there is the word "exist in development", they do not develop, in the sense of concentrated context of this word. And there are objects or planets, that exist in development, they are not included in the evolutionary realization. Therefore, they still need to enter into evolution.

And here is a very interesting context, that, first of all, the wave of renewal of the Metagalaxy goes on evolutionary, according to evolutions and according to realizations of nature and contexts of being, which are characteristic of 16 evolutions of the Metagalaxy.

If we take into account that, first of all, 15 evolutionary states are the Human in different types of perfections, then we can say that, first of all, the renewal of the Metagalaxy affects human beings, from our point of view, or highly intelligent beings of the Metagalaxy. And only at the first metagalactic level, the first evolution of the Metagalaxy affects the whole of nature itself, animals, plants and other kingdoms of metagalactic relations. This means that even a wave of updates has a 16-fold integral hierarchization according to 16 evolutions of the Metagalaxies.

Naturally, the lower the evolution is, the larger the nuclear-subnuclear states are. The higher the evolution is, the smaller the nuclear-subnuclear states are. Accordingly, the highest smallest nuclear-subnuclear states in existence are the 16th evolution of the Father, the largest are the first evolution of the Metagalaxy, that is, everything here is also subnuclearly hierarchized. Therefore, we cannot say that the update proceeds in the same way by simultaneous reduction. Even the renewal of the Metagalaxy proceeds in a hierarchical reduction according to standards, laws, or, let's just say, according to the fundamentalities of each evolution. And here we have to enter the context that in each evolution there is its expression of fundamentalities, but we will touch on this a little later. Thus, the fundamentalities are also being updated. But if the nuclear-subnuclear bonds are decreasing in evolution, then, accordingly, on the 64 Metagalaxies, expressed by the kinds of matter, the kinds of matter themselves are expressed in the smallest subnuclearities. But the smallest does not mean that it is less worse or something else. It is smaller, but at the same time more energy-intensive, more fire-intensive. That is, the meaning of metagalactic development is in decrease, with increase in the concentration of opportunities and realized principles. That is, nuclearity decreases, and the concentration of fire and the multiplicity of the beginnings of this fire increase.

And what we can see now in the Metagalaxy is the process of compactification, when development, reduction of nuclearity, subnuclearity, is underway but with an increase in energy, light, spirit, fire capacity, and even layers of recording of pra-synthesis with this reduction, so that the smallest core becomes the maximum saturated with the entire Metagalaxy.

On the other hand, any prasyntesis recorded in nucleus by a wave of prasyntesis disperses by all other nuclei. There is also a question of depth or, I would say even, thinning of layers of recording of prasyntesis. That is, the record is going through, the question is where and how it is recorded: somewhere on a large scale, I would say in a heavy language that you still need to be able to express, closer to the mother's language, where there are few words. And the most refined is the highest record of prasyntesis at the corresponding hierarchical level. This record may be also from different Metagalaxies, from different evolutions, from different layers among themselves. And accordingly, these waves of prasyntesis records and nuclear relationships are the essence of macrocosmic and microcosmic relations of the Metagalaxy at the first stage of approximate perception.

Accordingly, 64 metagalactic expressions themselves, as a hierarchization of a single whole of the Metagalaxy Fa, gradually, 64 times lower or increase their nuclear or subnuclear nature, decreasing, where the first Physical Metagalaxy is a large phenomenon, the 64th Siamatic Metagalaxy is the smallest phenomenon. That is, the decrease or the depth of concentration is 64 times. This reflects our first 64 Human Parts to some extent – the higher the Part is, the deeper, smaller and more concentrated its manifestation with the corresponding subnuclearity of the Metagalaxy is. But since our Parts are first of all organized by realities and being, and correspond primarily with evolution, although with a very high the 13th, but still evolution, if we take the first Human Parts, or from the 13th to the 16th evolution - this is high, but it is still existential, that is, realities-conditioned, and not by kinds of matter, then it is too early to speak definitely about all contexts, because we are just beginning to develop with kinds of matter. And the types of Metagalaxies, as the second stage after the kinds of matter - this is our perspective.

We are now proceeding from the experience of Human Parts of metagalactic expression, which are still more realities-conditioned and existential, although the prasyntesis context is recorded already there and the prospect of recognition by us, and, accordingly, by the possibilities of reading of prasyntesis phenomena of the Metagalaxy for the formation of metagalactic microcosms by each of us with kinds of matter is being built.

The compactification of all phenomena, both of all fundamentalities, and of all phenomena of the matter, which we have recognized today, goes on. There must be different gravity, different action of forces, different action of masses, different action of charges, different action of asymmetry. That is, a very interesting view is formed here. When we say the "Metagalaxy", we mean the word of external volume of a certain cosmos, where the Metagalaxy exists along the borders, we see it more like a border. In fact, the Metagalaxy is a synthesis of all interactions. Let's see in a different way that the Metagalaxy is not an external form of border, and not only a form of cosmos organizing in the through-mode of entire cosmos, since the border for the Metagalaxy is not just a border, it is a certain environment, a certain state of the environment of everything in everything in cosmos, a kind of subnuclearity of everything in everything in cosmos. And the word "Metagalaxy" implies the maximum synthesis of all interactions, all principles, all recognized beginnings, all recognized foundations, and so on, in other words, not yet recognized among themselves. That is, when we say *mass*, *charge*, *force*, *gravity*, *asymmetry*, and any other phenomena, we distinguish between their separateness, some difference in the procedural application, in system application, in integral existence. And when we say the "Metagalaxy", then there is the most profound synthesis of all types of interactions and fundamentalities among themselves - this is the mutual coordination of mass, asymmetry, ongoing coordination of force, charge, gravity, cavitation, dynamism, and so on. And the most complete synthesis of all types of interactions, all fundamentalities among themselves, gives rise to the synthesis of a certain whole of all these phenomena and expressions in one word the "Metagalaxy". Then this synthesis of all these expressions and phenomena is compactified and recorded in the corresponding layer of prasyntesis in each nucleus or any subnuclear expression of the Metagalaxy. And only by this and then, we will see correctly the Metagalaxy itself. And when I say the "metagalaxy", I mean precisely these phenomena.

Accordingly, when we say the "metagalaxy", we must move away from the form, because when we say the "planet", we see an object. Yes, the Metagalaxy for higher and other Metagalaxies is also an object, but it is in the Initially Higher Metagalaxy, outside of our Metagalaxy. Accordingly, when we say the "metagalaxy inside", where we live inside the Metagalaxy, by the Metagalaxy we mean the synthesis of everything in everything. Accordingly, the synthesis of all types of interactions, all types of fundamentality, all types of characteristics and parameters among themselves. At the same time, this synthesis is hierarchical and simultaneously incommensurably diverse in dimensions. What does it mean? This means that the forces are not needed, they are not applied, and in this incommensurability of hierarchical context, there is a forceless interaction. At the same time, physicists will say: "This is impossible!" Maybe it is impossible on our planet, or simply there are no corresponding forces.

We can say that there is no mass in certain hierarchical realizations of Metagalaxies. This does not mean that this mass does not exist. But the characteristic of mass of the Physical Metagalaxy evidently differs from the characteristic of mass of the Siamatic Metagalaxy, where from the point of view of the Physical Metagalaxy of the first level there is the mass, but in the Siamatic Metagalaxy there is not. Not because it is not there, but because in terms of level of hierarchization it looks so different there, in relation to the physical mass, that it is even difficult to recognize it. On the other hand, it is there in the Metagalaxy. But when we look from the Physical Metagalaxy to the Siamatic, from our point of view everything is so light there that there is nothing there.

And this is hierarchization of mass categories, hierarchization of categories of charge, force, even hierarchization of categories of asymmetry not as a category, but as a reality of action, hierarchization of interactions of cavitation, dynamic and any other that we have known or not known, especially gravitational and other phenomena in general and in particular, which, being hierarchized, also change, the higher, the further, the deeper differently acting, or the more hierarchically upward, the deeper and minimal from our point of view they are, but at the same time, no less powerfully acting by all this.

And the Metagalaxy lives in 64 realizations of the Metagalaxies, where at each level of the Metagalaxy there is a completely different ratio of interactions. We even have to introduce the term "hierarchical types of interactions", "hierarchical fundamentality", where the hierarchical fundamentality of time or space of the first level of the Physical Metagalaxy does not correspond at all after the 16th metagalacticity. That is, starting from the 17th metagalacticity, we cease to perceive space-time in our continuumity in the 17th expression, with a simple proof: the fundamentality of space is the 7, the fundamentality of time is the 8. So, if we double this, then our thinking still can not recognize it. Hence there is such a law: "The Father gives twice as much." Not because it is the Father, who gives it this way, it is our thinking that can multiply all the characteristics of interactions by two and see it. But we are not able yet to see more than two. Accordingly, if the fundamentality of time is the 8, we multiply by 2 - this is the 16, then starting from the 17th there are other perceptions. There is also the fundamentality of time, but with such characteristics that for us, from the point of view of physicality, they are simply absent as time.

And there is even one more proof why we can not perceive at all the 17th time now - there are only 16 evolutions in the Metagalaxy. This means that everything that relates to the 17th is already beyond for us, the habit is like this. Let's smile that modern physics and the so-called materialistic science perceives more the context of the first evolution or just one evolution, which is the first for the Metagalaxy, the physical evolution. And first of all, this evolution interfaces with the Physical Metagalaxy. Accordingly, for the modern scientific and philosophical view, everything that concerns the second Ethereal Metagalaxy, we still can assume somehow, it is doubling. But everything that concerns the third Metagalaxy, above doubling, we will not be able even to analogize how different the relations are there. To prove this view, very simple, we have already the relevant scientific experience - when we simply cognize ether, we have the so-called quantum physics, the entanglement of orderliness, as physicists say. That is, it is such a different physics in relation to physicality that physicists have been understanding it for decades. And from

the point of view of metagalactic paradigm and philosophy, this is just ether - the second kind of matter. And entering into the quantumization and quantumness of physicality is an entry into the physics of ether, with such a simple proof that scientists say that all solutions of quantum physics are closer to the characteristics of 4-dimensionality. If our physical reality is three-dimensional, then the second ethereal reality is 4-dimensional, according to the standards of the Metagalaxy. So, if we learn to solve physical problems in 4-dimensionality, which is so difficult with quantum physics, and develop the second view, which is more or less accessible to us with difficulties, then let's imagine what will happen in the third view of astral physics, which relies on two previous views. That is, roughly speaking, on the synthesis of quantum physics of ether, and let's add, the synthesis of our own physics of physicality. And we will understand how complicated the third view is. And now we are talking about the fact that we can reach safely the 16th view, and only from the 17th we do not understand anything at all today. In fact, we do not understand anything even in the second view.

And this objectivity of today, where the Metagalaxy is precisely material, that is, physical, chemical, biological, in our perception only by the first horizon of relations, only by physical metagalacticity. And we will understand immediately how promising the implementation of this paradigm by the Paradigm we are now laying down, and how many stages in the development of philosophy, science and paradigmality, in various contexts in the development of all fundamentalities, we must go through in order to recognize 64 types of Metagalaxies, where, on the one hand, these are really completely different Metagalaxies, with different space objects. That is, there are physical objects of space - in the Physical Metagalaxy, and there are ethereal objects of space - in the Ethereal Metagalaxy, and they are not visible from the point of view of physical object of the Metagalaxy, but they are assumed.

In the modern astronomical system, it is assumed that there is another celestial body in the Solar System that affects the gravitational constants of the Solar System, but it cannot be found in the sky. Here we can say that it can be a physical body from the realization of physical matter of the Metagalaxy from the perspective of solar matter. But it can be also an ethereal body from the realization of ethereality of the Metagalaxy, from the perspective of solar matter. I remind you that yesterday we talked about four more levels of materiality - planetary, solar, galactic, metagalactic, as four states of metagalacticity or archetypes of matter, especially since we have four properties of metagalacticity, already five, taking into account the prasyntesis. And we would introduce the term of four archetypes of metagalacticity according to the specialties of matter: planetary specialty of matter, star-solar specialty of matter, galactic specialty of matter and metagalactic specialty of matter.

And when we suddenly admit that our Solar System can have objects of other specialties of matter or other types of metagalacticity according to the types of Metagalaxies, according to the types of macrocosmicity of the Metagalaxy, we can introduce such a term, then this is a completely different perception of Cosmos. That is, the types of macrocosmicity of the Metagalaxy are the types of 64 Metagalaxies. But when we talk about the types of 64 Metagalaxies, we see already a homogeneous whole with the corresponding metagalactic cluster of interaction of mass, force, gravity, asymmetry, fundamentality and all characteristics and parameters in general. When I say the "astral metagalaxy", the third one, these are absolutely clear characteristics of all parameters: mass, gravity, asymmetry and all fundamentalities from the appropriate perspective. This is the Astral Metagalaxy.

Then I can pronounce the term "astral macrocosm", and from all these metagalactic characteristics I pass into the state of astral cosmos, where there are its own objects of astral macrocosm, as an astral metagalaxy, up to the point that its own planets, stars, which are absent in the lower etheric and physical expression, but may be present in higher metagalactic mental and metagalactic causal expression. The Mental Metagalaxy is the fourth, the Causal one is the fifth. And they may not be present, and will remain only in the perspective of the Astral Metagalaxy. At the same time, being present in the Astral Metagalaxy, they may or may not affect the objects of the Ethereal Metagalaxy, the Physical Metagalaxy. It depends on the concentration of object

manifestation itself by spectrum of relations. That is, here is spectrum, spectrality and hierarchy. If an object is on the third level, the Astral Metagalaxy is the third, hierarchically is the third, then it has its own range of relationships and interactions, both along the horizon of astral macrocosm and along the hierarchical vertical of other macrocosms and Metagalaxies, where this object of the Astral Metagalaxy can influence ether and physics - it is spectrally hierarchical down in three expressions of hierarchization. Or it may not have an effect – and it is spectrally hierarchical only along the horizon of astrality of the Metagalaxy. And it can be spectrally hierarchical in the septenary, where it affects for two down and for five up, taking into account the fact that astraea, the Astral Metagalaxy is the three, up to seven it is the four, and for itself it is the five. That is, in order to influence upward, one must be stable also at the level of astral metagalacticity.

And every object of each hierarchized macrocosmic metagalacticity has all these completely different characteristics. And each of them is purely individual. Hence the famous principle arises - the Metagalaxy creates everyone. Of course, we see immediately the Human in this. But then we can add - the Metagalaxy creates each object and each subject, hierarchizing them and introducing them into various contexts of hierarchically spectral interactions. That is, hierarchical spectral interactions - both along the hierarchical vertical, and along the hierarchical horizontal, and along the spectrum of horizontal and vertical interactions in all the variety of characteristics and parameters, existing and understandable to us types of interactions, incomprehensible to us types, parameters of interactions, types of fundamentalities, understandable and incomprehensible to each of us. Here is everything in everything as a whole. And when we say the word "Metagalaxy", we mean this perfect diversity.

At the same time, by the phenomenon of the word "Metagalaxy", all this is introduced into single, very clearly implemented context of homogeneity of everything in everything, which, being mutually organized among themselves, implies a certain phenomenon of activity, actions and externally ordered implementation with internal harmony of homogeneity of interactions. That is, an externally ordered realization with internal harmony of homogeneous interactions. And the growth of even such harmonic interactions and external ordering proceeds hierarchically, 64 times in the Metagalaxy Fa, hierarchically becoming more complicated, deepening, intensifying with the corresponding types of macrocosmic hierarchized separate states and existences, and simultaneously outwardly expressed actions, which we call the corresponding Metagalaxy of corresponding level.

For example, Chrustatic Metagalaxy, which includes all the lower hierarchical levels of Metagalaxies and complexities of level interactions, fundamental interactions, but complicates it at its level, synthesizing it into a new homogeneity. At the same time, it exists separately from all lower macrocosms and metagalactic expressions of external action, and it is simultaneously in synthesis with all the lowers. This is the principle of hierarchy, hierarchization. At the same time, it may or may not influence the higher levels in a different spectrum of its own interactions. I don't call specifically its number, what's the difference. The main thing here is to see something in common now, to form this common. I will say the number of kind of matter, and we will become attached to this level, our brain is so attached to the number.

This mutual coordination of the whole, down to the smallest details, or to the largest phenomena, is the Metagalaxy and is macrocosm. And, in fact, when I say "reduction", it can be seen as an increase in interactions. That is, in our categorization of masses or dimensions, or sizes, decrease-increase, we use completely different categories for completely different class of phenomena.

And one of tasks of metagalactic philosophy is the definition of categoriality. That is, if I say the "reduction", then this is definitely such a process. But not into the depth and down or up. If we compare reduction and making smaller, it seems that these are the same processes, which I had in mind, but they are completely different. And the Philosophy of the Metagalaxy should determine these for metagalactic interactions in the entire cluster of categorial fixations, simultaneously, procedural relationships, simultaneously, macrocosmic realizations and metagalactic homogeneities of the existence of 64 levels of hierarchy of the Metagalaxy. And at the same time,

microcosmic expressions of this macrocosm and homogeneity of the Metagalaxy into the corresponding microcosm of each Human or each highly intelligent being, with the corresponding depth of homogeneity of this Metagalaxy within us by the corresponding angle of action. The angle of action is the Astral Metagalaxy or astral body, as the name of our 67th Part, and the perspective of Astral Metagalaxy in our bodily expression in homogeneity of astral metagalactic expressions in the physical body of a Human.

And here is a very interesting effect. This is astral of metagalactic expressions, astral homogeneity of the Astral Metagalaxy - this is the 67th level of hierarchization for a Human and the third for the Metagalaxy. This means, in fact, that we go through the first step of astrality with the third Human Part - the Soul. And we must go through the first stage of these realizations in reality, by the reality in the being of the third reality. At the same time, the Part itself in the form of Soul begins with the expression of the third astral phenomenon of reality, and, in fact, exists on the 12291st reality expression, since Human Parts for us are the characteristics of realization of the 13th evolution. Accordingly, even the Soul we recognize on the third astral reality, and quality of its realization, specialty, construction, creation and development on the 12291st reality.

And when we perceive this categoricity of realization, and recognize it from categoricity into some homogeneous application of reality, in the difference between the third and the 12291st, even in homogeneity of realities we perceive this difference, we will begin to understand what is sensitive for the Soul, and what is the Soul itself according to itself as such. And then we will derive also this context of our accumulations of the third Part according to the law of hierarchical analogies. The hierarchical analogy says that if we have the 64-fold integral hierarchy of the first Human Parts, then, in the above expression, we similarly express by the next 64-fold integrity of Human Parts the corresponding context and perspective of accumulations. This means that what we have expressed in the third level of the first hierarchization of 64-fold integrity becomes replicated similarly in the higher class of relations of the second level of hierarchization of the 64-fold integrity, where the Soul passes into the astral body.

And this is where everything works out. Both four properties of matter of the Metagalaxy, where the first level is more energetic, the second is more of light. And four state-archetypes of matter, where the first level is more planetary, the second is more solar, up to the matter. But at the same time, it cannot be said that this is solar, because these are 64 types of the Metagalaxy. On the contrary, it is metagalacticity. But if this is metagalacticity of the second level, we began to assume that there is metagalacticity of the third level - the Initially Higher Metagalaxy, and metagalacticity of the fourth level - the High Integral Metagalaxy. Since for us the hierarchical 64-fold integrity is the entire Metagalaxy Fa - this is the second level, where the Planet and exactly the Metagalaxy Fa interact. And solar and galactic materiality no longer participates in this process, but is dissolved as a part in the Metagalaxy Fa as such.

And this feature of realization, and this feature of hierarchical interactions, gives rise both to the category of the "Metagalaxy", in general, in all this mutually organizing phenomenon, and the category of macrocosm of corresponding hierarchical level, as we understand it.

Naturally, everything that has been said is realized in microcosm of each Human. That is, microcosm is not just a duplication in the smallness of Human. And microcosm is the concentration of all these possibilities, all these homogeneous phenomena of the Metagalaxy by corresponding interactions, by fundamentalities and levels of development, realization, and at the same time, the realization of all types of macrocosmic interactions in the internal microcosmic phenomenon of Human with the appropriate name the "astral metagalaxy" or "crystal metagalaxy" according to the corresponding hierarchical level of relevant Human Part from the 65th to the 128th. And this is not just a mutual reflection of Human and Matter, but it is the realization of these relations in each other.

Accordingly, in the future, what will happen internally in microcosm, corresponding to the metagalactic homogeneity in the Human, will be reflected on the corresponding hierarchical level of the Metagalaxy and its homogeneity. And vice versa, what will happen in the Metagalaxy will be reflected in microcosm of the Human. And this is where the mutually coordinating influence

will come in, when the Human influences the Metagalaxy, and the Metagalaxy influences the Human with the corresponding hierarchical level of realization, but with the corresponding level of preparation and powers of Human. Because here the specifics and specialties of preparation of Human himself are still superimposed, from Initiations to Ivdivities. And as soon as we begin to recognize this in synthesis of everything in everything, we will enter gradually into the corresponding realization of microcosmic realizability of 64 Human Parts in macrocosmic expression by each Human.

And this entire context and layer of relations is recorded by prasyntesis into each core of corresponding microcosmic formation of corresponding Human Part of corresponding name - the Astral Metagalaxy or any other Metagalaxy, one might say, astral microcosm with the homogeneity of all types of interactions, mutual organizations and fundamentalities of astral metagalactic homogeneity, also from the perspective of personal, individual characteristics of a Human, his personal training, not only education, but specialties of initiations with rights of construction, statuses with beginnings of creation, creative synthesis with synthesisness of love, synthesisness with perfections of wisdom, powers of perfections with hierarchizations of will, hierarchization with ivdivities of synthesis, ivdivities with prasyntesis competences, where recording and decoding of all the homogeneities of metagalacticity and microcosmic interactions of fundamentalities, all types of their characteristics are taking place. And in general, of the official competence of IVDIVO, where the initially higher synthesis of each metagalactic realization, which we call, for example, the Astral Metagalaxy, is recorded, which is the real official competence of IVDIVO, where the IVDIVO as a Home, concentrating on the IVDIVO of each human, supports existence and action of this microcosm in human body with coordination with macrocosm of the Astral Metagalaxy. And there is a mutual coordination of microcosm of the Astral Metagalaxy of us, and macrocosm in the Astral Metagalaxy outside of us. And the official competence of IVDIVO is at the top and beyond borders, by synthesis of 64 fundamentalities and moreover, with the peak of development of 65536-fold integrity of Human supports the synthesis of micro and macrocosmic interactions.

And here we reach the most important meaning, why the IVDIVO is needed. It is nurtured to coordinate microcosm in the Human body in the mutually reflective phenomenon of macrocosm around each Human and us as a whole. That is, as a synthesis of two cosmoses. The Home of the Father is needed precisely for this.

And even by our analogy with you of the Home of the Father, we can see that the Home of the Father stands around the Planet as a sphere, we said that there are such astronomical photographs with spheres around space objects, where you can say definitely that inside the Home of the Father, for example, on our Planet microcosm of our Planet is formed, where the Planet is organized outside the Home of the Father with macrocosm, that is, cosmos of the surrounding reality. And even by this analogy, the Home of the Father becomes the golden mean between microcosm of the Planet and macrocosm of the surrounding cosmos of corresponding metagalactic homogeneity. That is, of the homogeneity of fundamentalities, and all kinds of hierarchical interactions in 64 hierarchical expressions. This is the real official competence of IVDIVO, everything else is cultivated in this "steppe" and in this context.

This does not mean that everything ends with micro and macrocosm. This is just the second 64-fold integrity of relationships. And now we see and look at the perspective of IVDIVO from the point of view of the second 64-fold integral cluster of relations of growth of Parts in a Human, from the perspective from the 65th to the 128th Benchmarkness Human Part. And then we will begin to see all kinds of interactions of micro and macrocosmic phenomena.

And we can determine that in each Human, in the reflection of macrocosm, but with the mediation of IVDIVO, which is the middle shell of these interactions, microcosm of corresponding Metagalaxy grows inside the Human body. And the Human, in his development by kinds of matter, expends at the second stage the specialty of kinds of matter up to 128-fold integrity. At the same time, the kinds of matter remain 64-fold integral, but receive the specialty of perspective of properties and any other specifics and states of metagalactic matter, and develop into 64

microcosms inside the Human body with the corresponding nuclearity, clearly reflecting the spatio-temporal organization of stars, planets, systems, galactic and metagalactic formations, any other formations of corresponding metagalactic cosmos. That is, microcosm is not just the thrown about of nuclei in its interactions, but it is a defined reflection by the nuclei of corresponding stellar, planetary, system-forming and procedural realizations of macrocosm within microcosm. And each core of microcosm reflects corresponding star, corresponding planet, corresponding systemic and procedural nature of cosmic interactions already within the metagalactic homogeneity of microcosm of corresponding name of each Human.

And this is the cultivation of Human Part not up to reality, where the primary realization of metagalactic homogeneity takes place. It can be said that the metagalactic homogeneity is fixed on the Human when the Human Part still exists in reality-being expression. But from the metagalactic homogeneity with the corresponding Human Part it passes into microcosm, when the Human in his development reaches the expression of kinds of matter, and then expands these kinds of matter to the second cluster of relations - to the 128-fold integrity. At the same time, 64 kinds of matter remain, but they are hierarchically replicated to the second level of hierarchical relations. There are 64 kinds of matter, but in 128 ones - this is the second level of hierarchical relationships of kinds of matter. From the point of view of kind of matter, this is one thing. From the point of view of our perception of hierarchization – this is a little bit spatially, outwardly - it is already 128. At the same time, in 128-fold integrity it is just one kind of matter in the binary depth of hierarchization. That is, $65/1 - 128/64$ is one kind of matter, but with a double hierarchization we see a 128-fold integral structure of phenomenon of kinds of matter. This is the gradual divisibility of kinds of matter. But according to the types of matter, this divisibility should not be binary, but quaternary. And only when we grow up to the hierarchization of quaternary homogeneities of kinds of matter: $1/65/129/193$, completing $64/128/192/256$ with the deployment of aspects of homogeneity of kinds of matter in the quaternary, in the future, the Metagalaxy will change its state of 64 kinds of matter to 256 kinds of matter, and will pass into the phenomenon of the Initially Higher Metagalaxy, having integrated into all other metagalactic mutual organizations with all other Metagalaxies of the IH Metagalaxy of the next level of matter, from which we read our prasyntesis.

And this is the context of macro- and microcosmic interactions of Human and the Metagalaxy, and the goal-setting of integrity of future development of kinds of matter, that is, why these kinds of matter are needed. Thus, the Human does not begin just to live with the Metagalaxy, but this becomes already an ordinary life of the Human in the Metagalaxy: he lives, flies through space, lives on planets, has some kind of relationship in reality, and we live on this Planet, as part of cosmos and the Metagalaxy. But as soon the Human wants to grow metagalactically further in his being, he begins to strive for expression of kinds of matter and cultivation of microcosm by himself for the development of the Metagalaxy to the higher cluster of material relations of the Initially Higher Metagalaxy. Naturally, by realizing this process, the Human also receives his specialties in the matter and becomes the higher manager and organizer. And the matter of the higher class with the higher quality of expression begins to spin around him. But the Human always strives in his life for the higher quality matter and for the higher quality expression. At the same time, I emphasize, this is all from the point of view of matter, I would even say, by the expression of the Mother of the IH Metagalaxy, but at the same time in full control of the Father and realization of the Initially Highest Father by this and these relationships, where there is already a synthesis of everything in everything of fatherhood of phenomenon and of motherhood of expression. Our famous motto is: “live by the Father, serve the Mother!”

And the cluster of metagalactic homogeneity with microcosm in the realization of each Human fully expresses this motto and correctness of this. At the same time, when we go from metagalactic homogeneity to microcosm, the motto changes vice versa - live by the Mother, forming microcosm, serve the Father. Live by the Mother, serving the Father! That is, as soon as we enter the service of IVDIVO, microcosm begins to form inside us, where we live by the Mother

in emerging microcosms of metagalactic homogeneities of Human Parts of each of us, and in this we serve the Initially Highest Father.

Such a paradoxical two-pronged view is the true ratio of metagalactic homogeneity and microcosm in each Human now and in the future. And this is a new section of the Philosophy of the Metagalaxy, which we need not only to recognize, but to detail to each interaction, say, masses, to each interaction of asymmetries, to each interaction of fundamentality, to each interaction of forces, hierarchizing this into 64 realizations, recognizing both each metagalactic homogeneity, and the correctness of cultivation of microcosm from this homogeneity of corresponding hierarchical level. From the correctness of recording of prasyntesis of metagalactic homogeneity by the phenomenon from the 65th to the 128th Human Part, and even 16 times evolutionarily, and the 17th time into one benchmarkness Human Part in synthesis of 16 evolutions. To describe the metagalactic homogeneity in the cultivation of 16 evolutions. And only when we reach the 256th level of reference synthesis of 16 evolutions, to see the deployment of microcosm in this with its gradual further cultivation by the benchmarkness Human Parts of metagalactic homogeneities in the microcosmic expression of each Human Part within ourselves. That is, it is post-evolutionary or trans-evolutionary stage of development from the 65th to the 128th Human Part. But this is already a purely metagalactic stage in development and evolution of each of us with all the specialties of external and internal originality of these relations.

I think that from this paragraph of the sixth section, the solidity of the Philosophy of the Metagalaxy and the need for appropriate philosophical developments on this topic will be clear. As philosophers like to say, we have presented just the general picture of metagalactic hierarchization in the phenomenon of the 64-fold integrity as one whole Metagalaxy Fa, and simultaneously realizing the 64-fold integral mutually coordinating depth of metagalactic homogeneities hierarchically upwards and microcosmically in the 64-fold integral development of each Human Part - nuclear, subnuclear, with corresponding records of prasyntesis by this. This is the general picture of the Philosophy of the Metagalaxy of the first step of application.

We have clarified the deploying of metagalactic homogeneities and microcosms in the perspective of development of each Human. But the Philosophy of the Metagalaxy also presupposes a general view of all mutual coordination of metagalactic relations. And besides metagalactic homogeneities, which carry the coordination of fundamentalities and all necessary interactions of any type and kind, we also have hierarchical interactions of realities, evolutions, metagalaxies and, in fact, Human Parts among themselves. In the whole context, they are described in some fragmentations and are operating already, but there is no general picture of view: what, for what, why is it necessary, with what context is all of it created, what does it lead to, and, in fact, what is the goal-setting of metagalactic existence of human, and that existence of the entire Metagalaxy Fa as a whole, as the reality of the Metagalaxy, in the context of which human himself exists as such. And this is the third section of the Philosophy of the Metagalaxy.

On the one hand, this is a generalized view on the mutual coordination of matter of the Metagalaxy. On the other hand, this is a view on growth and development of human by the Metagalaxy, realizing in synthesis the next layer of the Philosophy of the Metagalaxy. It can be said, that it is penetration of Human by the Metagalaxy and penetration of the Metagalaxy by Human. At the same time, I say specifically the "penetration", because here it is not a question of single and whole expression, but namely a gradual penetration into the higher single whole expression. The hierarchical gradualness.

Based on this we should see the first principle, a very curious one. We have now talked on a large scale about the Physical Metagalaxy of the first level, saying that we live in it. In fact, we do not live in it yet. We begin to live in it. These are two big differences.

The first. We recall that the physical kind of matter as such is expressed by 256 types of matter. Accordingly, when we say the Physical Metagalaxy, we must understand very clearly that this is a synthesis of 256 types of matter, which means 256 types of realities, from the first to the 256th. At the same time, we must realize clearly that the Planet Earth, with modern physical expression and modern view of science of physics in the real existence of us on the Planet Earth,

is the first high integral reality of the Metagalaxy Fa. That is, when we look at the nature of the Planet or through the window at the environment of urban environment, we must understand that what we see there in external terms, first of all, is the physical hi-reality of the Metagalaxy Fa, that is, the being of the first hi-reality. This means that in order to reach the existence of physical kind of matter, and hence, physical microcosm of each human, as the 65th Human Part at the pinnacle of development, first we must learn to live metagalactically by the existence of 256 hi-realities of which the first physical kind of matter consists by synthesis of 256 types of matter that determine qualitative organization and material composition of hi-realities by themselves. Accordingly, if we take into account that Human Parts are distributed from the 12289th hi-reality and above, of the 13th evolution of the Teacher of the Metagalaxy, then we must understand that, first of all, the first 256 Human Parts are expressed by these high integral realities, but are fixed and are replicated to the 12289th initially higher reality of physical high integral reality by the Human Part of the Image of the Father and to the 12290th initially higher reality of the second ethereal high integral reality by the Human Part of the Word of the Father, being formed and realized at first on the first 256 hi-realities of physical world. And so on for each Human Part and each initially higher reality of 256 high integral realities. And the growth of Parts of the first 256-fold integral expression, or even of all 4096 Human Parts, begins with the development of properties of energy, energeticity or energy of the Metagalaxy of physical world of the Metagalaxy Fa – the Planet Earth, which is a part of it. Accordingly, in the beginning, all 4096 Human Parts of the angle of 12289 plus up to the Part number, are distributed among 4096 high integral realities of physical world of the Metagalaxy Fa by the manifestation of corresponding number of initially higher realities in the replication of high integral realities, where the Human Parts are actually fixed. And the first growth of our Parts begins from the first reality to the 4096th hi-reality, but from the angle of corresponding number of the initially higher reality inside the high integral reality, as its systemic phenomenon. And at this moment Human Parts express and deploy the properties of energeticity, energy of the Metagalaxy Fa. I say specifically the “energeticity”, because a human should become this – energetic, as the youth say – an energizer, on his own, having mastered the first property of the matter of the Metagalaxy – the energy efficiency as such.

Accordingly, it is this realization of Human Parts that involves embedding in the type of interactions that we call particularities, when the Parts directly try to form this or that particularity, and systems and apparatuses must be formed in the future by the development and processing of these particularities.

Thus, we must see that phenomenon and concentration of 4096 Human Parts in coordination with the growth of Particularities in the ability to work them out by the whole Human Part as a whole, where there are still no apparatuses for processing of particularities, where there are no systems for implementation of apparatuses in the development of particularities, but there is an active Human Part and Particularity, is his first growth by the physical world of the Metagalaxy Fa in the manifestation of hi-realities by this. And at this moment, the first Human Parts are formed in us, and at the same moment, the first approach to the synthesis of 4096 realities in compactification on the 256 high integral realities to the first sixteen kinds of matter in mutual coordination, is formed.

And this approach is called the realization of physical world of the Metagalaxy. Taking into account what was published earlier in the Paradigm, it is clear that there will be a question - what about the Parts without apparatuses and systems? It is very easy to see this in different people around us, when a quite voluminous thought enters, but a person does not have an apparatus and a system to process it, but he liked the thought. And a person, ignited by this thought, or activated by energy of this thought, runs, perceives this thought, empathizes with this thought, even flaming with this thought in the complete absence of opportunity to process this thought. If this person, like a child, is explained what this thought means, he will remember it, but he will not process this thought; he simply will memorize the explanation what it means, that cows do not fly because they run. He will remember it. But when they run fast-fast and low-low, there is the feeling that they

are flying, as in a joke. That is, here there is a conjugation of Part and Particularity without processing of Particularity.

And the mass basic culture of mankind of physical world is built on this, when it is not we who process thoughts, feelings, ideas. That is, we do not have apparatuses and systems for this processing, and when we just read it in books, parents explain it to us, they explain it to us in institutes or schools, on the street, in the yard. And if we are impressed by this particularity, we memorize it - memory works, but without processing it, our memorization of a certain number of particularities increases, and in this quantitative phenomenon of a certain number of particularities, we begin to exist.

And most often the whole culture of mankind is built not on the development of apparatuses and systems, but on the quantitative accumulation of particularities that are unprocessed and somehow put together, as we say, by the culture of the previous phenomenon of mankind. At the same time, there are people who process these particularities with appropriate apparatuses and systems, and these people are very much appreciated in the culture of mankind. Sometimes they are not appreciated. Most often they are called scientists, teachers, educator or specialists in a particular field, where they have nurtured a special "system" for processing precisely these particularities. At the same time, this system does not have always an apparatus for this processing, but they still go to apparatus and system.

And if this person has already an apparatus and a system, or at least an apparatus for processing these thoughts, this person is generally considered very promising, he has very creative groundwork for processing large amounts of data, starts working as consultant, political scientist, specialist in the relevant areas of activation, but this is already a person of different level of action, the action of apparatuses in systems. Then the Human Parts pass into the higher subtle metagalactic world of realization, at least by the formation of one apparatus in some system of Human Part.

And it's all different in different sciences, and in different cultural strata of mankind, cultural realizations, human traditions: for example, a doctor of sciences who has an apparatus for processing particularities, at least one, and makes a doctoral dissertation on this. And in some sciences, including the natural sciences, this apparatus is harmful, because when it works with the apparatus, it goes against the general opinion. And the word the "general opinion", whether scientific or social, is the formation of a certain synthesis of particularities without their processing by the apparatus.

And here we can see a very interesting metagalactic manifestation, when there is Human Part and Particularity in the synthesis of physical world - this is the *general*. And when the Parts, having formed some apparatus, pass into the subtle world and the development of the trinity begins, where there is a Part, and at least some apparatus for processing particularities, moreover, even without a system, this is the *special*. Why? Because the system needs two apparatuses: "where there are two in my name", the system grows there, and even three, because the system is the third level and the third degree of implementation. Accordingly, when there is a Part and one apparatus that processes the particularity, this is already *the special*. And these people have a special opinion about the general opinion on this topic.

This coincides very much with the cultural layer of our time, but these are people already of subtle realizations of metagalactic phenomena. And when a human in realities grows three apparatuses and one system is formed, because the system is a factor of the third world, and three apparatuses are needed in reflection, the trinity, then the Parts move to the metagalactic world, where three apparatuses create the system, and at this moment three apparatuses process all these particularities on this topic of these apparatuses - this is *the private*. And a person does not have just his own opinion, but he offers, in general, a certain constructive perspective not characteristic for the general opinion on this topic. That is, he begins to be in the effect of creator, when he offers something that others cannot see. And if a good opinion is formed there and they are following him, this person, we get either new specialties of theorists, or new specialties of scientists who advance science further, or new designers and engineers who invent new sections of technique. And it is impossible to say that there are few such people in humanity, we have a very large

environmental practice of things, which involves precisely the processing of thoughts and some other particularities in order to create this or that thing. But at the same time, it is not necessary to say that this is a phenomenon of mass humanity. Let it be millions, tens of millions, let it go up to a hundred million. But out of seven billion of humanity. And what percentage of people do move all the material, scientific and cultural originality of mankind? Accordingly, here is such a hierarchical pyramid of possibilities.

And if this cultural, scientific, engineering, pedagogical layer suddenly leaves those world centers where it exists, then we will get again the Middle Ages or the primitiveness of mass humanity. This is me about how civilizations perish, and how valuable is to support it by ourselves. At the same time, all these achievements will be recorded in prasyntesis, but we will not be able to replicate it longer and repeat them. There will be no those who teach this – the teachers. There will be no those who support this with their sound views, that is, scientists. There will be no engineers who apply this in the appropriate technique, and there will not be even those managers who can organize all these complexes among themselves into the correct application, which is also no less important than everything else.

And this level of stable replication and interactions in humanity comes all the way up to the metagalactic world, where there is a Human Part, composed of at least some system, in which there are at least three apparatuses that process the corresponding level of particularities. And naturally, the more systems are, the larger the set of apparatuses is, the more processing of particularities are, the more developed a person is considered for a particular professional activity. All this affects the kinds of matter that absorb this context of human cultivation. And the corresponding prasyntesis accumulations and connections of his possibilities of realization grow in a person, with such a specific activity.

Accordingly, the apex type of human is when a human has at least four stable systems, preferably in different Human Parts - in four Parts of four active systems with four active apparatuses in these four systems of four Parts, and with the processing of plurality of particularities. Actually, it's not so difficult as it seems. For example, the systems of the Image of the Father are in motion, the systems of the Word of the Father are in sensations, the systems of the Soul are in feeling, and the systems of the Reflection are in thought. And having four systems of each Part, we move into the synthesis world, where Parts begin to be expressed definitely by the synthesis world; systems begin to express themselves in the metagalactic world; apparatuses begin to express themselves in the subtle world, and particularities of these people begin to express themselves in the physical world - this is *the single*. Attention! This does not mean that all mankind has already passed to this level. All this is purely individual.

Now let's imagine that one person has Parts, many particularities, but processed by a common opinion in the physical world. And the other person has Parts that process particularities with the synthesis world with systems and apparatuses. And at the same meeting of the Academy of Sciences, they present completely different, directly opposite opinions. And in the same cultural discussion, they suggest completely different opinions and expressions. In one and the same politological view on events - managerial or political - these are completely different opinions and expressions. So different that it is almost impossible to accept these separate expressions of a person who has a Human Part of the synthesis world, by the majority, who has Human Parts of the physical world with unprocessed particularities, but with general opinions on their topic, if this person has not nurtured authority by some clear, practical deeds, understandable to the majority. Let's say he made a design device when the rocket flew into space. That's it. They believe him. In general, they don't understand how he does it, but they believe him that he will do everything and they begin to adapt to him. This is also not bad, it is precisely replication and transfer of cultural, scientific, physical experience to the surrounding teams. This authority charges the team and it grows.

All these processes seem to be a bit of cultural-social view or social-traditional view, in fact, there is a phenomenon of four Worlds of the Metagalaxy. At the same time, this is manifestation of action of realities of the Metagalaxy, where the Metagalaxy creates everyone. There is a

phenomenon of constant, directed flow of subnuclearities and nuclearities of different realities with different recorded prasyntesis, straining on which and, assimilating which, a human nurtures himself. At the same time, there is also freedom of human activity, when a person himself accumulates thoughts, feelings, ideas, meanings, reading books, trying to process them. That is, a person acts independently outside or inside, thinking about something, getting into something, developing some idea, but this intense action of a Human with the particularity causes the corresponding subnuclear connections of corresponding realities, where in each nuclear expressibility of corresponding reality, the corresponding prasyntesis of context of human phenomenon tension on a particular topic, the context of angle of prasyntesis recording on a particular specificity, is recorded.

Moreover, the question is not the content of the topic. Here the question is not the content, but the very emphasis on the form of the theme, because when one thinks about nature - the subnuclearity of some kind of reality and some kind of apparatus of some kind of system, and prasyntesis are recorded in some kind of specialties of apparatuses, systems, parts and particularities. And there is a nuclear flow, where the Metagalaxy creates each human in this context, because his thematics of form and connection in content about the nature presuppose such a context. At the same time, how a person will form the image of this nature, how he will see it, how a picture of nature will be built in him, how the scientific interconnections of natural relations will go - this is the problem of a person. That is why in fundamentalities the form is higher than the content. Subnuclear-nuclear relations are the twelve in fundamentalities; the form is the eleven and the content is the ten. That is, subnuclearity is called upon for the form that a person comprehends, with which a person empathizes, and which a person tries to master straining. And then comes the content that characterizes more the context of person himself and his free will to use this diverse content at his own discretion. At the same time, if this content becomes wise, his discretion ends - and the content at our discretion is called already by us the Knowledge, but if the content receives depth and correct context of nature reflection, then the content becomes the Wisdom. And wisdom causes already the action of the fourteenth fundamentality, called the Light. And then we begin to understand the characteristics of Light as the fourteenth fundamentality, where the Light must record this Wisdom with itself.

And you and I see this whole context of activity as a nuclear context, where the nuclei move there, interlock and interact in order for this to take place.

In fact, this entire context of activity is of prasyntesis, where the reaction to such an action, human activity, is of prasyntesis. And if this prasyntesis is recorded in the corresponding nuclei, the sub-nuclear process of magnetization of these nuclei, recorded by prasyntesis, begins on one or another context of human activity. And we must understand that the reaction is not nuclear in form external to the level of microcosm, but this is prasyntesis reaction. At the same time, in order to evoke a prasyntesis reaction, one must rise to the fifth level, to meanings, where the first reaction is energetic. And energy, more often than not, records movement. The second reaction is sensation, and sensation records at least some context of particularities of content. At the same time, the movement is a kind of field of vision, what I want, what it is directed at, what it is aimed at; how long does it take to run this road or walk this path? This is movement. Even when they say "to walk the path" – first of all this is movement. I begin to feel this content in a sensual attempt to cognize the world and enter the third version of spirit. And only on the fourth variant, when I concentrate my thought out of this feelingness, sensuality and movement, I enter the fourth variant of fire. And if I begin to see meanings in this thought, I enter the fifth variant of prasyntesis. And this is the first version of five particularities. Then everything repeats further from the sixth to the tenth option, where the tenth option is just the content.

That is, the sixth option is the essence - this is the correctness of movement of synthesis of meanings, thoughts, feelings, sensations and movements, but at the level of essence, when the content is moving correctly. Accordingly, the levels of ideas are repetition of some sensations, but in the correct processing of content of the general idea. Accordingly, the right is a repetition of feeling processing, but when this feelingness is synthesized into the correctness of feeling-

awareness or feeling, as the right. Therefore, the right fixations are always so emotionally sensual. This is a kind of replication of higher phenomena in the five-fold integrity. Accordingly, thoughts that are organized properly create the Power at the ninth level. And already the meanings that are organized properly create meaningfulness, and enter the paramethodicalness, the Paramethod turns on, and we move from the five, two fives to the ten. And then everything falls into place, ideas appear, essence appears, rights appear, power appears, paramethod appears, and thoughts, meanings remain in their first five positions. I have shown simply how the tension is replicated upwards to evoke the ten. But below the five, it does not replicate upwards. And if a person does not have a meaning, upward replication does not occur. Why? Because only the meaning gives the power of passionarity. For what? It is clear that, as always, we see the power of passionarity outside, we tell the meaning to someone. This is the first stage.

And the second stage is when the power of passionarity causes internal replication of five achieved parameters, with a check of their essenceness in the activity of movement, for an idea in the activity of sensation, for feelings in the activity of right, for thought in the activity of power of applying this thought, the fusion of thought depth, and on meaning in the activity of paramethod. And, if all this works, the ten turns on from the paramethod to the movement. It's a lot harder to replicate the ten, but it works. That is why we see the 20-fold integrity of human. In more complex replicable contexts, which we now find it difficult to imagine, because if I say that movement is replicated by the basis, and sensation is replicated by the synthesis-beginning, we will begin to misunderstand. But at the same time, if we see that a feeling is replicated by a view, remembering that vision is a feeling, and at the same time remembering that science, being just at the thirteenth level of energy as a sensory knowledge of the world, and feelings are replicated by a view at the thirteenth level at decimal execution, we see suddenly objectivity in this. And the thought is replicated by imperation, where we have education with the transmission of thought. And meanings are replicated by human in the phenomenon of I-am. I live by meanings. What is the meaning of my life? This is the search of I-am. And the essence is replicated by the IVDIVO or conditions. And all conditions operate according to some higher essence. And we have reached 16-fold integrity.

And four more concentrations, which are beyond the conditions and begin to nurture already promising particularities, which it is difficult for us to declare now. This is a kind of rightness of the eighteenth level. The right is always a measure of right application. The eighteenth particularity grows from here— the Emanations. And the use of power in the nineteenth expression, which we have as the Human Part the Feeling-creation, that is, as a kind of deep insight of feelings, depths of sensitivity in reality. And a new particularity, which is intensively cultivated by human a little bit – the Self-organization. And the top, this is again a paramethod, which at the twentieth level turns on the thought-creation. That is, the creation of something new, transcendent, then the thought that we use. And this 20-fold integrity of human, where the ten is replicated into the higher expression of the 20. And this higher realization in the 20-fold integrity of Human phenomenon corresponds to the official competence. These are the paramethods in thought-creation. The Ivdivities are the power in sense-creation. The Hierarchization is the right in the measure of things, and the powers of perfections are a certain idea in a certain activity.

And thus, we begin to try to create, straining, four more particularities to the sixteen that we have. And form four more theories of cognition, expanding on them. I think, after the previously published, it is not necessary to explain why we are trying to form exactly four, these keys are published in the previous section.

And this context of human phenomenon also acts metagalactically in the diversity of reality, when human grows with them. Why five and ten? But we look at our hands, we see five fingers. We look at two hands, we see ten fingers. If you remember that in English digit means both number and finger, then comparisons with the number of fingers on the hands become natural. And the law of replication is called everything in everything. And since this is everything in everything, it means that if we have five fingers replicated on our hands, then the intensity of development should go from five to ten. If we look closely at culture and traditions of the environment, we will see

quite a lot of factors of 5-fold integrity leading to 10-fold integrity. 5-fold integrity is a pyramid that the population of the Planet admires in Egypt, saying that it is a miracle. Although the tetrahedron is higher in quality. But it is of the Father. We do not notice the tetrahedron, but the pyramid! And we have such a tendency to perceive pyramidity, where there are five points. Five. It produces special energy of semantic context. And the top is the meaning, and the thought is just one of corners of the pyramid. And we act in this context without noticing.

There is another variant of 5-fold integrity. Two arms, two legs and one head. The torso is not all this, the torso is synthesis of this quaternary. The torso switches to the next 5-fold integrity. And the context also. Two eyes, two ears, one mouth, one nose. The mouth is not noticed, because it reports that the nose is the fifth, in the sense where we put it. It is both jokingly and seriously. It is necessary, it is the mouth with its word that translates this five to the higher level. But you can say it, then we have 6-fold integrity. There is no the sixth finger. But the context of 6-fold integrity also will be, then the six strains twelve particularities. And twelve particularities are replicated in twenty-four, where for sixteen existing ones grow eight more at once. This is the second option. In addition to the quaternary, it is the 8-fold integrity. If someone thinks that the quaternary of particularities that need to be nurtured is not enough, he can cultivate the 6-fold integrity, where he realizes already the synthesis of six particularities, replicates into a synthesis of twelve particularities, including up to the synthesis-beginnings. And then he replicates this 12-fold integrity upwards, in the creation of the second ring of tension. The 24-fold integrity. And the most interesting thing is that the specificity of the Metagalaxy does not prohibit doing this, if you can. But it's not high tension that's interesting here, if you can, we determined it, but there is a simpler tension, when I got to the thought, I have clearly four tensions, but I didn't get the meaning. And I replicate my four tensions into the next four realizations, where movement becomes meaning. I begin to run around with meaning, to prove that this is all right, where sensations turn into the essence. I feel the essence, I can not always express it. Feelings turn into ideas. I am imbued with the idea, I feel it, but I can't tell others, or I yell at everything, because I feel that this idea is correct, but I can't express it, so I yell at everyone. The replication is like this. There are such behaviors of people, and we see tensions in particularities. The thought is realized by right, when I shout, this thought is right, because it is right. Or I do not shout, but I prove. This is a logical construction by a correct judgment as far as the thought is correct, since I am convinced that the thought is correct, because I did not see the depth of meaning, but I saw the depth of thought. Depth of thought does not lead necessarily to meaning. This is the depth of thought constructiveness itself, even without meaning. With a look of meaning, which is not there, but there is a meaning in this thought. With the imperation of essence, which is not visible at all, but there is some kind of imperation context. "There is something in this meaning" – the imperation context of essence. The idea is I-am, and the thought of this idea captured me completely, and I-am by this thought all my life, answering and replicating this thought with all my I-am, describing I-am: "learn my science, chemistry, with my books on this topic, you, as students, will be the wrong professionals, and in the exam, respectively, you will get it, without reading my books, which are sold at the kiosk at the entrance to the university, because these books are not accepted at other kiosks, because people have not grown up to this level of chemical theory". Of course, there are also valuable developments that are correct, but very narrow, humanity still cannot take this, although the experience remains, the replication is recorded. And my rights turn into conditions that I attract for myself, into the realization of conditions of my own day. This fact is known and very vital. Here is a replication by four particularities of 16-fold integrity.

The most interesting fact is three replications. When I have movements, sensations, feelings, I know that they are correct, sensual knowledge of the world, but without thought, I knew the world, but I can't create the thought. And then my movement turns into thoughts, I run in circles, trying to think about what it means. In principle, this is a well-known process for beginners, directly real. I try to feel the meaning, and I say that I feel - there is a meaning in this. But I don't see the meaning, but I feel that it exists. I just feel the gist of this task deeply, and I enter by this into the 6-fold integral replication of particularities. The 6-fold integrity tenses up to the next 6-

fold integrity. And I translate the movement into an idea, it captures me, I, bulging my eyes, run through life - "this idea of communism is the main idea in the world." Why? Because it's the main. The sensation has enough right, and I realize the right, because this idea is the main idea. The feeling captures the power, and the feeling is so powerful that I am ready to tear everyone for this idea, this thought that is absent in me, but moving by me. The forming thought passes into the paramethod, the forming meaning passes into the fundamentals. And the gist passes into the synthesis-beginnings.

There is the second effect of development of Human Parts by particularities. When I have two realizations - movement and sensations. "Did you feel what I said?" "We have understood you, professor. We felt it." Here, movement and sensation are as a kind of showiness of elemental content. Movements and sensations turn into tension of movement, straining feelings, sensations strain thought. And it can be that the 4-fold integrity is formed. This is when the students learn a new subject - study of strength of materials or philosophy. Philosophy of Descartes, Kant's categorical imperative, where the imperative is felt, and categoricalness gives rise clearly from sensation to thought that this must be answered correctly, because I cannot understand what the categorical imperative is by sensations. The thought is just being born. And then, the particularity of 8-fold integrity is replicated to me on the found quaternary, where the thumbs are not needed, and the movement turns into the meaning, the sensation turns into the gist, attempts to feel it. Attempts that give rise to feelings turn into the idea - this imperative turns out to be a really useful thing. And the thought turns into the right - "Kant was right with the categorical imperative, there is it in life, one can see." This person passes from 2-fold integrity, first into 4-fold integrity, then into 8-fold integrity of replicated particularities. And all this affects the layers of prasyntesis and the action of Human Parts in their growth.

Therefore, when we talk about the hexadecimality of particularities, we still should see a gradual increase. I go from top to bottom. If I went from below, we would get confused, and we would not get anywhere. The coolest people, since we are pure physics, the coolest materialists, as pure physics, this is pure movement. Pure movement is when many, many movements give rise to sensation, when I have coordination of sensations and a lot of movements among themselves. And the next level, the top of this 2-fold integrity, is an attempt to replicate it into feeling and thought, and to reach the quaternary. Therefore, the quaternary is the minimum fixation of the Metagalaxy, where the two is trying to give birth to the next two with feeling and thought. "But it's difficult for me with feelings and thoughts - I move, which means I feel, and hence, I think, which means I exist." This is just the quaternary tension of binary replication. From one movement we pass into sensation of movement, from two, in one, we pass to the next two - I think, therefore I exist. This is an attempt to give birth to a thought. I feel, so I'm still alive, in translation to the lower level. I sense, therefore, I can convey the elements of content. But basically, I move, move and move, so that these processes spin in me, so that these particularities begin to spin at least in me, the first four Human Parts work for me - the Image of the Father, the Word of the Father, the Soul and the Reflection in the physical world of my existence. This is pure deep materialism.

That's not all. And then the minus begins when I do not move, but, excuse the rudeness, I will just say in contrast, I get fat from lack of movement. When I deny the very development of particularity in the form of movement, and just "devour", I look at the TV, on the TV, I don't feel anything, I just look, gaining impressions with my eye, but not processing them with thoughts, feelings, or sensations. And I'm getting fat from what I eat because I'm just sitting and I don't want to move. I have no particularity desire to move. This is an ideal consumer, this is a sight below the mineral, this is plasma lying on the sofa and trying to take shape in human body. This is an ideal consumer who does not need even to move, everything is delivered to him, as long as he pays. The difficulty is that he cannot earn always money to pay, so he takes loans to pay. Then he forgets to give them back and ends up either on the street or in the cemetery, hanging himself from the horror of necessary payments. And it's good if he has no relatives. And, if they there are, they start paying for him, everything is tough. Etc. This is the engine of economic evolution of capitalism, socialism and all other formations, which is very unpleasant, but it happens. That is, there is a state of human

below particularities. Below the physical world, below the physical reality. But it is the initially higher reality, or just a reality, or just a presence, a presence in front of the TV, or plans, and in general, I make a plan to stand up, I dream about a plan to lie down. To get up, to walk to a sandwich, and then to lie down, the strongest effort I've made in a day. I'm hungry, but I can't stand up because I'm lazy. Although the refrigerator is full of food, I can't come up and dream that someday I will stand up, but I'm hungry, because I'm too lazy to stand up. There are thoughts to stand up, go to the refrigerator. If you think that there is no such level, there is!

And this is already the degradation of human and humanity, when we go below particularities, this is not a process of development and replication of particularities upwards, but also the degradation of human downwards. And here we are not talking about any metagalacticity. Moreover, there is no question of any planetarity here, this is a promising grown humus. He is fattened up, so that later this body will fertilize the surrounding matter with the corresponding decomposition. Moreover, they feed him all his life, because certain processes of body dynamics allow to make up then appropriately special high humus in nature, for the soil, which will receive a whole processing plant that has been processing food for thirty years, received certain layers of processing of depths of quality of substances, developed special substances that are deposited in fat, and suddenly the worms get fat, which has a special set of qualities from special processed food. And assimilating this food in these fats, these worms, bacteria grow in the soil and enrich the soil at the level of total humus. This is biology. And it can be also a human. In form it is a human, so I say, maybe a human. Humus is a consequence of death of all living beings. Excuse me, the soil is the basis of dying of all living beings. And it happens that he can develop potentially, but he lives in three realities, precisely in order to give mentality into humus. This is the saturation of the soil with mentalization, because a person thinks very negatively, and we say what a bad person. Yes, he is bad, but his thoughts, even bad ones, are for the future, where these thoughts will fit into the soil and the soil will become more mentalized.

Therefore, we must see that the degradation of a human, from the point of view of human, is a tragedy, although he does not notice this, saying - I am a human, I have the right. And from the point of view of nature, which is ready to apply everything that is in biology, anything, even human, no matter how highly intelligent and single a person thinks he is. This is the bodily, minus for worms, mental development of the highest level. We give it for the benefit of ascending evolutions. For my bacteria, this is just the next stage of mental growth. What is minus and degradation for humanity, is plus for the surrounding natural biology.

Now imagine that the same types of biological soil development exist in the Metagalaxy. And not just on the Planet Earth.

The outburst of prasyntesis does not occur in the degrading state. The prasyntesis, this is at least the fifth property of the Metagalaxy, from the meaning and above, which is why we developed the 5-fold integral ring.

And from the point of view of nature, it is quite a vital substance in the consumption of food, its processing with the development of certain qualities that are deposited in the corresponding state of fat, which then goes into the soil and saturates the corresponding smallest creatures with it. This is biology. Therefore, biology is higher in energy level than physics. Physicists can't hear it. But they should study these physical laws of the soil.

Those people who are at this level of development will not get anything. They say, I eat, so what? And well, the soil also needs to be saturated. Therefore, I will work on the soil. The first level of development. To work on the soil. Therefore, by the way, in the Slavs, the place where the dead are buried is called a cemetery – [кладбище], where [клад-] means treasure. This is a treasure for the soil. Not because I treat people badly, but there is an objective of biological development. The treasure for the soil. The treasure of people is in the [-бище], that is, in the "food" of the soil, in the development of those human materials that, excuse me, we have accumulated, and the soil develops by this. I can't say that this is bad, and in general, if we arrive on a new planet where there is no soil, we must not burn people, but be sure to bury them, including animals. This is the future, the beginning of soil development, humus. It may be bad sense, but it

is correct. And to burn, it is only in cosmos, where you can't throw anyone into outer space, it will fly to the next ship, it will cause horror. Like attracts like. The issue of epidemiology will be very serious. Now I am speaking in completely meaningful way, showing that the physical world is not only particularities, it is also minus of particularities. We are talking about the philosophy of mastering of the Metagalaxy. After all, we now have the philosophy of the Metagalaxy, and this is the philosophy of mastering of the Metagalaxy.

I will offer such option. The more humus quality soil is in a particular territory, the greater is the number of people and animals lived in this territory.

And do you know what we should come to? To the higher environmental compatibility, when the body is brought to such a state of integration that it will disintegrate into atoms, and they will be hierarchized. This will be correct. More precisely, the body must be atomically resurrected, with the transition to the next reality. And metagalactic nuclearity presupposes the transition from hi-reality to hi-reality not by dying, as it is now - this is an extensive process. And the intensification of nuclei by the depth of prasyntesis will lead to the transition of a person from one hi-reality to another with the transition of all nuclei. At the same time, you died for this hi-reality or burned out, as in the well-known practices of Asia. But at the same time, you burned out, and you did not burn out, but resurrected nuclearly at the next hi-reality of life. That is, you stayed alive and moved higher. And this natural process of internuclear transition from one reality to another, was left to us for the present from the past through Christianity as a tradition. And we will continue the tradition that the Father is in everything, because the Father may not be always in the humus of that kind of person we have analyzed. Accordingly, we will need to achieve nuclearity of transition.

And when we talk about the replication of metagalactic features, or simply about the metagalactic features of a person in the worlds, we went into plus, into the growth of a person, and, there is also minus, into degradation. And this is also a very real state of affairs. At the same time, sometimes a person remains a specialist in some field, where he is used precisely as a specialist in this field. A very narrow specialist in a very narrow field. He is, so to speak, just a "degraded mass" in the rest of the version. But the mass is one of fundamentalities of the interaction of physics in nature, so it must be applied also correctly.

We must see by this that everything in the Metagalaxy is expedient, integral. Having gone into this minus, we recognized this minus. Why did we recognize? If we begin to nurture Human Parts, we develop a process of synthesis-physicality. This is a very important process, where we are pulling up ourselves. If we have formed this view of the Metagalaxy, then we begin the process of synthesis-physicality. In order to enter into the first kind of matter, as a physical kind of matter, we must synthesize physically 256 hi-realities by ourselves. Moreover, this is a real option when I have to synthesize 256 Human Parts by myself, make 256 Parts in the synthesis, respectively, cause the concentration of 256 hi-realities on myself in the appropriate contexts, and synthesize 256 Parts with my body, which are cultivated in the body, and at the same time concentrate with myself synthesis-physicality of 256 high integral realities. If I succeed, I enter the first kind of matter.

With the concentration of synthesis-physicality of 256 hi-realities, I call upon myself 256 flows of subnuclearities of these realities, causing the concentration of nuclei of these hi-realities by these Human Parts, calling upon myself all 256 types of fundamental realizations and fundamental interactions of these hi-realities, 256 types of metagalactic reality homogeneities coordinated and synthesized by me. And when I have the synthesis of 256 types of atomic, molecular, elemental and nuclear interactions, with this synthesis I can enter nuclearity and subnuclearity of the first kind of matter, and begin to express it by myself. And in this specification, we grow into the first kind of matter.

At the same time, this is the level of 256 Human Parts and basic 256 particularities of the physical world, where there are no apparatuses and systems for processing particularities, but there is their accumulation. This answers the question why the idea of physicality of matter and only physicality has captured the world so much. Because, 256 hi-realities of the Metagalaxy, it is

higher than the seven planes of the Planet and even thirteen planes of the Solar System. That is, the idea of hard physical materialism is the idea of uniting of 256 hi-realities, in the concentration of which we enter the first kind of matter – the physical matter. And, the so-called materialism, it just demanded to recognize scientifically only physical matter, and said that there was nothing else. This is a kind of field isolation of the first kind of matter, the physical, and it must be understood that if people lived planetary – the materialists, then they isolated not the first metagalactic kind of matter, and not the first galactic kind of matter, but most likely the solar, and even the first planetary kind of matter because, more often than not, they denied solar relations. This means that it was the concentration of the first kind of matter of the Planet Earth. And if we take into account that in the matter of the Planet Earth there were seven plans for the realization of seven types of hi-reality of the Metagalaxy, which are called plans for the Planet, and this is also important, because there are many planets in the Metagalaxy, and they need to be developed, and at first, they develop by plans that implement the types of organization of matter, then we must understand that, in fact, there were seven types of matter from physicality to atmicity on the Planet, in reflection of kinds of matter of the Metagalaxy by the physical form of matter.

And in this realizability, we get completely different context for the implementation of metagalactic relations, where it is necessary to see the kind of matter not only metagalactic, but also galactic, also solar, and also planetary - according to the state of perception of corresponding matter of four states of matter of the Metagalaxy known to us. We can say that the fifth state also will grow - this is the physical kind of matter of the Initially Higher Metagalaxy, where the entire Metagalaxy Fa is also replicated into the physics of the IH Metagalaxy. And this was the strength of materialism and material ideas. As a result, even the entire Metagalaxy Fa becomes the Physical Metagalaxy of the Initially Higher Metagalaxy, and is replicated in that direction. And here it is necessary to see the mutual coordination of the first kind of matter and the corresponding growth of human realization by this.

The second perspective of growing into the kind of matter, for all people who act from this perspective, is the concentration of 16 types of evolution. It is clear, that 16 types of evolution themselves are distributed over 1024 hi-realities. Here is an interesting view: if one kind of matter synthesizes 256 realities, and evolution synthesizes 1024 realities, then each evolution comes to four kinds of matter, developing them. This explains the fixation of people on the top of mentality, because the fourth kind of matter is the mental matter. Therefore, the surrounding people, who perceive only the first type of metagalactic evolution on the Planet, have a very rigid orientation only to four kinds of matter: physics, ether, astral and mental. They are called so - mental matter, astral matter, ethereal matter, physical matter. And hence, we see from here the cycle of quaternary as the base of the Metagalaxy, where the Metagalaxy is minimally quaternary. Because the quaternary is the pinnacle of the first evolution in the synthesis of four kinds of matter. This is such a deep replicated meaning and gist of interactions that it acts on everything in everything with prasyntesis records.

The second evolution adds four more kinds of matter according to 256 hi-realities formed by types of matter, and we enter the 8-fold integrity of relations. Notice, when we talked about replication, the two in tension goes into the four, and the four stretches in tension to the eight, that is, to the synthesis of two types of evolution, it is again 2-fold integrity. And 2-fold integrity ends in eight kinds of matter with a ring with two types of evolutions.

The kinds of matter reflect and support the corresponding evolutionary nature with special identical prasyntesis records. Therefore, the first four kinds of matter, they support the general natural evolutionarity, where the evolution of the Metagalaxy is fixed in a common natural way on everyone, that is, it nurtures kingdoms, nurtures elements, that is, it nurtures nature as such on the Planet. But for the Metagalaxy, nature is the cultivation of subnuclearity as such. This means that when we recognize subnuclearity, it is a shell of hi-reality around the entire Metagalaxy with a certain environment of subnuclearity, and there are 16384 such subnuclear environments by the number of hi-realities-shells around the Metagalaxy. So, when we take the first evolution, these are 1024 realities, these are 1024 shells of subnuclearity of corresponding concentration of 1024

types of subnuclearity, where 256 types of subnuclearity are included in one kind of matter, and 1024 are included in four kinds of matter. This means that one kind of matter operates with 256 types of subnuclearity and nuclearity, in the churning of which, the real nuclearity of the first kind of matter is developed. This means that the interaction of four kinds of matter will support the interaction of the first evolution of the Metagalaxy, where in the churning of four continuums of 256 types of subnuclearities by their volumes, four kinds of matter are produced, in the synthesis realizing the first integrity, on the one hand, of the metagalactic evolution, and on the other hand, of the natural reality of matter. That is, the first four kinds of matter work for the natural reality of the Metagalaxy Fa and the Planet Earth, either subnuclearly, from a metagalactic perspective, or specifically, existentially naturally, from the perspective of the Planet with the corresponding nature in the environment. Including, on any planet.

And this specification of types of interactions is the specificity of the first four kinds of matter during their mastering by the Human. This means that even when we master four kinds of matter, we will not leave the nature of things in coordination of some Human Parts with nature, but, on the contrary, we will deepen it until we master four kinds of matter, which means we will master the first evolution. But the first four kinds of matter, this is the development of the first four Human Parts, and again, the Image of the Father, the Word of the Father, the Soul and the peak – the Reflection, where philosophers have a clear phenomenon that it is reflection that is mutually coordinated with the matter, is reflected in each other and masters the matter, that is the nature, in this case, of four kinds of matter.

And only the next cluster of four kinds of matter of the second evolution, where the second evolution is responsible for the second quaternary of kinds of matter: the fifth, the sixth, the seventh and the eighth, which are coorganized with the fifth particularity - the meaning, the sixth particularity - the gist, the seventh particularity - the idea, the eighth particularity – the right. And a human of the second evolution, this is a human making sense, gist, ideology and right, in a clear sense of recognizing rights, where you “may” to apply and where you “must not” to apply, and how to act with them, where it is necessary to press with rights, and where these rights are not worth using because it makes no sense in legal interactions. And this is the second evolution of human interaction that determines the characteristics of the second evolutionary kinds of matter, and hence the second quaternary of Human Parts: Throne, Gistfulness, Pillar and Rights of Creation. And even by the name of these Parts, it is clear immediately that this is a self-sufficient person even for understanding of semantic context of activity of these Parts, and apply the semantic context of the activity of these Parts in the surrounding implementation. Accordingly, four kinds of the next second stage of matter include the previous four kinds of the first stage of evolution of kinds of matter as a part.

This means that here in the second evolution we are talking not about four kinds of matter, but about eight at once, realizing that the emphasis is on the fifth-eighth, as they develop, but all eight kinds of matter are fundamentally processed in the context of human phenomenon. This is a person who came out of nature and uses nature to suit his needs, and organizes his life separately from nature, but at the same time, not alienating, but coordinating with nature himself. Understanding how important it is to support nature, without denying it, because if nature disappears, human himself will disappear. This is such an unalienated relationship with nature, which is developed in the culture of mankind, when, on the one hand, the same farmers cut down forests for their fields, and on the other hand, then supporting these forests around even planted them to protect the fields or to have an appropriate natural environment around themselves. After all, many plantings are artificial in some forests since antiquity, they overgrown just later, but it is clear that they are very interestingly planted, preserved and grown in antiquity. Therefore, there is a curious analysis of ancient specification, which is visible, but we do not notice it always, because those who did it have already left, and we do not notice this implementation, in fact, it continues to operate and exist. We live in an area where there is an oak grove not far from our house. There are fields around mostly with fir trees, birches in the forests behind the fields, and on the edge of the field, and between two fields there is an oak grove, there are only oaks. It is obviously the oaks

planted deliberately in antiquity that have grown. It is obviously, something stood next to this oak grove, or someone lived, or there was some kind of house, but history did not preserve it, everything disappeared, but the oak grove remained. There are the spreading oaks, and wide enough that there are quite large distances between them. It is a large oak grove, clearly planted by someone earlier, because it is not typical for the surrounding vegetation that is in the forests, and even more for the fields, both the first and the second, that are around. The oak grove. These are clearly the remains of park or forest park landscape that was previously on this territory, but has been forgotten long ago, but the oak grove remains. And, we do not remember any longer that it was planted by people, although it is clearly visible, purely by the specifics of natural habitats, and we use simply the oak grove, as if nature itself had grown it. That's right, human is a part of nature, even if he planted. Why do we take on us authorship of it? Nature has grown it with the hands of this man who planted it.

For those people who did this, it is already an element, which is prasyntetically recorded in them, that they supported the development of nature by planting this oak grove. There are people who planted an oak grove, and there are people who created a rocket and brought human and humanity into space. This is all the second evolution.

The people who created the rocket are the Pillar going into space, and the people who planted the oak grove are the Throne, which created a certain niche of oak grove, an eco-niche of throne nature of human existence in a pleasant plant environment. And there are a lot of people who create different technical features or intellectually scientific features, this is the Gistfulness. They look for the essentiality of certain actions and realize it in practice or articles, or technical devices, or design of certain objects that are beautiful or unpleasant in their own way. The gistfulness is a reflection of gist of the designer, who was able to make such an object that either pleases the eye, or which the eye does not notice, but simply uses it. And all these specifications of prasyntesis are recorded in kinds of matter, and the second specificity of the second human evolution is increased, while in this version, a human is grown from 1024 Human Parts of the first evolution into 2048 Human Parts of the second evolution, while being still in the physical world, but reflecting already eight kinds of matter.

Then the third evolution of Human goes, where there is a human who creates something new, writes new types of work, and 3072 Human Parts grow in him.

Next, there is the fourth evolution of Human with 4096 Human Part. And this is the complete version of Parts of 4096-fold integrity in the physical world, but at the same time there are four evolutions - this is the complete version of the first 16 kinds of matter, where there are four evolutions of four kinds of matter. And it is full version of the first 16 particularities of the first 16 kinds of matter, and, in fact, the first sixteen theories of cognition by these particularities in the phenomenon of the theory of cognition of the Plan of Creation. But then the Plan of Creation is the first 4096 Human Parts in the realization of the first 4096 particularities in their any development in the phenomenon of the physical world. And so, the human of the surrounding being begins to grow, diversifying it metagalactically by himself.

At the same time, the being on 4096 hi-realities is diverse and exists separately. That is, going into the ethereal reality, we see the nature of ether and the life of beings of ether, going into the astral reality, we see the nature of astral reality and the life of beings of astral, this is on the one hand. And on the other hand, we concentrate ethereal and astral version of life by ourselves, by our Parts, and we do not come in life in these hi-realities, but create the synthesis-physicality of synthesis of these realities by ourselves in order to enter the corresponding kind of matter.

As a result, there are two parallel evolutionary tendencies of the Metagalaxy. The external is the creation of life on each reality in growth and diversity of life of the entire Metagalaxy Fa, the creation of natural habitats on each hi-reality with the diversity of life of the entire Metagalaxy Fa throughout this reality. And the internal is the concentration of hi-reality with the corresponding concentration of subnuclearity and nuclearity on a human, the growth of internal organization of Human Parts and particularities, then Human Parts, apparatuses and particularities, then Human Parts, systems, apparatuses and particularities in a whole quaternary in four worlds, with the

concentrated phenomenon of corresponding Human Parts inside a human, when the whole human synthesizes the Metagalaxy Fa by himself, but at this moment he develops 16 kinds of matter of the Metagalaxy Fa by himself.

And in the development of inherent paramethods and imperations of phenomenon, published in this paragraph of Philosophy of the Metagalaxy, there is a development of Human throughout the entire Metagalaxy, there is his further existence in this phenomenon. At the same time, we must understand that the very recognition of nature and life in each of 16384 hi-realities will cause bewilderment, but in the Metagalaxy the life is hierarchical, and, on the one hand, it is hierarchically integral with the synthesis of being of all hi-realities, and on the other hand, it is hierarchically diverse with each reality. Why is it so? We nurture the diversity of life of the Metagalaxy on the hi-realities, just as the Planet nurtures the diversity of life on the Planet, only on the Planet the diversity of life goes in breadth across the Planet, and the diversity of life of the Metagalaxy goes up on the hi-realities. And upwards, it is to 16384 hierarchizations of different hierarchies of life with a variety of kinds, types, specifics of life in each of high integral realities in all their diversity. And when there is an external diversity of life of the Metagalaxy on the hi-realities, this is the same life as on the Planet Earth, only metagalactic, in other specifications of high integral realities, with a variety of fundamentalities and types of interactions from the angle of name of hi-reality, in the corresponding habitats of nature of the Metagalaxy. But when a human grows up, who synthesizes synthesis-physically of 16384 hi-realities, concentrates on himself the entire subnuclearity of 16384 hi-realities, develops corresponding atomicity and nuclearity of his existence of 16384-fold integrity in the synthesis of this, perhaps even synthesizing 64 kinds of matter by himself in the synthesis, the Human of the Metagalaxy Fa will take this synthesis 16384-fold integral, and when this whole grows, the Metagalaxy in the synthesis of all high integral realities passes into the high whole - the physicality of the Initially Higher Metagalaxy. And the 16384-fold integral human, having synthesized the subnuclearity of 16384 hi-realities, their fundamentality and all types of interaction in the synthesis of Human Parts, systems, apparatuses and particularities by himself, and having compactified this into one whole, will begin to see the same nature of the Metagalaxy. Not 16384 hierarchical levels, but one nature of the Metagalaxy as a whole, as the high integrity of physicality of the IH Metagalaxy by the Metagalaxy Fa. Or the physical high integrity of the IH Metagalaxy of realization of the Metagalaxy Fa in the high integrity of one natural realization of the 16384-fold integral Human by the integrity of Human of the Metagalaxy Fa by the phenomenon of high integral nature, the physicality of the IH Metagalaxy, but at the angle of the Metagalaxy Fa. Why is this angle necessary? This is the dwelling angle of our human life of human race in the Metagalaxy Fa. And in this physical high integrity the intelligent beings of other neighboring Metagalaxies can have habitats of different Metagalaxies. And such options can be 65536 in the high integrity of the IH Metagalaxy, and one of them is the Metagalaxy Fa.

Let's imagine the physical high integrity of the IH Metagalaxy, consisting of volumes of natural habitats of 65536 Metagalaxies, where each Metagalaxy has its own habitat volume from the point of view of physicality of high integrity. And at the same time, all these volumes are a kind of synthesis of physical high integrity of the IH Metagalaxy of synthesis of all Metagalaxies in their natural habitats, in synthesis among themselves, where they exist both separately and together. And that the very natural *incommensurable* arises, to which we are leading the sixth section. At the same time, the creatures of these habitats do not separate, but communicate with each other. Because if a human of the Metagalaxy Fa expressed the concentration of 16384-fold integrity on himself, he grew around him the IVDIVO of each human - the House that allows a human to stand in any kind of space. This means that the IVDIVO of each human is the constant support of appropriate habitat around the human body, as a kind of manifested shell. After all, we support the habitat with a spacesuit, but this is not convenient. You can create a sphere around yourself with appropriate environment, temperature, water, air and any other balance, and maintain the habitat with appropriate environment in the IVDIVO of each human literally in two or three meters around you. And knowing how to act with this IVDIVO of each human, the Human of the

Metagalaxy Fa with the IVDIVO of each human can go to other types of natural environment of other Metagalaxies, moving along the high integrity of physicality of the IH Metagalaxy and communicating with other beings of other Metagalaxies of intelligent experience of action, including with human beings.

This variant of interaction of physicality of high integrity of the IH Metagalaxy is called the Conclave of highly developed beings of all Metagalaxies in synthesis among themselves. This Conclave unites their physicality of co-existence of the IH Metagalaxy in the first high integrity of metagalactic realization. And the humanity of the Planet Earth, representing the Metagalaxy Fa, entered the Conclave of these beings and begins to reflect in the first physical integrity of the IH Metagalaxy its corresponding biological realization.

This is a very valuable statement and phenomenon because it confirms that human has the right to master the entire Metagalaxy Fa, and the entire Metagalaxy Fa becomes the habitat of Human Earthling. By entering the Conclave, we are confirmed by all rights that the entire Metagalaxy Fa is our habitat, and we are the main intelligent biological being in the Metagalaxy. Here you need to look not from pride, but from responsibility. If the Metagalaxy Fa is created by everyone, then the Metagalaxy Fa recognizes the humanity of earthlings as the rulers of all matter of the Metagalaxy Fa. And here there is the hierarchical law, the Metagalaxy chooses definitely from a multitude of intelligent beings who will become the main one at the next stage of its development. And in the coming next stage of development, the human-earthling became the main one for the entire Metagalaxy. At the top of hierarchical chain of biological beings always someone is at the head.

There were other intelligent beings in the previous stage of development of the Metagalaxy. In the new oncoming stage of the Metagalaxy, when the Planet Earth entered this sector of metagalactic development with the humanity of earthlings, and the Metagalaxy tested us, and we fulfilled all the requirements by ourselves, which is described in the philosophical Encyclopedia of Synthesis, and, thus, came out and became at the top of hierarchical chain of realization of the Metagalaxy Fa by ourselves. With the results of high-metagalactic tests for how far we can be metagalactic, we have put the Planet Earth on fixation of expression of matter of the Metagalaxy Fa by the phenomenon of the 16384th high integral reality, the highest hi-reality of the Metagalaxy Fa. The word “put on” is in the coordination of all high integral realities among themselves, the Planet was able to fix all of them with itself, accordingly, to become the first of all the planets of the Metagalaxy Fa. And there is nothing wrong with that. In hierarchy there is always the first among the equals. And we, earthlings, became the first among the equals in the Metagalaxy Fa, being developed by the Metagalaxy Fa of high integrity of the IH Metagalaxy.

It is clear that, from the point of view of philosophy or science, this may cause now bewilderment. But we must see also the humanitarian goal-setting of development, and not rely just on some dry scientific approach, where we research, research, study, study, apply, apply, develop the technique with this, and then the question arises: “why did all this give up?” “We don’t know, we don’t have a goal, so we are consumers of it.” And then consumerism leads to the phenomenon of humus, where we simply enrich humus or of planets, or of metagalaxies on individual planets with ourselves, only because we do not see the higher meaning as the fifth particularity, the higher imperation as the 14th particularity, or the higher I-am as the 15th particularity of our existence. And we do not cause the conditions of this higher, as the 16th particularity, by ourselves into our life, which is obligatory for a human of any type and kind.

And the Philosophy of the Metagalaxy overcomes our consumerist existence. From a human-consumer we grow into a human of the Metagalaxy, where there is the end of history and the human-consumer ends, and the beginning of a new history and a new human of the Metagalaxy is fixed by ourselves in the new context of the Metagalaxy philosophy by this.

At the same time, we declare clearly that really there was the end of history and there was the end of human-consumer of the past, as the end of the era of the past area of mankind existence only on the Planet Earth, oriented to the sector of the Galaxy, and in the material expression of the Galaxy. And then there was the end of history of galactic existence sector and there was the end

of history of human of the Galaxy matter, who degenerated into a human-consumer or became a human-consumer at his peak, but completed his activity by the fact that the Planet left the galactic sector of matter existence, and this was the end of history and the completion of human. This just happened and the end of history was announced at the end of the 2000s.

And now we have a new history of metagalactic matter and a new sector of existence of the Planet Earth, and a new goal of human existence, as master and ruler of the entire Metagalaxy Fa and all the matter of the Metagalaxy Fa by ourselves. Accordingly, we have a new history and a new Human of the Metagalaxy Fa, representing at the Conclave of intelligent beings, people of other Metagalaxies, our Metagalaxy Fa, and therefore responsible for all beings living in the Metagalaxy Fa, for all beings living in all 16384 types of nature hierarchization and living beings, including the intelligent of the Metagalaxy Fa, and even all beings living on different planets, in different galaxies, in different systems that are part of habitat of the Metagalaxy Fa themselves.

This is the new great goal of existence of human and humanity. And we fix by this the beginning of history of metagalactic habitat, the metagalactic mastering of human and the activity in the Conclave of intelligent beings of physical high integrity of the IH Metagalaxy beyond the Metagalaxy Fa. The beginning of history and a new human of the Metagalaxy by ourselves.

A human-consumer is a human, acting maximum with four kinds of matter within the framework of one metagalactic evolution, living, depending on the natural habitat on the Planet Earth. And in the perspective of natural habitats of high integrity of realities of the Metagalaxy or other planets, and consuming products - intellectual, maybe spiritual, material by his existence. At the same time, not investing anything in its development, in its implementation, but consuming, applying it. Or investing, but only by the fact that he participates in some production chains of formation of these products and creation of these products, again, not as a creator, but as a technical applicator. But all this gradually, metagalactically will be taken over by robots, and a human will be stubbornly led to the evolution of a human-creator, when a human must be creator of some new products, new realizations, new information. And we are seeing now this evolution. And the human-consumer is coming definitely to the end, because nature itself does not tolerate him, introducing him into the second evolution.

And, the higher the robotics is around us, the less people will be in demand in industries, including agriculture. And the higher should be his training as agronomist in agriculture and engineer of this equipment, as specialist engineer in creation, analysis, repair of engineering equipment at factories that create the necessary products, and so on. That is, human moves from the general natural dependence, the peak of which was a human-consumer, consuming and doing nothing, to a human-creator. Herewith, if a person has economic resources left by parents or from previous generations, this person spends resources on his own degradation of life when he does not produce anything, but uses these economic resources. This is also a human-consumer. And even having millions, or even greater fortunes, he still remains a consumer of these fortunes, when he cannot be realized in a creative synthesis by the appropriate use of even high-quality consumption, as they say, inheritance money allows it, but not being able to use this money in the environment in creative way. And here it's not just "the rich also cry," but people who can't stand the amount of wealth and don't know how to apply it correctly economically, financially, with any tools for the development of mankind, although this is also creativity, and you need also to be able to do it. Because the economy is also being developed by finance, and their tools need to be developed, and this is creativity. That is, we see creativity not only in production, creativity is in everything, in any vigorous activity, useful in variety of activities, and useful to others. That is, when you participate in the general collective creativity of civilization, and not only consume its results by yourself. You are in the culture of civilization, and you do not consume its results by yourself.

A human-consumer is such an edge: either you participate in the activities of mankind as policeman, military man, in the concentration of some of your resources and capabilities, financier, writer, engineer, creator, manager, scientist, of course, scientist. Either you do not participate in the activities of mankind, but you exist in the natural factor of human activity due to some

economic structures that you got or inherited, or you received them yourself with your work, and then stopped doing it, you turned into consumer. But there are various psychic, intellectual overstrains from the fact that you did not achieve what you wanted, moved out, and simply became a consumer. Consumerism leads down to degradation. The result is humus for the Planet Earth of corresponding place, time, action. And this is exactly what happens when a person dies quickly in this state. The less a person thinks, the faster he dies, such a paradox is noticeable. Or you lengthen life if you think, create, amplify. Very many people of intellectual labor die at a very high age, because they are constantly in demand and their mentality is very important for the surrounding society and for themselves, and they are applied, applied, applied. Designers, writers, people of intellectual labor leave at 90 or 100 years old.

The human-consumer can evolve, but evolve within the framework of nature. But as soon as we say that this person is evolving within nature, we must understand that this is no longer a consumer, but a person evolving within nature. He walks, takes care of forest, does nothing economically. Economically, he seems to be doing nothing, but he lives in the forest, takes care of forest. This is no longer a consumer, this is a forester. He benefits nature. He grows flowers, he may not do anything for anyone, he grows himself, but within the framework of the entire nature of the Planet, growing flowers is a useful work for the nature of the Planet in the variety of plants that he supports. He breeds horses, supports dogs, that is, there is the same creative work for the benefit of nature, not for the benefit of people, but for the benefit of the environment, for the benefit of ecology. And this is no longer a human-consumer, even if he consumes other resources, does nothing for people, but does something for nature. This is also for other beings of other kingdoms. A rose is a creature of the plant world, animals are creatures of the animal world, and living for the sake of these creatures, a person is also realized. This is a variety of activities not of consumer. The consumer is specifically the one who consumes, does shopping and is not applied anywhere. Being in the mood of a major tone, he lives as he lives, nothing more.

Therefore, the category of human-consumer - it is more or less established in philosophical practice. It is settled more or less in cultural practice. When I say the "human-consumer", I'm already referring to the forms that exist. But taking into account the fact that they are not very clearly defined, we define them as: "not bringing benefits to human and humanity, nor to environment and nature that exists around a given person, but there is only the consumption of food, cultural content, technical content by himself, at the expense of some economic peculiarities of the past, personal or hereditary". Without bringing any benefit, even a small one, to anyone, including nature, in environment, this is a human-consumer.

Even if we are talking about the first evolution in the Metagalaxy, the first evolution assumes four types of a human. That is, the quaternary, the human of nature is the first. It cannot be said that the first metagalactic evolution for the Metagalaxy is simply a human of nature. Although evolution itself is fixed purely naturally. And by the evolutionary metagalactic realization, we have completed indeed the history of human-consumer and the end of history has come. The old era is over, and we have entered a new era of metagalactic accomplishments.

When we say ethereal reality, calling it the second one, we understand that it is the second type of physical kind of matter. We must read already 64 kinds of matter, already figure out the names, at least of types of hi-realities, and understand the scheme that 64 kinds of matter are realized by types of matter. We described this in the previous volume of the Paradigm. And speaking of the second ethereal hi-reality, we have in mind the physical ethereal reality. That is why we said that these are 256 hi-realities by types of matter in its organization from the perspective of the first physical kind of matter - this is the physical ethereal hi-reality. Therefore, even if we come to the perception of the second ethereal hi-reality of the Metagalaxy, there is a full content of physicality and physical existence in this. From this point of view, the real ethereal reality is, in fact, the 258th, where the second kind of ethereal matter defines 256 realities. It defines 256 high integral realities of the second class of the Metagalaxy - from the 257th to the 512th. And then ether, ethereal hi-reality, where there is ether classic - this is the 258th hi-reality.

As a result, we have 64 classics. That is, 64 high integral realities reflecting the kinds of matter. And they do not go beyond the limits of 64-fold integrity of high integral realities. Accordingly, we are the first – the physics-physics, the 258th – the ether-ether, the 515th – the astral-astral and the 772nd – the mental-mental. And so on. And we can go through the classics of 64 kinds of matter with the classical expression of corresponding high integral reality. This will be the reference of coordination of kinds of matter of 64 high integral realities. This is a very important look in a clear depth of coordination. The kind of matter of the high integral reality is balanced by itself there, there we can see both pure ether, both in life, and in kind of matter, and pure astral, both in life and in kind of matter. But at the same time, one must understand that everything below is included there as a part, as a kind of matter of reality. And this is the peculiarity of the Metagalaxy. These are the concentrates through which the entry into the kinds of matter occurs. If this is a classic, then it is at once the concentrate of kinds of matter. Because, the concentrates of different types of matter - this is each integral reality in its name of concentrate of type of matter. But the classic is just the concentrate of kind of matter through the type of matter. In fact, this is already the kind of matter, combined with hi-reality. And by the way, through these hi-realities, a person can attune himself and nuclearly enter into the kind of matter, realizing nuclearly the corresponding classical reality.

This means that our first high integral reality, where we live on the Planet, is physics-physics, it introduces us classically to the first kind of physical matter. For all that we do not see yet the rest of 255 realities above it, the classic is already working. Therefore, we are in the philosophy of materialism and are purely physical, our science is purely physical only because the classic-classic of physicality works here. Therefore, we have a complete sense of classic nature of materialism, in contrast to idealism, which is not classical, but exists in some unformed, smeared diversity. That is why the materialists say so harshly that materialism is classical. They actually caught the replication of classic-classic of physics-physics by the kind of matter of physicality of high integral reality of the Metagalaxy. They did not call it the Metagalaxy of physicality of matter of the Planet Earth. They did not reach the Metagalaxy.

But still, we must understand that the physicality of matter of the Planet Earth is included in the physicality of the Galaxy and is included in the physicality of the Metagalaxy. Moreover, the Planet, in the previous habitat, carried the physicality of the Galaxy with itself. It is in this classic relationship that we are formed.

In Russia there is such a tradition - there would be no happiness, but misfortune helped. And on the one hand, we said that our ether was burned with causality, the previous civilization died – it is sadly. We are recovering from the degrading states of the past. And on the other hand, the fact that everything here perished and was burned, perhaps, burned in a military-space way, since this is a very serious burning and it is impossible to burn purely planetary both causality and ether, due to the fact that our civilization was limited in rights, we have now received the creative outburst of passionarity of development - wherever you reach, everything is yours.

This is an incommensurability of reverse rights. If we restrict the rights of someone, something, or we are restricted for a certain period of time, then these rights, having accumulated some kind of concentration, will spill out. Wherever you reach, it's all yours. We are now witnessing a very interesting fact. Our rights to ether and causality were limited really, they were burned. The habitat of spirit was burned, we have passed it. It just needs to be investigated and there will be the evidence, we suggest just philosophically that this is evident from the context of metagalacticity, which we have formed and which is visible. And we have accumulated rights, and now we have just a breakthrough, an explosion-jump of opportunities - where you get, everything is yours. We turned out to be so expressive and extantional in expanding our habitat that we managed to reach the boundaries of the Metagalaxy, become biologically the first, move into the high integrity, enter the Conclave of beings that determine our Metagalaxy. And they don't have the right to stop us, because we were limited by right, and now we act definitely according to the standard of the Metagalaxy - wherever you go, everything is yours. And to some extent we were lucky that we were burned and our rights were restricted. We have accumulated some potential,

and now they let us go, they said - well, come on. We are going. And even earlier, if there was competition, we could lose it, but now, we are liberated in rights, and there is not even competition, we can go where we get. But in this we had to find a new *special*, incommensurably *special*, which others do not have, so that even competition does not arise. And we found it.

We have no reason, we go where we want. We have no bindings to the life of ether, we go where we want. We do not have spirit in which there could be something, and it would keep us, we go where we want. We are a priori physically free. But we found the value of free development in the form of IVDIVO, the boundary of the Home between micro and macrocosm. And as the Initially Highest Father said when I asked why we are allowed everything, in the first place, we were limited in rights, and now we have freedom. And secondly, He said that we are the only civilization that has found the method of the Father – the IVDIVO. It existed, but we found it, we applied it, and now we are cultivating actually it as a coordination of micro and macrocosm consciously. At the same time, we understand that the Home is still a material organization. And any Human and the Father is above this, as simply the rulers of the Home. But the value of the Home, as the coordination of micro and macrocosm, is incredibly high. Although the Home shapes matter by itself. And by the fact that we found this civilizational principle of life by Home and development by Home, all questions on the competition of other civilizations of intelligent beings in the entire Metagalaxy Fa in relation to us were removed. That is, we have a splash due to the limited rights, and due to the found method, because the Father said that no other civilization learned to use physically the Father's Home, but you did. And it is so valuable and so seriously develops the matter of micro and macrocosm, and the philosophy of the Metagalaxy that we have become out of competition and ahead of all other intelligent beings of other planets. This was the level of communication with the Initially Highest Father.

It was important, the Father went specifically to this level of communication, when I went to him and asked questions only to prompt us and confirm us in the correctness of the Path. The Father always confirms that we are going right or going wrong. This is the rule of questions to the Father, and it is worth doing it without fail, so as not to burn out again. The sadness of experience makes itself felt in relevant matters.

And when the Father confirmed this and said - yes, you have it, develop it, then I believe now that the peculiarity of our civilization in the entire Metagalaxy - this must be laid down and emphasized precisely in the Philosophy of the Metagalaxy - is that we are the civilization, which managed to apply the Home of the Father physically, materially and specifically by its activity, not to go to the Home of the Father, not to consider that it is somewhere far away in heaven, but to apply it in its physical life and practice. And start using the Home of the Father, now we will laugh even, as a material necessity of human.

This is the uniqueness of our civilization, which is difficult to understand now. Although we spoke about this context in all four volumes of the Paradigm. But it will grow in the future. And we must understand that since we are the only ones who use the Home of the Father, if we preserve it, we will nurture and develop it, this is the competitiveness of our civilization in relation to other civilizations. There are civilizations in Cosmos that are more powerful technically, more powerful intelligently, and more powerful civilizationally than we are, because they live much longer than we do. But they do not have this exclusive – mastering of the Father's Home, and synthesis, which is a method of controlling actions in the Father's Home. And this is the unique specificity of our civilization in relation to all civilizations both of the Metagalaxy Fa, and, by the way, of the Conclave. We might not be included even in the Conclave, because our development there, I will correctly say, leaves much to be desired. We do not recognize even particularly the Metagalaxy Fa, and we substantiate it only now, at least, paradigmally, philosophically.

But when they saw that the IVDIVO of each human is fixed around us, and we use practically the Home of the Father, and it turned out that even at the Conclave no one from other Metagalaxies uses it, then one of four principles why we were brought into the Conclave and allowed a very undeveloped humanity to enter the Conclave of almost higher beings representing other Metagalaxies by themselves, by the fact that we had and still have a unique property. We are

manifestators and exponents of IVDIVO of each human. They look at us, and there is the IVDIVO of each human around us as, an environment for the existence of the Metagalaxy Fa. And they don't have that. And some of them are sitting in spacesuits, in technical apparatuses, in order to sit at the Conclave and maintain the environment of their Metagalaxy. And we went to the Conclave, deploying the IVDIVO of each human and supporting our own environment with ourselves without any space suits and technical properties. And it made them wonder how this is even possible. In principle, for our physicists, this will also cause bewilderment, as well as for cosmonauts. It turned out that it was possible. We succeeded. And this was one of the principles when they said: "Yes, this is completely new, which we do not see. And it is humanity that brings enrichment to the Conclave with new principles." There were four basic and eight additional innovations of Earthlings when entering the Conclave. But one of four basic ones is the IVDIVO.

The second phenomenon was the 16384-fold integrity of Human. It turned out to be so much that some asked: "Does this all fit in your body? And does it place nuclear?" Looking at our small body and saying: "Can this small body fit so much? And do you concentrate the entire Metagalaxy Fa on yourself? All of it?" When I answered yes, and they saw that it was real, then this became the second exclusive, which, it turns out, they did not have.

That is, most often, civilizations do not develop as we now substantiate philosophically, vertically-hierarchically by the synthesis of physicality of high integral realities by ourselves by the development of corresponding Human Parts. And more often than not, civilizations develop along the horizon. They master the horizon physically, technically, humanitarianly. Basically, it is the way that we developed in the previous era. Then they master the next horizon, the ethereal. And there are 16 metagalactic horizons. After they mastered 16 horizons of their Metagalaxy, they went beyond, got to the Conclave as representatives of their Metagalaxy, for billions of years, having mastered 16 horizons by successive spiraling of each horizon in a civilizational way. This is easy to imagine, based on the life in which we lived literally in the previous century, and now some humanity continues to live. There are also such civilizations. But if we go like this, then 16 thousand circles of metagalactic heaven or hell, most often hell, try to go through. Hell is not because it is hell. And hell is, because we do not understand at all what is there. For us, it's like with quantum mechanics in ether. Of course, we understand, but until we figure it out, it's hell to figure it out. Paradise is to concentrate all realities on ourselves, to receive internal subnuclearity, to begin to decipher prasyntesis, and to understand easier any physics and mechanics of ethereal reality. "Yes, you have an atomic structure, yes, you have the same Human Part."

If you started learning to decipher prasyntesis, then even if you build physical or chemical theories, biological theories of recognition of ethereal reality by physics, or classics of ethereal reality, or astral-etheric reality, and according to the list, it's still easier for you to do it, because you decipher prasyntesis, you have a Human Part that can process this database.

And this is our second unique feature of our entry into the Conclave of Civilizations. The third is the philosophy of synthesis. This is a synthesis as such, as a new method, which, it turned out, is not in the majority. And even if it glimmers a little there, they have not reached such active use when we synthesize. It's simple here - we learn to synthesize everything in everything. And many civilizations had a shock: "Everything in everything?" "All ties in all ties?" "Up and down?" Good and bad - every person is full of bad and full of good. And all this is Synthesis. Human himself is Synthesis, as [человек], disciple, and age, time. The synthesis of disciple and time gives rise to the word "Human", [человек]. Two in one. Synthesis of time and discipleship. They started laughing. They have other names for their expressions of high beings. Therefore, we are a priori a walking synthesis, striving to unite everything in everything. And when we said that we would continue to do this, and to synthesize everything in the IH Metagalaxy by ourselves, it was that they, the intelligent, liked this method. On the one hand, there is competition, and on the other hand, complete respect, if you really bring something new. This is very interesting, because some are bored in their development, and here there is something new, which was not there, you can master it. And there is now a boom in attempts to master Synthesis. This is decided already by the

Conclave. As in corporations, there is constant competition, but something new is needed definitely. Otherwise, it makes no sense, you degrade immediately. Therefore, automobile exhibitions are going on with at least some design of a new car, so that it can be seen that the corporation is developing. New motor, creativity. The corporation is developing. And at the shows, ah, good! The same thing there.

The fourth principle turned out to be the most interesting. “Tisni stosunki” (*Ukrainian: close relationship*) with the Initially Highest Father as the leader of the Metagalaxy.

And when they tell us that we are complete physics, I answer “yes”, but this is the complete opposite of the Father, so we go to the Father’s hall to talk. And we do not lie there, but we communicate, freely. “Well, we are also free, but somehow we don’t communicate really with our Father.” And we are people, we grew out of materialism of the Soviet Union. Yes, the Father is a highly developed human, yes, a super-ruler, we have complete reverence, because he is a super-ruler. But we have also a phrase that there is no Father who would not have been previously a human. Was he a human? Or in higher realities, where He lives, He is a human. And nothing human is alien to Him. There is both respect and reverence for the Father.

And on the other hand, this is still the ability to build a relationship with the Father for communication. At the same time, there is both reverence, and respect, and it is clear, that there is the realization that this is the Father, his decisions, if it is turned on, it will not seem lack, both for plus and minus. For us it is plus and minus, for the Father everything is right. On the other hand, to go out and communicate with the Father. It turned out that this is a unique property. Moreover, the most interesting thing is that there is a material civilization that said that this is a unique property for all matter. And then I was surprised. That is, is the communication with the Father a unique property for all matter? They say yes. It’s such another angle. Although, on the other hand, if we say this to materialists, they will say the same thing.

It is clear that the question will arise immediately: “how often do you communicate at the Conclave?” Once. Passing the competition. We went out, talked, I don’t go there at all anymore. Why? I saw how undeveloped we are. And with our underdevelopment there, voting or doing something, it means only spoil our development. We’ve been brought into the Conclave, the job is done. When we develop, we will come and sit down in our places. The main thing is that there is a right to be in these places.

It also puts a lot of strain on the physical body. There was such an outburst, the concentration of the Metagalaxy by ourselves. We were carried out literally to the Conclave. We passed all these tests, managed to communicate in a good deep metagalactic state, and that’s it. I even tried to go there with the team for the second time, and then I realized that it was better not to go. It’s more profitable now not to go there, but to be part of the Conclave. There is respect throughout the Metagalaxy Fa. If I go there or I don’t go, no one knows. Or if we go there or we don’t go with teams, no one knows.

Here is such an interesting philosophy of the Metagalaxy. At the same time, for the reader of these lines there will be a complete shock from what has been said. But I say specifically them, not for mysticism, but I say specifically that we apply the philosophy of the Metagalaxy that we are now publishing in paragraphs. And this application is resulting already in some external results of activity, which for a person with a previous paradigm setting and texts and books can be fantastic, insanely incomprehensible. He will think that this is wrong and impossible. But I will recall the specifics of Einstein, who published his theory of relativity. And all the physicists of our time said that this is impossible, this is nonsense, incorrect. And now we are studying the theory of relativity. And let the theory of relativity is also being rethought now, but at least there is something to rethink. For at least a hundred years this relativity has guided us and developed physics, philosophy and culture. And, in principle, here there are physical findings, also useful. Let’s look really at things, and criticize only on preparation.

And now it needs to be published. There will be a shock, they will clarify that it is impossible that you fantasized this. But you can check it in my cores with records of prasyntesis. Check my Human Parts for the records of prasyntesis, for they bear the mark of the Conclave. And this is

the new reality that we substantiate with the Philosophy of the Metagalaxy. Any new facts and achievements are recorded in the prasyntesis of everyone. They can be read, and it will be determined whether it is or not! And the Truth comes in our Life!

And when other civilizations look at our Planet, and there is a sign of the Conclave on it – there is completely different attitude towards us, and no warships want to fly in our direction. And nature is already a conquest, among other things. We went deliberately for it in order to protect our civilization and the Planet. I would not say that we stay always in a good space environment. Cosmos is also aggressive. Therefore, there is no need to build illusions that, having entered the Metagalaxy, we will fall into the happy clutches of aliens. Recently they told how one man bought an iguana, it bit him. It set up bedlam all over the apartment, and then it bit him. And suddenly it began to run after him, and it was so kind, kind. It became so kind-kind, and he was surprised how it changed. Then he read on the Internet that iguanas, after having bitten, inject poison, and wait until the creature dies from this poison in order to eat it. And it became so kind, kind, because it was waiting for its master to die. It has such a natural quality. He was shocked because he thought the lizard could be trained.

Now imagine that we are communicating with aliens. They give us some of their special actions, we do not understand what they are. It's actually a lizard bite. And they are waiting for us to die later because of these actions. This is also an option. Let's say they gave nuclear technology - these stupid people will explode nuclear themselves. "Take it, we'll help develop them." Could it be? It may be. "And press this button yourself. But after two hours, and we have gone for now".

Or they gave the Internet so that we become so fixated on it that we degrade. Although, on the other hand, the Internet is useful. Going into space, we must understand that there is fierce competition there. And, proceeding from the fact that our previous civilization perished, and taking into account the fact that the Moon was pulled up to us, obviously, it perished in a cosmic way. And the Moon was pulled up for us for a quick biological recovery, because it creates tides and ebbs, and our biology is developing more actively, and there are technological features here.

Realizing this, we looked for security for the development of our civilization in space when we went there. We couldn't find anything higher than the Conclave. Even the Father, no matter how much we ask the Father for protection, the Father said "Free will." And if you "screw" something up, it's Free will. If we communicate boorishly with civilization, and some of our representatives do it easily, then they will have the right not to pat us on the head. And then what, will we work it out for some centuries?

Therefore, even from the point of view of protecting of civilization and protecting of the Earthlings life, it was most beneficial to enter the Conclave of higher beings and, to put it mildly, receive the protection of the Conclave. There is the sign of the Conclave on this Planet that it is this humanity that is the expression of the Conclave from the Metagalaxy Fa in the Metagalaxy Fa, and from the Metagalaxy Fa in the Conclave of Supreme Beings. This is the highest hierarchical sign of development of civilization in the Metagalaxy Fa. And this is a new philosophy of the Metagalaxy.

On the other hand, for beings and people who are not imbued with the philosophy of the Metagalaxy, do not understand what is said in the first paragraphs - this is fantastic. Just fantasy, unscientific nonsense and some kind of movie. I agree completely with them, this is their view, this is their view of not metagalactic preparation and not the planetary position of observer. Let's get back to this. To the flour of position of observer.

I think any scientist who does an experiment always wants to get the result of the experiment. Entering the Conclave is the result of an experiment, and what can a human of the Metagalaxy Fa in the synthesis of all this? And as soon as you synthesize everything in everything by yourself, in all the concentration of everything that was said, it turned out funny. Instead of going out to the Father, we went out to the Conclave, in the concentration of the entire Metagalaxy. The Father said - you go there now. That is, we concentrated all matter on ourselves so strongly that from this point of matter, the Father said: "I don't need you in such a concentration of matter, but you go there." And we entered the Conclave. Automatically, we were taken to the Conclave. And I

thought, maybe we should go to the Dad? The Dad said: "No, no, stay where you reached." And then we got all the relationships that I have just published. That is, the very concentration of the entire Metagalaxy in synthesis, even at the level at which we were able to do this, brought us to the Conclave. And we became the first among equals for all civilizations of the Metagalaxy, by the decision of the Conclave. They saw our perspective in this. And for me it was the result of experiment and experience in confirming that what we think about the Metagalaxy is not theoretical or hypothetical substantiality. And this is the real, applicable fact of existence. That is, it can be applied and we can achieve the appropriate results. Therefore, I publish deliberately this experience and this activity. Consciously in the Paradigm of Philosophy, I declare that humanity is the representativeness of the Conclave of the Initially Higher Metagalaxy of synthesis of intelligent acting beings, and we entered this Conclave and are representatives of the Planet Earth and the Metagalaxy Fa, as a whole, at the Conclave of intelligent civilizations of the IH Metagalaxy. Attention, in the material (!) Conclave, which governs confederatively all the processes of co-organization of civilizational actions between the civilizations of Supreme Beings. And we are starting to develop, including in this direction.

And the last. If you are not an expert in this matter, then it is easiest to deny the effect of this question. Therefore, in order to refute this, first it is necessary to study the entire Metagalaxy, to apply the entire paradigm, to prove in this application that this does not exist, and everything that I said is wrong. Then it will be the right scientific experience. I assure you, those who do this will see suddenly that this is the right thing.

And here is the third paradox of professionalism. If we deny that it was, we begin to suffer from Lysenkoism from the history of the Soviet Union, or McCarthyism from the history of the United States. Or, in other words, in the histories of other countries. And in fact, humanity is simply sent into ignorance only because it was not seen in this something that corresponds paradigmally to the future, although in the present it still has to develop, and we really understand this. On the other hand, where are specialists in the Metagalaxy in modern scientific community and philosophical community in order to operate with it as realistically as it is shown in these sections? Which are able to prove what is right, what is wrong in this. After all, "there is an opinion that this is wrong," this corresponds to Bolshevism or McCarthyism. There is an opinion, but to what extent is it real, scientific, philosophical with all the specialties? And when some scientists and non-scientists who call themselves that, told me that this is such theory, hypothesis, everything is too abstruse, complicated, and it is not known whether it works, I always asked them - do they have something wider, bigger, deeper, further? And when, in principle, others did not have it, and I talked with many on this topic, I introduced a very simple proof - until you do more, wider and further than this published Paradigm, there is nothing to talk about. That is, only two Paradigmologists having two different Paradigms can speak on equal footing. So, to be honest, scientifically. And another paradigm, even of separate science, the same physics, the same chemistry, has not been created today. Of course, unless one does not recall Mendeleev's paradigmatic approaches to the table, but this is only one of areas of chemistry. The periodic table of Mendeleev- it was a paradigm splash.

And while this is not there, why do they say that this is impossible, because we have nothing at all? And what on is to compare then, if it is impossible? It is possible to compare when there is a variety of it, and in this comparison we grow. Here we agree. We are ready to compare, we are ready to discuss, we are ready to grow in this, we are ready to communicate, to create. The main thing is that this does not return to Bolshevism: I do not want to see it just because I do not want to see it. I don't want to see it, because it doesn't coordinate with education and training that were developed in the last century with past approaches to life, and Marxist-Leninist philosophy in general, and multi-level hierarchy is possible, as in our classical capitalism of idealism, where everything is ideal, everything is ephemeral, everything exists as ideally as it can, and we do not need to be proved by terrible practice that there is the Conclave of other civilizations. That's terrible! We are looking for aliens, but we are terribly afraid of finding them, because if we find them, we will have to correspond to communicating with them. But we understand that we may

not be able to it always. Therefore, some scientists say so - it's good that we did not find anyone in neighboring planets. We need to be civilized about it. After all, the civilization will have to change in accordance. Although we were found already by the fact that we reached, or we were carried out to the Conclave. After all, for us in order to be taken to the Conclave, the doors had to be open, which means that they found us and understood that we could go there.

I say that we can go there, but we got to the session of the Conclave, and it does not gather every day. They say the future is in this. And we were arranged immediately, without gathering other civilizations, just for a test for the correctness of our presence at the Conclave. And we passed it. And after this test, they could not but accept the vote that we have the right to enter it. So, we got there in one step. At the same time, if you say that we communicate with someone there, then we do not communicate, I diligently avoid this. Because I understand how much we need still to develop metagalactically. But the main thing is that there are rights. There are rights, and we will develop further.

And the last. The question arises: "what does give us these rights?" That is why I publish so confidently that there was a lost civilization from the Planet Earth before us, which had the space exit. By the decision of the Conclave, we were assigned all space objects left after all the civilizations that died on the Planet Earth - bases on some planets, technical devices lying in the warehouses of some planets, or simply fallen on individual planets. And since the device is lying on this planet, this planet is up to us. Even this is a joke. The only thing is that there is no life on that planet, but the device is lying. And so on. At first it was bewildering, but there is the decision of the Conclave, and no one will touch these devices. They are ours. It's true, that we must get to them, to touch them. Also, figure out what it is, because we have lost all forms of specification for these devices. But that's not the Conclave's problem. There is a solution, they wrote it out for us, and this is your problem, what are we going to do about it. You can not use it at all, let it degrade further. But there are a couple of repositories that do not degrade, they are made with high quality, that is, in good conscience and not even for centuries. Here is such a problem.

So, the philosophy of the Metagalaxy in the future will lead to completely unexpected realizations of human and humanity, which we cannot imagine even now. And one of them, I have just described. It is very fantastic, but I hope we must understand that in the philosophy of the Metagalaxy there must be a practice no less fantastic, since the philosophy itself is completely fantastic for the surrounding philosophies. Everything you need on this subject can be read in the "Encyclopedia of Synthesis", which has begun already to be published in a series of one hundred (100) volumes.

And the next paragraph of development of the sixth section of the Paradigm of Philosophy is the ratio of the Human and the Metagalaxy Fa, as a whole. That is, now we will not talk about the technologism of processes of mutual organization of the Human and the Metagalaxy Fa, but about the most pleasant thing that philosophy likes to discuss - this is about the external expressions of human. That is, the specificity of modern philosophical, even metagalactic practice, is that we are more fixated not on solving some internal issues, although we discuss them, comprehend, build perspectives, but most often on solving some external, social issues.

Therefore, in the development of the Philosophy of the Metagalaxy Fa, we need to lay down the prospects for the external metagalactic development of mankind. The external in the Metagalaxy does not intersect with the internal, therefore we must see such an interesting feature: in order to determine either social, or public, or economic, or civilizational practice of mankind in the metagalactic perspective, we must organize internally with such a phenomenon as the types of matter. The types of matter are an expression of kinds of matter by the specifics of formation of realities. In this context, when we talked about realities and kinds of matter, the types of matter are lost: for us they are the effects of reality, and that's it. In fact, the types of matter have their own cluster of relations in the Metagalaxy, which is the middle between realities and kinds of matter. At the same time, we note that between micro and macrocosm, the middle expression is the Home of the Father or the IVDIVO. So, if we decide that a human, by the development of IVDIVO, as one of the fundamental conditions, has become the expression of the entire Metagalaxy Fa, then

the median contexts of development for this perspective of realization become decisive. Accordingly, if we attribute reality and being to external macrocosmic existence, and kinds of matter and growth of microcosms inside the human body to the internal, then the median between realities as external and kinds of matter as internal phenomena of microcosm are just the types of matter.

And here there is a strange view that we would like to lay down for the future, that the types of matter determine social practice of human, or civilizational practice of human, or public practice of human, or scientific practice of human, but most importantly, they determine the position of observer of human. That is, mastering the types of matter is growth and development of position of observer of human in the application of any collective activity. Both social-public, and collective-scientific activity. It is clear that the operators of a certain scientific nature are scientists, but science is a synthesis of the entire team of scientists, at that in generations. The same specialties in education, specialties in economics, specialties in nation - this is all the collective activity of Human. Therefore, we will talk further about collective activity, which is based on the types of matter, forming the position of observer.

First, about the position of observer, since this is the most difficult issue, although many believe categorically that it is unimportant, ineffective, and so on. Next, let's approach the types of matter, and form our perspective of relationships.

The first. Since we have the appearance of five states of realization of matter, we must determine calmly for today that a human grows up with five positions of observer. At the same time, in all previous materials, we determined only two positions of observer: planetary and metagalactic, and according to the concentration of height of realization of the Paradigm, in principle, for us there are two, now three positions of observer: Planet Earth, Metagalaxy Fa and Initially Higher Metagalaxy, as a new position of observer, which we have designated now by the exit to the high integrity of synthesis of the Metagalaxy FA with the IH Metagalaxy, as the first physical high integrity. Correspondingly, the position of observer of the IH Metagalaxy begins to take shape in a person who has reached there, the only thing is, not the whole, but for now of the first physical perspective. But this is also a lot, because our current perception of the Planet Earth is the first physical position of observer of the Metagalaxy Fa - the classics of physics for most of us. Therefore, from the physical position of observer of the Planet Earth, we go to the physical position of observer of the IH Metagalaxy. This is the view of magnetism of our base, where the south pole is by the Planet Earth, and our top is the north pole of the IH Metagalaxy of the positions of observer for today.

Accordingly, this gives us the right to say that the position of observer of Human of the Metagalaxy Fa is developed, elaborated, and therefore cognizable. But, proceeding from the context of four states of matter, which we have now defined in the philosophy of the Metagalaxy, and previously determined by different schemes, we must understand really that there are four positions of observer on the Planet in the diversity of its application.

In general, the position of observer of planetary matter is without anything, the pure physicality of the planet in its habitat and reaching the boundaries of the planet's biosphere, that is, the perception of the planet as such, even in any philosophical, mathematical, cosmological and other different constructions: the planet is in the center of the position of observer. Even if we are looking at Cosmos, we are looking through telescopes from the Planet Earth.

The second position of observer that scientists have, and we must recognize this, this is the solar position of observer. Of course, it's impossible to say so categorically tough that you have one, and you have another one position, but there are scientists who, first of all, have a solar position of observer. They are simply torn off both from the physical practice of scientificity and from the physical practice of life. And at the same time, as they say, they are at the height of abstraction of science so deeply rationally, and go somewhere up, and up from the point of view of the matter of the Planet, this is the next kind of matter of the Solar System, that they are immersed completely in the sophistication with their own science and only science. They break away even from family and practical life and actually move to the Solar position of observer with

such a curious effect that solarity, from the point of view of cultural symbolism and archetypal nature of humanity, is light, and light records wisdom. Moreover, this applies not only to scientists, because there is also a cult of sages. At the same time, we cannot say that the sages are only light of the Solar System. There are records of wisdom in light of the Metagalaxy. And light of the Metagalaxy is the subtle world of the Metagalaxy. And the real subtle world of the Metagalaxy is the 4097th reality. This means that at least 4096 Human Parts and apparatuses must be formed in order to start building the apparatuses of the subtle world of the Metagalaxy with this very reality. And here many questions and contexts arise. Therefore, after reading that there is the subtle world of the Metagalaxy, many will rush unequivocally intellectually and say that “we are from light of the subtle world of the Metagalaxy”, inscribing wisdom. The only problem is, it starts from the 4097th high integral reality, and the fifth evolution. Minimally, this is a human of hierarchization, one who accepts hierarchy and hierarchization as a natural phenomenon. That is, whose thinking itself is hierarchized, which is fluent in multi-level contexts of connection and hierarchy, so it can correspond to light of the subtle world of the Metagalaxy, or light of the Metagalaxy, or the light-substance of the Metagalaxy, in some context. Everything else, when we go into wisdom without being tied to the external or the internal, and we abstract ourselves in ourselves - this is the solar position of observer, and we must be really aware that this is an operational nature of the solar kind of matter.

At the same time, there are all typologies in the solar position of observer, including energies, and we can say that the first planetary position of observer acts more from the perspective of energy and perspective of benchmarkness - when everyone is required to be benchmark, and only the benchmark that they see, other benchmark is not required, because they do not see it. Accordingly, the planetary position of observer is limited by benchmarkness and energy intensity that they see. They require some kind of synthesisness of new scientific development, but within the framework of benchmarks of the achieved, and new benchmarks are rejected most often, because in order to accept them, one must move to the perfection of wisdom of the next position of observer. And a new benchmark is accepted through wisdom from above. And all the contexts of these actions and interactions can be recognized in the future - this is not the gist of task of the Paradigm. But we must designate this phenomenon, because now everyone can ascribe to themselves the higher position of observer - there is the paradigm basis, and we, developed, intelligent, reasonable people, can recognize ourselves immediately in the text, but this is not a fact that an actually possessing of it will turn out.

As a result, I would like to state that modern humanity has two traditionally developed positions of observer: the planetary, most often used everywhere, and the solar. The solar is some kind of fundamental researches that are important, that are practical and even happen without interruption from real practice, with energy of action by it. This is when you are both wise and have the practical application of wisdom in life with some energy, this is the fullness of the solar position of observer of right action, where light and energy record the wisdom of your realizations. And if you are philosophizing and there is no practical application, and you are even far from pedagogical practice, but you write some books that are not necessarily important to someone, but you write them - as if scientific work is writing - this is the very sophistication of the solar practice that does not lead to anything, but at the same time you feel at your best, because the solar position of observer, according to internal sensations, is higher than the planetary physical. Therefore, when communicating with someone, you feel like more highly developed scientist than everyone else, and therefore you take slightly arrogant position. That is, there are contexts both of psychology, and human development, and many other subtleties. The arrogant means, that there is a work of higher dimension. And the higher dimension for others is the solar. But at the same time, the solarness itself is not necessarily bad, it is very good, it is high, it is highly developed. But for the Metagalaxy, these are now low positions of observer. Therefore, I am now highlighting more negative context so that we get out of this after all and go into the Metagalaxy. After all, we have become the metagalactic civilization, and here it is an interesting thing - even if we do not accept that we have become the metagalactic civilization, from the point of view of the Metagalaxy, we

are the metagalactic civilization, and we will be created metagalactically. And in the coming decades or centuries, we will come still and accept that we are the metagalactic civilization. That is, now the question of time is at work, and not the question of consent.

Moreover, the growing volume of new young generations, who will seek more than we had in the past, will come unequivocally to the idea that the metagalactic civilization is much higher and more valuable than our usual planetary state, because, having entered Cosmos, it will seek the goals: "Why did we go there?". And the goal of metagalactic civilization will become quite fascinating, and the goal that a human will bring the wholeness of new phenomenon to the entire Metagalaxy Fa will be high enough to master Cosmos, and live harmoniously on their own planet and on other planets, and to have a high goal-setting for exit and development of the entire Metagalaxy Fa and human by it to the next level of material organization to the Initially Higher Metagalaxy.

But all these indicators begin to characterize the third position of observer - the galactic. This is the position of observer of spirit. If it is oriented metagalactically and has the context that I have said, it is useful. This is the position of observer of will, and the position of observer of will is activated by the metagalactic world, the third world, where there is spirit-substance, and the will leads to a very high metagalactic world - above the 8193rd expressibility. But there is a very interesting subtlety here. We need to distinguish between the galactic position of observer - spirit and will - from the metagalactic. And this is not noticeable particularly at the beginning, but very interesting. The easiest option is to show it psychologically. When a person speaks in the context of the Galaxy, he always has only himself in mind - me, with me, through me, in me, by me. That is, when you speak in the metagalactic context, you describe the experience and it is so clear that this is not only in this way, but in diversity. And when a person refers specifically to "I" - this is not to say that this is bad, for children it is generally great, for children this stage must be passed. But when an adult person does this, with a certain intellectual preparation of wisdom and everything else, and he continues to be in this position of observer, this is precisely the position of galacticity and volitional position of spirit with the specification, when a person still matures in spirit in metagalacticity.

And the metagalactic kind of matter, in order to live and act on it, presupposes, on the one hand, the development of individuality, and on the other hand, service to others, in balance. And here you serve others, and do not stick out your importance in this. Or you just act where the significance is already clear, it is formed any way, because you are in it. And if you, speaking about what happened, emphasize necessarily and stick out your special in the incommensurable, your special speaks about the galactic position of observer. Unfortunately, there are many such events.

But it affects greatly the study. This affects greatly the philosophical position of observer. At the same time, the importance of "I" and one's own position must be emphasized, this is very high and important position, but this position must be the stable metagalactic, I would say, expressed by the metagalactic world and spirit-substance. Or, in other words, by the work of the body systems, because the metagalactic world is a system, and the higher your systems with a set of working apparatuses are, the more modest you feel with the highest achievements, you begin to understand that no matter how high achievements are, this is just a part on the way to the higher realization and reality, even if in relation to others it is high. And there are enough and many such scientists, philosophers, human figures. This is how the culture of mankind is built. And this is metagalactic spirit. Height of achievement and modesty of expression. And the lack of height of expressions and the mass nature of the positioning of expression, when any small achievement becomes not modesty, but ambition, this is just galacticity. And we see this from legends and myths of the gods, when from the point of view of even a modern person the most modest insignificant advances in intellectuality or positionality led to great ambition: "Yes, I am a god who did this!" And this value is passed on from generation to generation: "What a value it is that the God did this!" So what? He already did it, it's over. We have experience, let's move on. "Nooo! We repeat once again - he did it!" Yes, he did. It's all right, let's move on. "The tsarina signed the

decree. The tsarina signed the decree in such and such a year. It changed the whole history of Russia." She has signed, well it is done, let's move on! "Nooo, the tsarina signed the decree." How difficult it was for her to pick up her pen and sign the decree, and how long the chancellor explained to her that this decree was needed so that she could understand and sign. And this achievement is not of the chancellor, who wrote the decree and built up situations, but the tsarina, who, in general, did not understand this, but signed the decree. The great tsarina who signed many decrees!

This position of the galactic observer is present not only among scientists and philosophers, it is present in humanity as a whole. That is, it cannot be said that this is in the specialty of only specialists, this is just a human position of observer. I want to emphasize specifically that it is not absolutely typical for the Metagalaxy, although it can take place in the Metagalaxy, but the Metagalaxy is built from the angle of fire. And it is precisely the galactic position of observer that is built from the perspective of such isolation of spirit, the isolation. And I single it out only because it is our remnants of divine accumulations. On the one hand, humanity rejoices that the gods come to beautiful human wives, bred heroes - in the sense that they passed on their genotype, and on the other hand, they left us a matrix - the psychomatrix of divine egoism through incarnated heroes. Or the matrix of their psycho-accumulations - if the gods remained on the Planet, but they were the people of the galaxy, and could not enter the Metagalaxy, then these are degraded people. I understand that they will not like it, but if we analyze carefully, from the point of view of psychology, modern knowledge, some myths, legends about the gods, then we will find even some psychic deviations in their behavior. With all the beauty of this god, but with completely psychopathy in relation to any woman - even in such analysis. That is, in modern times, if such actions are brought into the society, "this comrade" will be put definitely on compulsory treatment for the next decades of years. And in the legends - this is a god who "lights up" accordingly. People are reading, they even don't realize that they are reading the psychopathy of divine community at that moment. Unfortunately, this is so. It is terrible to understand, but it is from the gods that we have the galactic position of observer of spirit.

If in fairy tales and legends there are gods who made fun of themselves, that this god reflects the people around them, then people also had enough of this. But there are gods who are far from being naughty and even offended that they are not perceived that way. And those were the vast majority. Only one, two, three were smart and watched what was happening. They went into the caves, and simply engaged in some specialty, if only not to see all this at all. Not to see including the gods. This god was resorted only to as a last resort and asked to explain what was happening. It turns out up to the legends.

Everything passed, but this matrix of action remained in humanity, and one of the problems is to overcome this matrix in every person and humanity as a whole. For the Metagalaxy, this is a degrading matrix, which is dangerous. With all this, in children, egoism, ego, "I", must develop, and in childhood, up to a certain period, they are useful. And then, they must be transformed into something higher, more valuable already by education system, depth of scientificity and other specifications. The individuality, where individuality is expressed in other people, but at the same time carries the height of its ability to be the first among equals, or a person with built-up specifications for development and expression of certain opportunities.

And the Metagalaxy requires us to develop individuality in spirit as the position of observer, where individuality is not isolated in itself, but is revealed necessarily in others and through others, and only then becomes a certain height in itself. The Metagalaxy with the subtle world and light demands from us the development of personality, the diversity of personality in all the best contents of its development. If in the womb a person goes through all the stages of biologism of the planet, then the psychology of a child goes through all the stages of psychological matrices of the past times. When a child goes through them, these stages are obligatory, and there is such a thing as an upbringing system, where parents or communities in which the child participates, for example, in education, help this child overcome them, support and educate him so that he learns to minimize and overcome it now and in adulthood. And when an adult consciously positions this as almost the highest development, dignity and some kind of significance in one specialty, then

this is no longer a child, and not childish. This is a conscious support of the cultural matrix - harmful to the Metagalaxy and harmful to this person. Okay, for the Metagalaxy, it will do without us. The problem is that if this psychology is preserved, a person may not get into the metagalactic world. That is, there are requirements of prasyntesis recorded in the cores, including those for human psychology. Any system defends itself still from "the fool", that is, it has security records. And when we say easily "to evolve" into several systems, and you pass into the metagalactic world, you can say also that you may not pass if your egoism goes off scale, and your systems from the point of view of the metagalactic world are saturated with prasyntesis records of inadequate nature. Not from our point of view, even human, they are adequate for us, but from the point of view of prasyntesis of the metagalactic world. In any natural environment there is a selection of the most developed beings. We understand this as the natural selection on the Planet, but it is necessary to introduce a category of evolutionary selection in the Metagalaxy. At the same time, the metagalactic evolutionary selection is very tolerant, because in order to enter the metagalactic world, in fact, one must reach the ninth evolution. This is the Human of the Initially Highest Father, the ninth type of Human. And when you get there, you will have overcome all this in many respects, and most often, it will be overcoming the problems of the subtle world. But even at this height level of the ninth evolution, if you cannot overcome your specifications of unfinished individuality with a matrix of remaining divinity in the records of your spirit, then the metagalactic world can applying you by itself or introducing you into itself, reject you until you are transformed, or build such conditions of life so that you overcome this matrix and be transformed.

And here we enter the human society. And this is the idea of Human perfection, because in order for you to master something, you must master the perfect process. In ancient times, this was the idea of self-improvement, but I diligently move away from this word, because if we say "self" - from my point of view, this is the ego, and only an individuum, after which personality and individuality are built. Therefore, people fixated on self-improvement most often improve only their individual characteristics: to be able to feel something, to be able to empathize with the cosmos, to be able to feel some effects there, to merge with nature, to be imbued with the sun, to admire something. These are individual characteristics. And people engaged in self-actualization most often end up with outwardly natural characteristics. At the same time, there should be people who deal with outwardly natural characteristics, but if these are purely individual characteristics, this is at the level of collective unconscious or individual subconscious, nothing more. That is, this is the lack of development of personality of the subtle world, this is the pupation of oneself only in the physical world, and not in its highest version, in the first physical high integral realities, taking into account the fact that there are 256 of them in expressions of physical kind of matter.

And this context affects the position of observer. And if on the planetary position of observer the first level is not noticeable at all, and it is believed that what kind of person you are or what kind of individuality you are is your question, the main thing is that you look correctly either at science, or at philosophy, or at any specialty of activity and these processualities of yours are not taken into account, then when we introduce into the study of Human Subject, in addition to the object and the subject, realizing that the Metagalaxy creates everyone, and, therefore, there are tests for the existence of this everyone. And as soon as we introduce the specification of Human Subject, we actually introduce the specification of specialty of position of observer. And the specialty of position of observer must be developed, at least in the future, including qualities and properties, that this or that person must possess in order to correspond to the subjectivity of this or that world of the Metagalaxy. In fact, by this we approach the philosophy of the worlds, but here it is not the philosophy of the worlds, here it is the philosophy of the Metagalaxy, here it is the Metagalaxy that creates everyone. And it all starts from the Position of Observer.

Let's move away from the specialty in the personal and the special, and try to see that the position of observer with spirit is not only individual contexts, but it is fixation on self-organization from the perspective of spirit, that is, the will. The problem is that when we fix the position of observer of the Galaxy and matter, very often this is a rigidly volitional position. Because the solar position of observer, it is a rigidly wise position, when wisdom is only this, and no other way. And

the position of observer of the Galaxy is higher than the solar, therefore these people are considered wise, but they have a rigidly strong-willed position of observer, when they believe so much in what they are doing, and here the law “and by faith it will be given to you” works, and only what they do is pulled up by faith to them, but at the same time it ceases to be objective. And even when this is not the case in objective practice, they prove that it is, because it cannot be otherwise, because they decided so, saw it, or according to their system of values, such a conclusion occurred. And they impose literally their will, claiming that this is so, because “I think so.” It sounds a little childish, but if you look at some of work of scientists, philosophers, and so on, or some political views, when certain ideas prevail and they are hard to implement, believing that it is only way and not other. But why is there no variety? “Because not!”. This is a strong-willed position of observer of the Galaxy, which prevents us from developing metagalactically. That is, this overshoot of will at a certain positioning is so stable that, on the one hand, this is good, because some positions must be stable, but if there is no expansion of view, scaling, deepening, hierarchization, and you fixate on these stable positions, even correct, the will pupates with these positions, it pupates like a chrysalis, and you stop developing. And then this is not the metagalactic, but the galactic position of observer.

And here the will is needed as a stage that needs to be passed and expressed metagalactically, and without it we could not get nowhere. And it is imperative not to become pupa with principled positions, which very often do not exist. But, since there is either no information, or no views, or they do not give it, you begin to invent and demand what there is, as you can, with your own level of intelligence and reasonableness. Scientists have a very interesting specificity, when there is not enough database or there is not enough subjective training to find and process this database, they begin to assert that what was previously achieved is magnificent, worthy, nothing more is needed, and pupate in this position of observer. Let us recall the attitude of scientists to the same Einstein system, we published it today. And not because it is bad, the learned brethren were sure of it at that moment, it is cocoon-closure by will. At the same time, the ether theory was rejected. But they did not reject even this pupation of will, they lost the potential for development, and then they could not go into the theory of ether. Because when the looped perspective of will prevails, the pupation is so strong that it already prevents you from seeing the valuable that is standing next to you.

And this side of the position of observer, which we have, is the position of observer of matter of the Galaxy. Here, the will must be galactic, useful, and the development of spirit must be galactically useful, and at the same time, there should be absence of pupation of this will. Let's look at the religious leaders, it's the same thing, people who work with spirit. There are those who develop, go further, preserve either Christian, or Muslim, or Jewish ethics inside, and it is pleasant to communicate with them, they are diverse. And there are people who believed firmly and settled in dogma so much that they do not see the variety of dogmas and their universalization, they operate only with dogmas and they rebuild specifically rigidly everyone only dogmatically, pupating in dogmatic will. As a result, the living connection of spirit, even the religious, is lost, dogma turns on, and people lose faith, although they willfully claim that they have it. On the other hand, dogmatics is also needed, because if you do not believe in dogmatics, there will be no religiosity.

There is such a very interesting volitional subtlety here - in this position, the galactic position of matter, the galactic position of observer, a person is taught on the verge of possible, where this volitional action is possible up to this verge, and beyond this verge it is incorrect. Even in human culture, such a position has been developed, how to act “on the verge of a foul.” This is just a volitional action, when this action is possible up to this point, and then, if it goes off scale, you go into a dressing down or pupation. “Dressing down” is chaos. And these facets need to be recognized.

Thus, completing this section, we need to develop four positions of observer: planetary, solar, galactic, metagalactic, and then to orient ourselves to the metagalactic. Why should they be developed? Because we continue to bring up, educate, train and retrain both children and youth,

both in education and adults, with completely different accumulations and records. We continue to have prasyntesis records in spirit, prasyntesis records in light, prasyntesis records in energy, and they also need to be learned and overcome in order to record a new prasyntesis of metagalactic development.

Accordingly, prasyntesis records in energy, this is the planetary position of observer. Prasyntesis records in light - this is the solar position of observer. Prasyntesis records in spirit are the galactic position of observer, and prasyntesis records in fire are the metagalactic position of observer. And as soon as we get to the fourth position of observer, having developed the previous three, and having entered the metagalactic position of observer, we can develop four metagalactic positions of observer. The physical world – it is the metagalactic position of observer in terms of energy. The subtle world – it is the metagalactic position from the perspective of the subtle world of light. The metagalactic position of observer with spirit – it is the perspective of the metagalactic world, and the metagalactic position of observer with fire by the perspective of the synthesis world. And the final vertex metagalactic position of observer is of the Initially Higher Metagalaxy, the ninth. That is, in the beginning, the first four, from the Planet to the Metagalaxy, as the basic quaternary, purely of the Metagalaxy, as, in general, one can imagine with fire. Then, in the Metagalaxy itself, there are four positions of observer in four worlds, plus the first metagalactic one as a basic one, just to train the same students, graduate students who must enter this. And the ninth, the most powerful is of the Initially Higher Metagalaxy.

That is, in the development of the philosophy of the Metagalaxy and in the perception of the Metagalaxy as such, in philosophizing, in science and in application by the Metagalaxy, we must have nine positions of observer. Planetary, solar, galactic, metagalactic, stable metagalactic, the fourth. And then the metagalactic by the physical world, the perspective of properties of energy. The metagalactic by the subtle world from the perspective of properties of light. The metagalactic by the metagalactic world from the perspective of properties of spirit, namely the properties of spirit in us. On the one hand, these are the properties of the Metagalaxy, and on the other hand, this is a certain specialty of properties and qualities that enter into a human by this. And further, it is the metagalactic position of observer of the synthesis world of fire properties. And already in the synthesis of this, there should be the metagalactic position of observer of physicality of the IH Metagalaxy or the ninth whole metagalactic position of observer of the Metagalaxy Fa.

In the previous stages of development of science, the metagalactic position of observer was only indicated that it is, and it was not determined what it should be and where it should grow in modern times, moreover, by records of prasyntesis in the objectivity of application of the Metagalaxy Fa. We must understand that our metagalactic position of observer must evolve. It should be developed, applied, realized, otherwise, no metagalactic philosophy in the correct mode of realization threatens us, in general. And here, if we accept the tendency of nine positions of observer, we begin to integrate into it, and then there is a chance to philosophize metagalactically, and the philosophy of the Metagalaxy becomes available to us, because so many effects of prasyntesis begin to enter into us, nuclear recording, from the point of view of acceptance by us. Because practice will show in the future, but in order for practice to show, we must agree to accept something. At this moment, the records of prasyntesis are turned on for us, since we agreed, and then, in the application of these records of prasyntesis, we grow into something new, to which we agreed and what we saw. This is very interesting and special thing – metagalactic material realizability. When the Metagalaxy synthesizes everyone and creates everyone, first it writes down the prasyntesis of necessary Synthesis or necessary creation, and then conditions are formed where you learn and grow by this by applying this prasyntesis with a very simple, very clear meaning, from our point of view. After all, we are planetary beings and it is extremely difficult and impossible for us to imagine immediately and scale the metagalactic phenomenon. Accordingly, if we do not write down in advance some kind of prasyntesis that determines the metagalactic requirements, we will never enter the Metagalaxy, because we will not understand what it is.

Accordingly, if on the Planet we go first through natural selection, then we survive and our effort goes here, and after it we get the corresponding records, then in the Metagalaxy, first we get prasyntesis records in nuclearity, thinking and agreeing to them, and then metagalactic natural selection begins what we are capable of with these records. And if we reorganize correctly, build up, form, develop, improve without any word “self”, categorically, hierarchize, synthesize, and so on, in different contexts, even with mistakes, because the one who does nothing does not make mistakes, we grow metagalactically correctly, and then the corresponding position of observer grows in us.

Everything else about the metagalactic position of observer, we have already said in the context of the previous volumes of the Paradigm, will be further developed in special sections of philosophy, now it is not important in detail. Now it is important to lay down the paradigmality of nine positions of observer, because earlier in the texts we fixed basically just two positions of observer: planetary and metagalactic, in the first place. And here, having reached already this depth of paradigmality, we understand that we will not manage with these two, in mastering the matter of the Metagalaxy, and we urgently need to introduce the next stage of nine positions of observer, which we are now introducing.

Continuing this context of comprehension of the Paradigm, the next stage is just the types of matter, with which we started. And what is the position of observer and our monitoring of all these materials growing due to? And here we see a very interesting context. The fact is that these are the types of matter that form the layers of prasyntesis of growth of the position of observer. In order to nurture the metagalactic position of observer, and we will not touch the first four any more, since we must enter the Metagalaxy as the fourth position of observer, respectively, in order to nurture the position of the metagalactic physical world, that is, from the perspective of properties of energy of the Metagalaxy, using appropriate technologies, we must record consciously in the nuclei the prasyntesis of 4096 layers of types of matter. From our point of view, the type of matter is the designation of kind of matter in mutual coordination of four properties of the Metagalaxy with each other. That is, the type of matter is 64-fold integrity of kinds of matter replicated by four properties of the Metagalaxy. But the worlds are also the result of four properties of the Metagalaxy. We say that the world has developed with the properties of the Metagalaxy. On the third side, there is a category of “world” on our Planet, known in religion, it is easiest to convey as “let's pray with the whole world.” From the point of view of scientists, we think with the whole world, and when scientists think with the whole world, this becomes the stable opinion of scientists. That is, the world is a kind of collective givenness or predetermination of generally manifested features. Accordingly, there are no grandiose common features in the metagalactic worlds from humanity now. And this allows us just to explore the world as it should be and recognize it, and not as we have saturated already it with our capabilities in different specifics of development.

If kinds of matter acquire the perspective of types of matter through four properties of metagalactic matter, then what does this give in principle? Why are even kinds of matter fell for properties? And here we recall that prasyntesis is recorded in energy, being realized by certain benchmarks and synthesisness of love or love and synthesis. Prasyntesis is written in light, prasyntesis is written in spirit and prasyntesis is written in fire. We recall that we have the nuclearity of fire, when the nuclei have fire inside with records of prasyntesis, nuclei of spirit, spirit-substance, with spirit inside, nuclei of light, energy nuclei with light and energy inside, like light-substance and energy-substance, and also with records of prasyntesis. If we combine all this context of four nuclear realizations in pra-synthesis records and, at the same time, 256 types of matter, respectively, we will see that each kind of matter causes on itself records of 256 types of matter, as 256 variants of prasyntesis records, 64 of which are from the perspective of energy, 64 are by the view of light, 64 are by the view of spirit, and 64 are by the view of fire. Accordingly, the nuclear nature of these four aspects of kinds of matter will be deciphered unambiguously and replicated in four worlds by prasyntesis records. And through this approach we can come to the decoding of prasyntesis competencies within nuclear implementations. Moreover, this will work

in every kind of matter. And acting in each kind of matter, respectively, we thus receive realizable competencies. Moreover, identifying these layers with the corresponding names of types of matter, for example, the physical kind of matter and amatics, let's say, physical amatics, the 8th reality, in fact, we will begin to get the context of reality with certain prasyntesis records within this high integral reality. And here we get already a way to develop the position of observer in an objective given. I would say even that the characteristics of prasyntesis according to the types of matter are the characteristics of developing personality, individuality and individuity in accordance with the worlds of metagalactic development. That is, here the physical world deploys individuumly, the subtle world personally, the metagalactic world individually, and the synthesis world in the synthesis way, in relation to four basic psychological properties of human. This means that prasyntesis, recorded in the nuclei through the types of matter, will cause in the records of corresponding prasyntesis realizability the development of corresponding quaternary of human. Naturally, this will be correlated with the position of observer of the Metagalaxy. And in general, we should see this mechanism of mutual correlation in the growth of the Metagalaxy Fa as the specificity of the philosophy of the Metagalaxy.

Hence there is another subtlety in this context, we will develop simply everything else. Even if we take a type of matter, a high integral reality is called by this type of matter. For example, the physics of amatics is the 8th reality. The eighth high integral reality. But the high integral reality consists of 16384 initially higher realities. Accordingly, when we say the type of matter – physical amaticity, as the name of the high integral reality, the eighth, on the one hand, it is one prasyntesis record that characterizes some individuum properties of human in natural metagalactic application. But physical amaticity, as the 8th hi-reality has 16384 initially higher realities, and when we go out and begin to deploy in the being of this high integral reality, the initially higher realities work on us, and we plunge into them, then in one record of prasyntesis competence of “physical amatics” there will be 16384 layers of prasyntesis records of initially higher realities, coordinated among themselves in all high integral realities everything-in-everything. That is, the number of initially higher reality will be coordinated with the number of corresponding high integral reality, in mutual reflection of each other. And here we begin to see that in the prasyntesis records we can see 16384×16384 phenomena. This is approximately 262,144,000 specifications of prasyntesis records throughout the entire Metagalaxy Fa. This is a very, very large number of prasyntesis records. Taking into account the specifications of initially higher realities, we have a variety of records of each type of matter. And in this diversity, we get the diversity of manifestation of each Human Part or each particularity in this type of matter. For example, if we take physical amaticity as the eighth reality, in classical terms it is the eighth particularity, energetically the eighth particularity. And the 8th particularity is the right. This means that we get 16384 layers of right or rights realized by physical amaticity. If we develop this particularity as the right from the angle of the eighth amatic physicality, then 16384 rights in the realization of physical amaticity is a very large layer of development of human and humanity. This is the saturation of corresponding apparatus with rights, which will be developed against this background already in the eighth reality of the subtle world. This is the 4104th reality - 4096 plus 8. And the apparatus receives a very large base of realities. If we take into account that the rights will be repeated each eighth horizon - the eighth, the 24th reality, the 40th reality, the 56th reality, and so on, despite the fact that this is an interaction with different Human Parts, then we get a layer of prasyntesis records of rights, 256 times by 16384, that is, it is 256×16384 prasyntesis records of right layers only in the physical world. Then, 256 in the subtle world, 256 in the metagalactic world, 256 in the synthesis world, and together it will be 1024 realities, each of them having 16384 layers of prasyntesis records of rights as particularities. And 1024 is very similar to evolution, to the evolutionary context of force, which is realized by the corresponding particularity. And all this affects the growth of metagalactic position of observer already in four worlds and metagalactic position of observer, in general. And accordingly, it affects the context of that social practice, that public practice, that scientific practice, that collective practice that we own.

It's just a context with rights of the eighth reality. The same can be said about thoughts, four realities. Quantitative characteristics will be the same. And now imagine what quality of thought will be with 16384 variants of thought of the 4th reality, with 16384 variants of thought of the 20th reality, with 16384 variants of thought of the 36th and the 52nd reality – the Logic as a Human Part. Or variants of thought, where there are 1024 variants by 16384. Well, this is simply the most powerful evolution of thought laid down in the Metagalaxy. Moreover, here the question is not particularities, here it is the questions of development of the position of observer, where there are layings of these benchmarks in the prasyntesis records and perfect thoughts and, applying which, we begin to develop metagalactically by the corresponding position of observer. And it is the same with every particularity.

The types of matter turn on the prasyntesis records of our human metagalactic identity. The types of matter are fixed on the prasyntesis records in the corresponding resulting effects in any subnuclearity. And the tasks of types of matter, as prasyntesis records, are not to be written subnuclearly, we went through this earlier, but, as soon as we say the type of matter, the task of this record is to go outside in being. And so that a human begins to develop from natural being social being, informational being, economic being, creative being, cultural being, being of nation as a dense collective of community, being of country, even in organized settlements in certain phenomena and, by the way, in those or other realities, civilized being, confederal being, psychodynamic being, synthesis-physical being – what concentrator of synthesis of physical realities in one reality or another do you have, because synthesis-physicality is not only for physical reality, but for all subsequent realities where you will live in the Metagalaxy in diversity, scientific being, educational being, the very human being and *ivdivo* being, as the Home of the Father, as the border between macro and microcosm. And the first existence of the Plan of Creation is the recognition of the Plan of Creation in the synthesis of particularities.

And so, minimally, in this 16-fold integrity of being - this is specially verified from the point of view of the first 16-fold integrity of being, from the point of view of the 16-fold integrity of particularities, and so on – the prasyntesis competence begins to squeeze out this 16-fold integrity of organized phenomena outwardly from a human from natural being into metagalactic being. I emphasized this specifically, that scientific being is only one thirteenth part of 16-fold integrity of being of the Metagalaxy. A person, realized by the Metagalaxy, should strive to participate in the entire 16-fold integrity, from the Plan of Creation to the *ivdivo* being. To be in economic life, and in confederal life, and in cultural life, and in the life of nation, and in the life of country, settlement or city, *ecopolis*, from the point of view, that *eco* is a home, *polis* is the ancient name of urban agglomeration, a large city - *ecopolis*. Imagine that each reality has its own *ecopolis*, this is a whole country - 16384 cities. Considering that only in the Russian Federation there are thousand cities, there is about the same number in China and in India. But in China, the cities are larger in terms of population, but also not so many, everything is within thousand. And here there are 16 thousand cities. And if these are not cities, but many cities, where we recognize only one *ecopolis*, and there are several of these *ecopolises*. And, in fact, it turns out that it is the development of metagalactic country, as the eighth horizon of being. And they have their own scientific centers, their own educational centers, and their own party centers, because the confederate nature of being is also party spirit, the building of confederate relations among themselves is clearly the policy of party activity and business. And here, indeed, all it exists.

And we must understand that the prasyntesis of the Metagalaxy lays in its basis the collective existence of humanity. In the beginning, by the Plan of Creation, where, on the one hand, there is the synthesis of theoretical knowledge of all particularities, and on the other hand, any person of the Metagalaxy is realized by the clear planned result, that is, he plans his own perspective. He plans the prospect of his development and his activities, and his implementation. Then he is realized by the metagalactic society – does it mean that this person communicates only by the horizon of the physical world or he can communicate with the vertical of hierarchizations with beings living in other realities of the Metagalaxy? The word "beings" means the same people, only living above. Suppose we have a physical scientific center, and there is a scientific center in one

of the Metagalaxy realities. Really, a scientific center. And people work there, including people who previously worked physically. Can we communicate with them? From the point of view of the previous paradigm, this is shock and awe, it is impossible. And from the point of view of the Metagalaxy, this is normal. People just live in a different reality with a different dimension. And these are already new meanings and a new prasyntesis of metagalactic society. For the planetary position of observer, these people are the same as dead. But there are religions that prove that these people live and some even communicate with them.

Let's move away from religiosity, let's move on to science. But from the point of view of the Metagalaxy, these people are alive with a different reality. They simply live according to other laws, according to different dimension - and the result is a variety of life. Here we implement the famous principle of the philosophy of Russian Cosmism "and the dead will rise" - the common cause. In fact, the dead will not rise from their graves, but in fact, we will learn to perceive other realities according to this previously laid down principle, and we will do it differently - there will be no dead. The dead will not rise, but in our positional perception there will be no dead. When everyone living in other realities will be alive and, leaving physics, you just passed into another reality. And it will be scientifically and substantiated, and proven, and apparently. But then you can continue to communicate scientifically not only physically, but also in other realities. To communicate philosophically, not only physically, but also in other realities. And this is the growth of new metagalactic society, which will be spectrally hierarchical and physically multi-reality highly integral.

The same, the third level is the metagalactic information. We will read it from prasyntesis and extract it ourselves scientifically, and, in fact, develop it culturally, literary. But there is also an information field of the Metagalaxy, where information is not only of our civilization, but of all civilizations of the Metagalaxy. And in this information field there are also technical achievements of different civilizations, albeit in their language. This means that if we learn to decipher metagalactic information, we will begin to develop and evolve much faster. Why should we reinvent the bicycle when someone else has already invented it? It can be improved into diverse design forms - but there is no need to invent. From the point of view of the planet we understand it. And why doesn't work it from the point of view of the Metagalaxy? Why should we invent a spaceship that someone has already done? This means that we need to find an informational basis in the metagalactic development, to scan this information in the corresponding prasyntesis competence, to prepare, to learn it. It is clear that when matching the technical parameters, not everything will be clear right away, and you should try to understand the schemes of the past, because that language is missing. But there is the metagalactic information, as they say, with translation into the language of understanding, these are linguists, who are still here – translators. If we learn to scan its prasyntesis, and not with the schemes of bygone civilizations, as records of prasyntesis, with our perspective we will reproduce simply necessary technique and necessary specialties of development. Up to the point that we will build maps of cosmos that have been already, and we will understand where, what place, that we can fly, and where, what, maybe, cannot fly – this is the metagalactic information, the third level.

The fourth specialty is the confederal economics. From the point of view of many positions of observer, it causes a smile that we say, because we have only capitalism or only socialism, or only communism. But the modern economic practice of all countries leads us to the diversity of economy. But we believe that the word, the diversity means heterogeneous pieces, but in fact, metagalactically, it sounds like confederate economy. What does confederate mean? Everyone is single in any of his abilities, but at the same time confederately reunited into one economic whole. You can have at least a collective farm, be at least a capitalist, at least a cooperative, or have nothing, and consider that you have all collective property, and just live, freely earning money. This is even in capitalism now - I receive money, rent an apartment, move freely according to any schedule and have almost no property, I don't need anything, it's enough where to sleep, I work. And many people live this way, this is the so-called minimalism. But, in principle, this is the freedom from property, this is, in fact, capitalism or even communism - individual communism,

where everything is collective, where you rent a car, where you rent an apartment, where you have no property, have a minimum of things and, including, even rent jewelry to go somewhere, but as property, they are not needed. That's communism. The only point is that you have to work in order to earn money in order to provide for everything. But even under communism, it is "from everyone according to his ability, to everyone according to his work". That is, even under communism, everyone had to work, but why is it not individual communism, when you do not have any property status, but work in such a way that, in general, you provide for all your needs and requirements? This is individual communism, which, in principle, some people have achieved already, and they live calmly like that, they don't strain that they have to be responsible for property. Why do you need extra problems on this topic? This is individualization.

In general, the confederal economy, based on the principle "the Metagalaxy creates everyone", follows an interesting principle that everyone, conditionally, who pays taxes or who earns money, is his own economy. That is, a confederal economy is an economy of personalities and individuals, where each person is a separate economic unit for the country, for the Planet, for the Metagalaxy. And in the confederation of everyone, the economy of all is born. And we need to move from the economy of households, when the old tradition of households and collective family life is gone, to the confederal economy of the individual. Moreover, there are all the tools for this.

The next stage is the metagalactic creativity. It's even difficult to comment here, because in order to recognize all this, to master all this, to act on any realities, to take all this at the forefront, we need metagalactic creativity. The creativity as a certain level of personal-intellectual creativity. But here even intellectual creativity is not the main thing, because we have many Human Parts. Precisely, the depth of diversity of metagalactic creativity, but of course intellectual creativity too. Otherwise, the intellect is a reader, if we do not read from prasyntesis. The intellect – this is a reader. Therefore, when we talk about metagalactic creativity, we are talking about the ability to read already existing databases from prasyntesis and develop the new. And here, there is one more important point on metagalactic creativity. This is not only the reading of prasyntesis data, but also the creation of one's own prasyntesis data. That is, if the first four indicators, Plan of Creation, society, information and confederacy of economy, metagalactically they are the basis, the 4-fold integrity again, then, starting from the 5th, we begin to strain to create something new. And here we must create new prasyntesis competencies. That is, to develop in such a way that we have new prasyntesis records in our work. This is where the human-creator begins to work. The creativity is not only the consumption of prasyntesis records that there were, but it is the creation of your own prasyntesis records that there will be.

Next comes the cosmic culture, precisely in this context, where we move from the culture of the Planet to the cosmic culture of the Metagalaxy. But, as we have specified already in this paradigm, the space culture of the next stage will be the culture of philosophers, where each person becomes philosopher in the high sense of word. And only philosopher can generalize all the material of the Metagalaxy, which we even publish in this paradigm. Only a philosophical view, from the point of view of philosophy, this is of love - wisdom. Love for yourself and people, based on "love your neighbor as yourself", love for the Planet, love for the Metagalaxy, love for reality, love for the corresponding habitat, wisdom, philosopher is love for wisdom, for this habitat, for specialty, for science, for profession, for cognition of human, for development of human, for children, for others. This is philosopher. For cosmos, for scale of cosmic tasks that you can set for yourself, for scale of metagalactic exploration that you can set, for scale of stable cultural tradition, taking into account the fact that culture is the support of tradition, for cosmic tradition, for metagalactic tradition, and to process it all philosophically, and also to be a human-creator in this. That is, here it is not just a philosopher, but a human-creator philosopher, because space culture is built on a human-creator. To do this, we need to remember only the 54th fundamentality - the human-creator. And what I am publishing now is that we are going up to fundamentalities, up to the top of metagalacticity.

The space culture is followed by the metagalactic nation. I will not repeat what has been said already, I can say only that the support for vitality and stability of life of any group of people in the Metagalaxy who will fly to another planet, who will separate into some kind of team in order to master this planet, and, in general, support life on our planet with the reproduction of human as human and support of this humanity in education, in awakening of human to the new - this is the work of the metagalactic nation. And this corresponds to the fundamentality of wakefulness, wakefulness of human in human beings. This is necessarily a collective community, because a person grows up and survives only in collective communities. And the nation is upbringing, it is not education, it is precisely upbringing and support of collectiveness of joint actions and efforts to master large projects of joint collective existence. Because the exploration of cosmos and any other planet is a major project, the creation of spacecraft is a major project, which should involve huge teams of scientists, practitioners, engineers, and specialists in various fields. And this concept of specialists from different areas of common cause is the concept of nation. The nation is a common cause of mastering the Metagalaxy and awakening to it. And the call for a common cause is a call for the creation of nation that can set high collective goals and achieve them, high individual goals, including within the nation - everyone also sets - and charges the nation with this in order to achieve the goal. And here the balance is not of nations as a collective of the majority, but the balance of individuals and nations, when the collective energizes the individual, if they themselves cannot, or the individual energizes the nation and solves all these issues. The nation, in a sense, is the collective survival of man and mankind.

The next stage is the metagalactic country, we have discussed it already. This is also the metagalactic country as a specificity of country management, as a specificity of implementation of country of planetary earthly life, to the point that in the future all countries of the Planet should unite into one country of earthlings, because when we even entered the Conclave, they did not ask us where are we from and what country are we from. We are just earthlings there. It is clear that they will understand the difference between countries, I think they have such cultural experience. But from the point of view of cosmos, we are only earthlings. And it's time for us to create the metagalactic country of earthlings. The Metagalactic country of Earthlings. And not only in the physical area of planetary habitation, but the metagalactic country of earthlings in each subsequent high integral reality.

And there is another point here. What is a country? This is not only a joint life, this is a country of professionals. The metagalactic country is the organization of life of professionals. And in general, we see the word "the country" as a collective life in a separate community. But in fact, in order to live collectively in this community, high professionals are needed. And, if the nation reproduces, charges with ideas, personalities or the collective goal of a common cause, then the country maintains the level of professionalism and develops professional assistance to people, organizes all professional specialists in the implementation of certain tasks. It does not ignite, like a nation, with a common spirit, namely, it supports specialists of various professions and tasks.

Next there is the metagalactic civilization. The metagalactic civilization is everything in everything. This is the level of competence, and the level of knowledge, and the level of field that our earthly civilization can expand throughout the Metagalaxy. What are the limits of our civilization? Now it is the Planet Earth for the majority. And our boundaries of civilization should be now the boundaries of the Metagalaxy Fa. Not just 16384 hi-realities, but also the volume of cosmic scale, which our civilization should cover. We must be inspired by this, and live by this. And, we have already said, the civilization for us is also scientism, that is, certain scientificity and depth, and education, and synthesis of all previous formations, and special goal for civilization, and special specificity of life of earthly civilization, and the environment for the life of civilization, and provisions and security of civilization, and reproduction of human as a civilizational human. In general, there are many civilizational factors that include all eight of the previous ones - here is the principle of hierarchy, when the lower is included in the higher as a part, but builds up the civilizational perspective in the future.

The next, the tenth, from the point of view of the 10th fundamentality is the initiation. These are the rights of creation. But if each person has his own rights of creation, everyone will prove his rights, we will not achieve anything except for chaos and screaming. And the initiated has rights, or initiations have the right to create. Therefore, the Metagalaxy introduces the principle of confederation, the principle of “first among equals”. That is, we all have the rights of creation, but someone in training has them higher, and you are the first among equals. This is a universal law of confederation, where everyone has rights, but in this or that topic you are the first among equals, and someone in one topic, someone in another topic is the first among equals. And at the same time, we are both equal and confederate, and there are leaders who lead this topic, because they are more competent in this topic in terms of rights of creation. That is, the first among equals.

Here a very important phenomenon is born - the Metagalactic Civil Confederation, where everyone is civic in their achievements of equanimity, or the first among equals in one or another specialty and metagalactic. Moreover, this metagalactic civil confederation is like a collective life together. And not only on our Planet, but also with other alien civilizations in the future. After all, there will be also questions of rights. And questions of confederacy of coexistence. We already had this at the Conclave. They've been doing this for a long time. And without the idea of civil, or simply without the idea of confederation, which we had internally, most likely, we would not have been allowed to the Conclave. But since we raised ourselves confederately, and with metagalactic citizenship, which is the first among equals, well, we are so different - different, they have their own primacy among equals. We reacted normally to this and we already had it in the essence of our meanings. And we were admitted to the community. So, this is actually a very, very important grand idea of community in development. We are trying now to apply it politically, trying to build it into the political life of the Planet and earthlings. It's going to be extremely difficult. The idea of confederation causes ambiguous phenomena, although there are countries that live in confederation and show just the effectiveness of this life. But this all is very unconventional for our humanity.

The higher level of the 11th is what refers to the fundamentality the “status”, but is actually realized by psychodynamics, that is, your personal capacity. Here we go specifically into the specialty of personal capacity of everyone. Psychodynamism of each of your Human Parts, psychodynamism of each of your apparatuses, psychodynamism of each of 20 directions of development, that is, the word “psychodynamics”, is a certain concentration, the tension of possibilities that you can apply in the dynamics of your realization. That is, the psyche here is not a question of Soul, but here it is precisely “psy”, as the concentration of all possibilities, all phenomena that you can apply in the dynamics of your existing expression. And this is such a ... principate of development of each person for the future. And at the same time, the understanding of specialty - that this person will do it, and this person will not be able to do it, the selection of specialists. This is also a very important point, because if we do not select specialists and send them into space, we will lose simply resources. And so far, the selection of specialists in psychology is based on psychophysiology, and this is important. And this specialty is better to combine in one expression - psychodynamic development, in all the most diverse specialties of this expression. And plus, how concentrated you are in order to create something, in order to construct something, and whether you should be applied in this area of activity. We don't think so differently yet, but prasyntesis competence introduces us the specialty of capacity. And from this the status grows - not as an external, I have status here, but as an internal - I am capable, which means that there is this status of capacity within me. I think there is no need to explain here, this effect works in humanity.

Then comes the next fundamentality the “hypostasy”, but from the point of view of the Metagalaxy, this hypostasy is like a synthesis of physicality. Synthesis-physicality is a unique phenomenon that we have achieved in expressing the prasyntesis of the Metagalaxy. This is a synthesis of realities by yourself. That is, when, on the one hand, you live in physical reality, and then you synthesize all other realities, and you get the higher volume of synthesis of realities, where you see all realities, and live with their integrity independently of them. In principle, this

goes to the principle of the physical world, which synthesizes 4096 realities, where each reality exists on its own, and there is the physical world in the synthesis of these realities as such. The synthesis-physicality. But in fact, the synthesis-physicality comes from the principle of IVDIVO, where by the specialty of IVDIVO of each human we can concentrate any number of realities, any number of worlds, any number of matters as such, into the sphere of IVDIVO, creating the synthesis-physical realizability of each human. And the diversity of its dimensional, speed, spatial and temporal possibilities - let's go through the fundamentalities - in the synthesis of these realities. That is, if I live in physical reality, I am three-dimensional. But if I live in the synthesis of 256 realities of the first kind of matter, then I must be 258-dimensional. This is a pledge where synthesis-physicality will master different specialties of dimensions, velocities, spaces, times, where in each reality time flows differently, and having synthesized temporary specialties by ourselves, we will concentrate them in our synthesis-physicality.

But there is such a subtlety here - in order to develop synthesis-physicality at the 12th level, you must have all the previous eleven. It is necessary to understand that synthesis-physicality is not so, that I am synthesis-physicality, and everything else does not concern me. It will be impossible according to prasyntesis competencies. Synthesis-physicality has the particularity of synthesis-beginnings. And in order for the synthesis-beginning working, all the previous 11 particularities must act, otherwise it will not work out. And synthesis-physicality will be just an intellectual exercise on what supposedly exists in my ideas, but really doesn't, because in the concentration of my synthesis-physical capabilities it does not work out, because of lack of the corresponding prasyntesis competence of the previous 11 realizations.

Accordingly, the Metagalactic Academy of Sciences which is higher than the synthesis-physicality grows at the synthesis-physicality. We emphasize specifically, we can say simply that this is science, we have such a specialty, that this is the metagalactic science, and that's enough for us. But from the point of view of the Metagalaxy, any science should become an organized form of being. And our earthly civilization has not come up in science with anything better than the Academy.

Accordingly, we believe that it is necessary to develop science, both as individual synthesis-physicality of everyone, and science of collective community. And the collective of communities presupposes scientific creativity both in the specialties of sciences, in the disciplines of sciences, and in accordance with certain rules that we published in the first volume of the Paradigm. It is clear that this science is somewhat different from our usual earthly practice of science, especially in terms of specialties, for example, teachers of sciences, or masters of sciences. We have only a Ph.D. And a doctor of sciences is someone who treats science? I understand that we have the corresponding specialty, that a doctor of science is not a doctor of medicine, we have the context of a doctor both as a doctor and as a high specialist. But in the replication of metagalactic prasyntesis undertakings, we must build necessarily the fundamentalities of the Metagalaxy into the development of science. And they are built in only as high specialists: hypostasis of sciences, master of sciences, and they need to be developed. By the way, this is a guarantee of development of science individuality, because some people defend several PhD dissertations, several doctoral dissertations – it is not enough for them to work in two fields which we know. I just know a man who has three PhD dissertations, two doctoral dissertations. There are five specialties, and some are in different directions. Here he would defend simply candidate degree of sciences, doctor of sciences, initiate of science, employee of science, hypostasis of science. There are already five specialties. He would have remained - teacher of sciences, master of sciences, avatar of sciences. Three more works, and he becomes the ideal specialist, where the corresponding prasyntesis competence is laid for each specialist. And the higher your work you have defended is, the higher the concentration of prasyntesis by the Metagalaxy suits you.

Here the question is not in the rank, but that the metagalactic transition to the higher clusters of scientific activity includes in you the deeper prasyntesis competence. I will say this, the teacher of science turns on immediately 61 fundamentalities, in the automatic mode of prasyntesis application. The avatar of sciences has 63 fundamentalities at the top. This is enough. Moreover,

from the perspective of Teacher or Avatar. It is enough to say this to understand, from the point of view of the Metagalaxy, how much this is a serious concentrated scientific character, even from the perspective of separate science or scientific discipline, which this specialist owns.

And here there is not just a change of names - here there is a change of prasyntesis nuclear competencies. "There was the Word in the beginning." Or "whatever you call the cart, you will go there." Whatever you call a scientist, you will get such fundamentality.

Therefore, at the 13th level, the specialty of synthesisness, the Science goes on, and scientificity becomes the main determining force of metagalactic development.

On the 14th there is the education. In the synthesizing of education there is the wisdom of Master. And the main thing for humanity is to transmit wisdom. Not just knowledge, not just something, but wisdom to others. Therefore, this is the Higher School of Synthesis, taking into account the fact that synthesis is method and specialty of IVDIVO phenomenon. And synthesis and the IVDIVO are two of features of our entry into the Conclave. Accordingly, the 14th is the Higher School of Synthesis, the education. Or the education of everything in everything. The education from infancy, even in the womb, to the highest educational disciplines. There is postgraduate, doctoral, and masters of science training. The Higher School of Masters of Science in the future. Top Specialty! The Wisdom. And here we say "the education everything in everything in all" from the point of view of the Higher School of Synthesis, that is, the synthesis of all total education in the transmission of wisdom to humanity, and in supporting of transmission of this wisdom further.

At the top of specialty stands Human by the particularity I-am, the fundamentality of Avatar. And an avatar in the ancient sense is one who brings the new. A person who brings the new, creates the new, construct the new, implements the new. And all other human contexts in volitional application. And Human in his manifestation is Philosopher in the philosophical synthesis of his development and phenomenon.

And here the philosophy, we are engaged in, becomes decisive. Every human should become philosopher. And this is the cosmic culture of the New Age. It is true, that from the point of view of modern philosophy, when many do not accept it, and believe that it is "smeared on the tree" - many do not see in this the prospect that every person will become philosopher. But if we read everything published in these four volumes of the Paradigm, then we will understand immediately that without serious philosophical preparation, including educational and scientific, it is extremely difficult to recognize this. And if we take into account that this should become an individual practice for everyone from the point of view of the Metagalaxy and its prasyntesis, with decoding and diversity of everything that we have published here, then there is no one to recognize all this except for philosopher. Moreover, not everyone has to be scientist. Or should be scientist. But philosopher, I would say, is obliged, from the point of view of the Metagalaxy. Although I believe that everyone should become gradually scientist, to one degree or another. This is the quality of Human and the civilized life of humanity.

And at the top of the fundamental development stands the IVDIVO, the 16th realization of mankind, and one of specialties at the Conclave, where the concentrated synthesis of all possibilities is realized. Hence there is the Office Competence of IVDIVO, which we mentioned in the Paradigm, in all the diversity of human application as such.

And there are these 16 prasyntesis layers, recorded necessarily in the nuclearity of existence of each person metagalactically. The Metagalaxy will demand from realization of person minimally these 16 layers. Whether we like it or not, it is written in our prasyntesis. Accordingly, in metagalactic philosophy it is precisely this structured organization in the minimal 16-fold integral basic moment, where other phenomena are drawn as a part, that we must begin to develop metagalactically in order to fulfill the metagalactic phenomenon with ourselves.

Thus, seeing, realizing the 16-fold integral practice of mankind, within the framework of metagalactic philosophy, we must create 16 philosophies of each of these activities. Why? If this is written in prasyntesis, and metagalactic standards or fundamentalities require it from us, then we must understand that all these activities are realized on each high integral reality in the

corresponding being. That is, all 16 in each hi-reality. But they are realized together in their synthesis in the physical high integrity of the Initially Higher Metagalaxy. Accordingly, each view of activity must be developed. And the applicability of all these perspectives is due to the prasyntesis of types of matter. That is, when we develop the position of observer with the types of matter, we must understand that the synthesis of these realizations of types of matter goes into these 16 outer areas of human being of each high integral reality. And as soon as we are saturated with prasyntesis in the nuclei, we begin to apply this prasyntesis, decipher this prasyntesis, then the next step is the prasyntesis outburst into the external environment. This prasyntesis outburst into the external environment must be organized by the appropriate collective practice of being.

It cannot be said that we have connected all the diversity. We have created at least 16 basic implementations, without which, in general, there is no collective practice, as recorded in prasyntesis. The metagalactic collective practice. All other diversity - it is to be developed. But these 16 are defined, in general, metagalactically for living beings to exist metagalactically. And if some of these positions do not raise questions, "this is how it develops," then some A Human that is. And how does he develop, and where are his specialties: IVDIVO, Plan of Creation, confederation? In fact, humanity has achieved already part of the specialty, and this is good, it is $8 + 1$, more than a half, and we still have to develop and develop the rest part of specialty. And even then, I called the metagalactic society. What we have published now about the metagalactic society, it will cause more often rejection than acceptance. And from the point of view of the Metagalaxy, this is generally natural.

As a result, a very cool situation arose - we go out into the Metagalaxy, and we are told that this is unacceptable. And in the Metagalaxy, all other beings consider it uncivilized that we are uncivilized on our own, not accepting life on other realities. Or maybe that's why they don't want to communicate with us - since we don't accept life on other realities, we can't see it on other planets, where on planets there can be life not only in physical reality, but in other realities. But the planet is quite objective physically. Let's take a look at Venus. There is life there, but not in physical reality. The word "developed" is a relative word, it is there. Next to us. But we don't see it. And from the point of view of beings no less intelligent than we are, we will be uncivilized. Therefore, our position as an alleged observer, where "there is nothing, because I think so" on our planet still can be. And we will begin to compare ourselves with others, they will smile at us. The log hewn came to Pinocchio and declares that it is purely physical, and there is nothing around, because it is wise, very wise. The nose is too long. And on the Planet Earth he buried his gold coins. For Basilio the cat and Alice the fox on the field of miracles in the land of fools. A field of miracles! That's why I said - on the field of his planet. I said very correctly that we have the Planet of miracles. Therefore, we must understand that 16 positions are the standard of civilization for life in the Metagalaxy, for civil confederation, for confederate economy, for cosmic culture.

We complete specifically the section of the philosophy of the Metagalaxy not only by comprehending the Metagalaxy, but also by the prospects of external existence of human in the Metagalaxy. There is such a problem here - can we delve into this context? In a sense, it's possible. But based on everything published in this section, we must understand that no matter how deep we go, this will be only a superficial approach to this.

Therefore, we believe that deepening into each of 16 areas should be separate philosophical discipline and practice, separate philosophy that needs to be developed on these foundations. And no matter how we state now certain fragments of phenomena, they will be still fragments. But for the Paradigm this is not the level. Plus, we are so at the beginning of path in many of these practices, that there is no sense yet to declare paradigmality here. We still publish the Paradigm of Philosophy, and not our ideas on a particular topic, and we are still very, very far from the paradigm of each of these implementations. Although we have released the Paradigm of Science, you are welcome. We released Paradigm of the Human – you are welcome. We have released the Paradigm of the Metagalaxy. That is, there are three bases for comprehending of this 16-fold integrity.

And then - humanity, go ahead! For the epoch of 65 million 536 thousand years in the implementation of this minimally 16-fold integral practice of being in all high integral realities, and, in general, in the physical high integrity. And plus, in all the diversity of this unity, in the diversity of unity of these 16-fold integral points in the diversity of all realizations of human and humanity in the future.

1.7. SYNTHESIS. PHILOSOPHY OF THE WORLDS

We begin the seventh section of Philosophy, which is called the Philosophy of the Worlds.

The Philosophy of the worlds arose as a metagalactic necessity, and there was no such thing before, because, in principle, the recognition of previous centuries of corresponding civilizationality was only of the physical world. Moreover, the physical world as such existed mainly purely physically, purely planetary. And the distinction between the physical planetary world and the reality of the world, or the plans of the world, if we take the language of previous era, was completely absent. Accordingly, if we take into account even according to the knowledge of previous centuries, there was a synthesis of physical plane and ethereal interlayer in the physical realization, that is, most likely it is the burnt plane that we were talking about, but in the phenomenon of the physical world there was still some dual unity, then we must understand that even the physical world of previous centuries was recognized by two kinds of matter, although one was not planned, but interlayered: this is the physical world of the matter and the ethereal world of the matter. And no matter how we feel about it, this synthesis of two-dimensional world life still existed on the Planet.

If we do not enter the philosophy of different worlds and begin to comprehend them philosophically, namely, only sciences of philosophy, or philosophy, as a special practice of human, the opportunity to comprehend and to act by worlds is given, because for all other, including, scientific disciplines known in the practice of mankind, the specificity of worlds was not typical. Even if it develops in the future, this development will not be a specialty of corresponding relations. But if we take into account the philosophical specialty, in addition to the phenomenon of human in his diversity of matter, then one of the most serious tasks of specialty of philosophy is development of worlds, elaboration of worlds, recognition of worlds and deployment of these world relations for the activities of mankind. And from the point of view of the Paradigm of philosophy, we consider this to be such an important task affecting activity and development of mankind that, in principle, it will be many centuries, many thousands of years task simply to recognize and develop the philosophy of the worlds, not to mention its strategic prospects for all 65 million 536 thousand years of existence of the metagalactic epoch. These are the boundaries in which we can think today, with the necessity of appearance and activity of corresponding philosophies of the worlds, or philosophy of the worlds, in general, in all the diverse activities of mankind.

And culture of mankind, and philosophy of mankind, and some other approaches of mankind have accumulated multitude of various phenomena and approaches, recognitions, and at the same time they are completely unaware of the perspective of the worlds, completely unrecognized by the perspective of the worlds and are philosophically incapable for comprehending from the point of view of the worlds. Therefore, we believe that for this development of mankind practice, it is necessary to create a special philosophy, philosophy of the worlds, which has its own specialty of existence, and now we are laying paradigmally this philosophy of the worlds with ourselves. There are no analogues, both with the philosophy of the Metagalaxy and with the philosophy of matter in the previous era, while there are materials and understanding of these contexts. But the philosophical processing, application and resultings of these worlds is missing.

It is clear that, first of all, by publishing this paradigm, this paradigm task, we mean the metagalactic worlds, with the corresponding peculiarity of world relations, where the worlds are based on properties of matter of the Metagalaxy, or properties of any matter, here we will expand

the context, and present the special typology of action by synthesis of properties of energy, synthesis of properties of light, synthesis of properties of spirit and synthesis of properties of fire. At the same time, in the previous volumes of the Paradigm, most often we published the development of worlds by the phenomenon of specifics of energy-plus-substance or light-plus-substance. Energy-plus-substance of the physical world, light-plus-substance of the subtle world, spirit-plus-substance of the metagalactic world and fire-plus-substance of the synthesis world. In fact, the substance is simply the first fundamentality, and since we live in the physical reality of the first level, actually, in the reality that is responsible for the fundamentality of substance, the publication from the perspective of substance is natural.

But any world is built with at least 16 fundamentalities. Accordingly, in the physical world there is: energy-plus-substance, energy-plus-emanations, that is, emanations of energy, energy-plus-selforganization, that is, a certain mastery of energy, energy-plus-reunification, that is, the unity of action of energy in different people or in different natural areas, energy-plus-dimensionality, we mentioned it here, dimensional characteristics of the physical world are recorded in energy, but this does not negate the fact that the very phenomenon, say, of three-dimensionality causes one type of energy, the very phenomenon of 4-dimensionality causes another type of energy, and the very phenomenon of 5-dimensionality causes the next third type of energy. Therefore, the synthesis of different fires in one concentration of dimensional specifications of phenomenon, the concentration of these fires in one manifestation of nucleus or other object, causes the corresponding energy phenomena, splashes and deployments. Accordingly, there is the speed of energy, taking into account dimensional characteristics. There is a space of energy, taking into account dimensional energy characteristics or spatial characteristics. Here it can be clarified that energy of the physical space will differ from energy of the ethereal space with the corresponding energy specifications, let's say frequency. At the same time - both there and there it will be energy. The word "frequency" does not cause necessarily the perception of energy and most often it characterizes a certain type of emanations. But taking into account the fact that emanations are the second level, and space is the seventh, they are looped among themselves, including frequency. Thus, we must understand that in different spaces there are different phenomena of energy.

In the same way, for different types of time, different states, there is a different phenomenon of time energy of different realities. And for the time of physical reality there is its own energy, for the time of amatics, the eighth reality, physics of amatics of the 8th reality, energy is completely different. This will sound also strange, because we have never measured time, including energy specifications, but this just says that the absence of paradigm of worlds does not create space for our particularities, our thoughts, meanings, essence to see the variety of application specifications of energy. And as soon as we enter the paradigm state of the world and the concentration of world relations, we will begin to think more broadly with the properties of the Metagalaxy by the corresponding specification of the worlds.

Having reached the field of energy, we can offer such an image. Imagine that the Metagalaxy is a shell concentrated around the entire cosmos and is the boundary of cosmos for us. This sphere has many shells that implement the corresponding different realities in the corresponding subnuclear environment among themselves, this is also permissible. But when we begin to master the Metagalaxy, in order to master it, first we must develop spheres or shells of boundaries that are accessible to us, which allow us to master the Metagalaxy.

And the first available shell that we make is the physical world. The physical world has 4096 realities, according to the number of Human Parts. Accordingly, most often, shell or sphere of the primary recognition of the Metagalaxy is the physical world. At the same time, it is clear that we recognize this world, first of all, by reality, one physical reality, in fact, this is the recognition of the Metagalaxy. And here there is a question – what with do we recognize metagalaxies?

The physical world, as a shell, exists in the Metagalaxy only because all types of hi-reality, all in total, all 16384, only in the horizon of four worlds not vertically, as we used to think, but

horizontally, where each hi-reality deploys in the corresponding axis in 16384 expressions in the horizon. These horizontal expressions are divided into 4 expressions of worlds, while the first expression, the physical world, acts in a stably realizable way. Such a scheme is published in the second volume of the Paradigm. And when we talk about this realization, we must understand that in the Metagalaxy there is such a property as energy. And this shell of the physical world applies the properties of matter in the form of energy in all kinds of diversity, in all specifications of diversity. And any kind of application of energy as such gives rise to what we call the physical world.

Accordingly, the shell of the physical world covers the concentration of 4096 realities and the expression in these 4096 realities of subtle, metagalactic, and synthesis worlds, because all these worlds reach the physical reality, and the coverage, including three worlds from top to bottom in interactions with energy of the Metagalaxy by various energy processes, creates the physical world as such.

That is, the physical world is the subnuclear environment, where all types and specifications of relationships are recorded in the nuclei from the perspective of physical world and subnuclearity, from the perspective of energy. Therefore, when people live from the perspective of physical world - first of all and a priori - they perceive only the perspective of energy, because the physical world concentrates the perception of a person on the perspective of energy. At the same time, it cannot be said that this is bad. If there is no concentration, then the recognition of energy as such in humanity will be absent. Hence there is such an interesting conclusion: if there is no concept of worlds and concentration on the phenomenon of this or that world, we will lack completely the concept of correct even physical recognition of such phenomena as energy, light, spirit, and now also fire.

And we can recall a very interesting paradox, when we reached the 14th fundamentality, we tried to recognize light, this is described in the previous sections, and suddenly found out that the very understanding of light is missing. Yes, we have reached at least some preliminary recognition of light as waves, but one can ask the question - why is it missing? Because there is no recognition of subtle world by scientists, which creates the boundaries of specification of light. At the same time, it cannot be said that there are no scientific studies on light. On the other hand, you can see, if these are scientific studies of light? Suppose, the same laser. Maybe this is energy-light, as a perspective of interaction of subtle and physical worlds? We have no concept of light, there is nothing to compare with. So, I can call anything any light interaction, because there is not much to check. Therefore, until there will be a concept of light, it is preliminary to talk about what is light and what is energy. For example, according to common sense, it seems that a laser beam should be light, but according to scientific certainty, moreover, this does not follow in the physical picture of the world. This is one of issues that comes up in this perspective.

And scientists should recognize the subtle world in the same way that humanity has recognized it for many centuries in its culture. Let me remind you that the word "culture" is translated as a cult of light. "Ur" in one of ancient languages is light. But even the "cult of light" says that this is a cult to light, but not being in light, but it is at least an attempt to recognize light. Therefore, first of all, most often, the specification of culture is the specification of the physical world. It is true, that the word "culture" has become now a brand and has gone beyond the specification of only light states, but in general it is also light states.

Accordingly, only having established the boundaries of subtle world and determined its existence, we can say about the possibility of recognizing light as a specific property of matter of the Metagalaxy, or all other matters that we recognize.

Hence, there is a field of energy, if we continue by the fundamentalities, the content of energy - the 10, the form of energy - the 11, the subnuclearity of energy - the 12, and only here at the 13 it is pure energy, as the 13th fundamentality. There is a difficulty here that we have to overcome - in order to recognize energy in all its purity, we need to own 13 fundamentalities, or just 13 particularities. If we take into account that the modern scientific community and, at most, even the population of the Planet are engaged in sensory cognition of the world, that is, the third

fundamentality or the third particularity – the feelings, and acts by mental recognition of the world, that is, by the thought, as a quadruple, then we do not have real recognition of what is energy. And we need to understand really that we need to cover 13 particularities in order to operate with all this. At the same time, the 13th particularity is the Glance, that is, one must see this energy. We need 13 fundamentalities, 12 at least, which are realized by the corresponding phenomena of subnuclearity, but it is better – of pure energy, because subnuclearity and energy are different fundamentalities, in order to recognize this energy.

We know such kind of matter on the Planet, such kind of matter in the Solar System, such kind of matter in the Galaxy. And now we know such kind of matter in the Metagalaxy as energy from the perspective of physical world. That is, we actually know four worlds in recognizing energy from the angle of corresponding matter. As a result, the phenomenon of specialty of worlds - even from this angle - is extremely important.

If we move on to the subtle world, which has the perspective of light, then the perspective of light is the 14th fundamentality. So, all the previously mentioned fundamentalities: light-plus-substance, light-plus-emanations, light-plus-selforganization, light-plus-space, taking into account the characteristics of space by light, light-plus-dimensionality, when three fires of dimension are combined, there is an outburst of light in the subtle world. Here is a very interesting meaning. If three fires of dimension unite in the physical world, there is an outburst of energy. And if three fires of dimension unite in the subtle world, there is an outburst of light. If we continue this analogy, if three types of fire are united in the dimensions of the metagalactic world, there is an outburst of spirit. Hence, perhaps, the symbol of the trinity appeared. And if the synthesis of three-dimensional fires proceeds by unification in the synthesis world, then there is an outburst of fire. The question is, what does these outbursts cause? We do not know because we have not mastered causal matter. Or causal reality from the perspective of the fifth kind of matter, at least the corresponding type of matter by physical causality, as a phenomenon of the fifth reality. And until we recognize what causality is, generally, we will not be able to determine where these outbursts come from. Because we do not understand the essence of causes that make up this specification of the world.

Each type of matter creates in each reality special characteristics of this reality by its prasyntesis. Correspondingly, if we take records of prasyntesis of each reality, by analogy of these records with the corresponding types of matter, then, when we collect 4096 records of prasyntesis with special properties, characteristics, functions, parameters and some other specifications important for the existence of these realities or for the implementation of these realities in synthesis, and when 4096 of all characteristics, properties, qualities, functions and specifications are combined into a single system - they collapse and turn into one whole, which we call the physical world. Moreover, for the Metagalaxy Fa, it is the physical world that must consist of 4096 parts, which we call realities.

This gives rise to the second very important meaning, that each world helps us to recognize the properties not only of matter, but also the properties of human bodies, and therefore lays these properties not only in the body, but in every Human Part. Each world allows one to recognize the quality, which means that it lays these qualities not only into reality, but also into the corresponding human body. At the same time, there are corresponding metagalaxies of the high level of action, which are characterized by metagalaxy of properties, metagalaxy of qualities. And here we can recognize the very material basis for the formation of properties and qualities by metagalaxies of corresponding level. But after all, this is a concentration of properties or qualities by the corresponding reality, the corresponding kind of matter, with the corresponding exit into the corresponding type of matter. And when it is concentrated metagalactically or in the specifications of matter, in matter itself, this property or quality is written down, we are not sure that we recognize this property and quality. That is, it will be hidden in the fabric of matter, as a property, as in the specificity of properties, and we will not be able to reveal this property or quality in our life dynamics and to recognize it, it is not the fact that it will turn out.

And when the world is concentrated, the world itself reveals from different realities, from different bodily organizations, from different parts, properties and qualities, functions and different specifications, parameters and characteristics of certain existences, and generalizes them in the world. It introduces them into a certain system, makes a certain integrity, implements a certain processuality. In general, it connects them in a variety of ways and allows us to see the specification of properties, qualities, characteristics, parameters and any other phenomena.

From the point of view of science of physics, science of chemistry, in order to understand the specifications of physical phenomena such as spectrum, type of charge, type of mass, type of any other physical characteristics, paradoxically, since these are characteristics and parameters of physical feasibility, only the physical world allows us to recognize this. It does not allow to recognize as the world of reality, reality exists by these parameters. And science of physics, both chemistry and other sciences, could recognize these parameters only because the physical world existed in the previous era. And we were very lucky that this physical world was necessarily with the interlayer of ether. That is, on the comparative concentration of two phenomena, we were able to begin to recognize what we recognized. If there were no shell ether within the framework of the physical world, the very process of scientificity and recognition would not be possible. This is like a paradox, but actually it is a fact of metagalactic relations.

We can add more from the history of science to sharpen this context. It is believed that, first of all, science arose in monasteries. Most of scientists were monks. Monasteries, this is a religious practice of activity, at first the science was as an offshoot in religious activity. Not everyone agrees with this because there were scientists outside the monasteries – the ancient Greek and other scientists. But there is one specificity that historians do not notice. It was connected still with a certain religiosity even of those ancient scholars, that is, they believed in something, so let's just assume that they came out of the monasteries. The religion concentrated the perception of people and monks in the first place, on another subtle world, on another plane, the astral plane, as the third kind of matter. And the fact that religious people or monks had a concentration on the next world, the subtle, on astral planning, as a kind of matter of life, as an astral reality, the monks began to develop a specialty of mutual coordination of two worlds. That is, a comparison of characteristics of physical world and subtle world. Because, praying and participating in some practices and religious actions and continuing to think, sooner or later they began to scan in their heads, to connect the characteristics of physical world in difference with subtle world. Because they themselves wanted to explain it.

Accordingly, the ancient scientists were also engaged in it, including by their belief in certain aspects, although many will say that they were materialists. But the faith in matter is no different from the faith in the Father. Only faith in the Father is the faith in a man, and the faith in matter is the faith in a woman, the faith in the Mother. And if we take into account that among the ancient peoples, at the head of many peoples, a woman still stands, then at the beginning the humanity had faith not in the Father, but faith in the Mother. Faith in mother-nature. What is the difference between faith in the Mother, in a woman, called materialism, and faith in the Father, in a man, called religiosity? No difference. The only thing is that materialists, believing in matter, did not construct an anthropomorphic expression of the Mother. That is, they did not see the human body of woman, the ruler of matter. And they said that we believe in matter and exist by it. But in general, this is the faith in woman.

In fact, in the Soviet Union, there was a cult of women with materialism, although no one could recognize this. Let's decide just really that the faith in matter is the faith in the Mother, this is an ancient cult of woman. Until now, some peoples have woman at the head of the clan and all specifications. Conditionally, if the faith in the Father is the faith of the last millennium, then before that, it is quite possible that there was not the faith in the Father, but the faith in the Mother. The Mother feeds, the Mother-Nature. By the way, many female anthropomorphic creatures were perceived as various natural phenomena. Therefore, that scientific faith in matter is the religiosity to woman, but supposedly not scientific faith in the Father is religiosity to man, this is again the mutual coordination of yang and yin. Scientists, when they hear such things, will say, that this

cannot be -the matter is not a woman, and so on. I won't be surprised if physicists and chemists who are very far from the contexts of culture and ethnography will be indignant. But if cultural philosophers tell me this, then I will direct them simply to the appropriate ethnographic studies, and they, smiling, in general, admit that, the matter is not anthropomorphic idea of the Mother. And no matter how it strains our people who consider themselves experts in matter, in consciousness, we may not recognize that this is the faith in the matter. The question is what we have left in the cultural layers of unconscious and subconscious. You can say stubbornly in your eyes that this is the matter, but in your subconscious, it's quite possible to say, smiling: "This is the woman, it's just not allowed now, everyone believes in the Father, I don't believe in the Father, I don't need this." Therefore, in fact, these contexts are preserved in the subconscious existence of humanity.

Therefore, when we talk about materialism, which sees allegedly something, does not see, or concentrates it physically, it is a question of scale of matter and scale of materialism. Therefore, even scientists who study certain parameters and characteristics, among other things, are engaged actually in the faith. And since in the metagalactic Paradigm the Faith is just one of Human Parts that is obligatory for implementation, it is generally very easy now to say - what difference does it make what you believe in? The main thing is that you believe. Your 25th Part is working. And without this Part, the higher Parts - this is thinking, this is the reason, this is the consciousness - do not work at all.

Therefore, we are saying now calmly that the Father is the leader of the Metagalaxy, without canceling the reverence for him as serious and supreme ruler. And we do not believe that this requires any special worship. Although, the specificity of management of the Metagalaxy is so high and complex that we still have to understand and understand it. But it doesn't mean that we won't look into it. We will do it.

It's the same with the Mother, especially if our Planet is run by the Mother, that is, a woman. By the way, this is the real culturological fact of the Metagalaxy. There is nothing to check it historically, but let's put it in the philosophy of the worlds, as a new world. We actually live in a new world now. Why? Until 1899, the Father ruled the planet. Then something happened, most likely, the Planet began to enter the space sector of the Metagalaxy, there are exact dates - 1899. And the Father with a team of leaders of the Planet went higher. Most likely, to organize the new, and moved into other realities. He moved to other worlds for action, to prepare and to reorganize the specialty of the planet's transition to a new sector of the Metagalaxy, which formed a hundred years later.

Since 1899, a centennial Kali Yuga has formed - a period of self-determination of mankind, where one of the most powerful states was the Soviet Union with rigid dialectical materialism, which is quite correct for itself. With definite materialism of seventy years of realization, with the adjustment of the entire Planet to materialism, even the idealists of another world, and even believers, still agreed that materialism is important. And as soon as the Planet entered the sector of the Metagalaxy in 1999, and we are beginning now to live with the new conditions of the Planet, metagalactically it suddenly turns out, that the Mother began to rule the Planet, and not the Father. And the Father directs the Metagalaxy, where the metagalactic humanity turned into a new habitat with the Planet Earth, as part of it, with the end of the previous era. That's why we say that it was the previous era - the Father was in charge of the Planet Earth, and starting from the new millennium, the Mother is in charge.

Moreover, when you find out in the metagalactic management - why is it so? The answer is that the era has changed, that is, there was an era of paternal control, now the era of maternal control. I laugh, comprehending culturologically, this is such materialism which the Soviet Union laid in the information practice of mankind - in fact, it was very powerful phenomenon because a lot of scientific inventions that we still use came from the Soviet Union, that the Mother began to govern the Planet. Worship of materialism has given its fruits and results. Although the faith in the Father is preserved, the most massive Christianity is Catholics, where there is the equality of

the Mother of God and the Son. And they seem to believe in the Father, in fact, most often they worship the Mother of God, which the Orthodox cannot bear.

The Father has both this, and the other, and the third in synthesis. The word “governs” is used here from the point of view of scientists who once said at a conference that, according to all the laws laid down in the computer, it calculated that everything on the Planet is governed by an external ruler who is outside the Planet. It was the computer database of Moscow State University.

If we take the context of “management of the planet”, then everything is very simple - for each object of the Metagalaxy, especially such a developed one as the Planet Earth, with existing human life, one of the leaders of metagalactic management, who was previously a human, is necessarily responsible. He showed himself as a human from the best side. He developed some special qualities of specialist, that is, he prepared himself as highly as possible. He is selected by the management of the Metagalaxy, and not only for our civilization, but also for all other human civilizations, as a very prepared, intelligent, many Parts, that is, a trained specialist in different versions, and the simplest thing is that he is the Human. And then, if this person continues to prepare and to retrain the relevant content in his development, he can be appointed to a particular position in the Metagalaxy.

If we talk about the Initially Highest Father of the Metagalaxy, it is difficult for us to say now where he is, where he comes from and how he is, and what kind of leader he grew up to be. In general, he looks anthropomorphic, he was brought up in humanity with people of corresponding human bodies. It may be that he has grown even with us, but in very ancient civilizations because he has been leading for a long time, acting by the Father.

But the Mother of the Planet is an interesting meaning. The fact is that we know that the Mother of God was appointed the Mother of the Planet Earth - a very famous phenomenon in history. Although, it is not necessarily that she had a very famous spirit in terms of the context of all her existences. But if we take the incarnation of the Mother of God, which is very famous for Christians, as the Mother of Christ - this is one of her incarnations, then this is just a Human prepared, definitely prepared by more than one incarnation, and in spirit called by Christians the Mother of God, with the specific name Mary. She has been appointed now the leader of the Planet, selected from all the female managerial specialists on the Planet. Who is who, and who could be, but she was chosen. I assure you, if Fatima was chosen or someone else, we would say that Fatima was chosen because of something.

And this decision is made by the metagalactic leadership headed by the Initially Highest Father. At the same time, very often such a decision is collegial - the hierarchy of the most developed people, as the highest beings of the Metagalaxy, chooses. Now we can say that the confederation chooses, the hierarchical confederation of the most diverse people and intelligent beings operating in the Metagalaxy. But one finally approves, signs the decision and appoints - the Initially Highest Father. In fact, this is very similar to the emerging governance in Russia, as in a country, most likely in other countries, where there are various confederal tools for choosing certain persons, then it will be approved by one of the leaders, for example, the president or prime minister. In different countries there are different specifics of appointments. It could be parliament as a collective. But in the Metagalaxy, there must be still the main leader, in this case, it is the Father.

Therefor, the question may arise immediately - can the Mother be the leader in the Metagalaxy? Yes, she can. Everywhere in the Metagalaxy there is gender equality. But for today in that Metagalaxy Fa, in which we live in the habitat, the leader is the Father, and the leader of the Planet is the Mother. And, most likely, this is a clear change in the epochal leadership. That is, if in the previous version of the era the Father led, then in the next version the Mother should lead. It's probably the same in the Metagalaxy. And if we take into account that, according to some data, the Metagalaxy is most likely entering a new state of epoch, given that in the previous composition of the Metagalaxy we knew 25 planes, and in the new composition of the Metagalaxy we know 16384 high integral realities, the scale is too large, there is a strong suspicion that in the previous manifestation of the Metagalaxy the Mother could lead. And now the Father is in charge of the

Metagalaxy. And therefore, most likely, such a huge epochal expansion is underway. But today it is impossible to guarantee that in the previous form of the Metagalaxy the Mother was in charge, because there is not enough data on this topic. And we still lack educational competence to get acquainted with the history of the Metagalaxy. Although we have learned already how to work with some data and prepare in this context. I remind you that these data are multidimensional, rather complex, and you need to learn to see, recognize, read, and, in general, everything is like in physics: you need to learn everything.

But reading is a very simple thing. There is a famous version - the prophet Muhammad, falling asleep at night, or by a special practice went out to the Heavenly Father or to the office of the Heavenly Father, he was given a book, and he read everything that he could read or it was read to him. Then he woke up, remembered, and wrote down or told his students who wrote down. He ended up reading at night. A very good method.

In the end, we do the same. Going to sleep, we aspire to the Initially Highest Father and ask him to give us to read this or that material. Or we turn to the specialists of the Initially Highest Father, whom we call Avatars, this is a high name. Taking into account the fact that the degree of Avatar of Sciences has been introduced in metagalactic science, I think that the context of religiosity should be removed here. And we ask these experts, specialists on this or that topic, to give us materials on this or that topic to read. We begin to read these books at night, that is, the physical body sleeps, and as Christians said, the soul must work day and night, day and night. But if it is the day - it is clear how it works in the body - we live, then how does the Soul work at night? So, we send it to read useful books, getting smarter in front of your eyes. Therefore, it can publish also such complex topics of the Paradigm. Among other things, we read this in the night training in the offices of the Initially Highest Father of the Metagalaxy.

It is clear that practice is specific, practice can bring a smile. But let those who have read all four volumes of the Paradigm smile after that. If we say that, among other things, this is the result of reading books in night training, realizing that such a context cannot arise from "nothing", and there are simply no analogues in the surrounding philosophy of science. I am publishing this on purpose, because a thoughtful reader scientist will have a question - where did you get this from? There are no analogues. There is no such thing in science. There is no such thing in philosophy. And this is such complex context, such developed context, and complex material that it is hardly feasible without preparation. It is very difficult.

Read Paradigms, read books of the Metagalaxy, read books of Synthesis, books of Philosophy of Synthesis, read books on the specialty of various metagalactic relations which you need and can ask from the Initially Highest Father or, accordingly, from the Avatars of the Initially Highest Father. Therefore, when we talk about where the paradigm foundations for recognizing the Metagalaxy came from, a very simple answer is that we read, read, think, ask, try to analyze, and we get the corresponding prasyntesis context of texts from night preparation. And on the other hand, we learned to decipher prasyntesis there, so that in deciphering these nuclear records, we could form the corresponding paradigm. If we talk about leadership, it is so.

If we talk about the organization headed by the leadership, then this is the Initially Highest Home of the Initially Highest Father, where the goal-setting is creation and development of the matter of the Metagalaxy, including in the Initially Higher matter. This is the first target. The second goal-setting is the development of Human, because it is human who is manager and organizer of matter. Accordingly, the IVDIVO develops human, supports him, supports his existence, supports his deployment in the Metagalaxy, supports his deployment in the matter, supports his existence on the Planet. Supports even with a simple meaning, which we have mentioned already, that the human body changes on average every ten years. And who or what does the flow of nuclearity concentrate so that the body changes? This is a complex process, it must be managed. It is clear, we can say that it is self-organizing. But there are failures, and sometimes corrections are needed. That is, there must be the manager of various necessary specialties.

Now there is finally the growing recognition that every object in cosmos, as highly organized as the Planet Earth, or as highly organized as our star the Sun, or the neighboring planet Mars, they have leaders. Or the planet Jupiter, I know for sure, has a leader. I have communicated with him.

The leader is appointed in the Initially Highest Home of the Initially Highest Father for the development of specifically this object. If there is a reasonable being or beings on this object that can become reasonable, these leaders are obliged, first of all, to deal with a reasonable being, and build the entire existence of the object up to a reasonable being, because from the point of view of matter of the Metagalaxy, a reasonable being is a priori hierarchically higher than a separate object. Our Planet is unique because it also has intelligent beings, people, but it is considered and seen mathematically that the Planet itself is a living organism. And, literally, it grows like a child, only a child of a huge planetary scale. And scientists admit now that the planet looks like a living organism of just another bodily phenomenon.

We can comprehend these parameters and these characteristics only by entering the philosophy of the worlds. And these world relations are relations with the Father, with the Mother, with the leaders of corresponding phenomena and objects of Cosmos. That is, the world itself causes the specification of these characteristics. Just by trying to recognize the world, we begin automatically to get an intuitive approach to this or that phenomenon in order to recognize it. And one of the main problems of world perception is the leadership of one or another angle of material organizations that fix the world with themselves.

And one of the worlds, if we get to the real answer, is the synthesis world, as the highest of the worlds, the fourth, at the top of metagalactic recognitions. In the previous epoch it was the fiery world on the Planet, also as the highest world, but within the framework of matter of the Planet. In the highest world of all worlds, characteristic of this kind of matter, there are objects of space, where there are only two worlds. There are space objects where there is only one world, because there is no one even to build a world with. There are space objects where there are no worlds at all. Why? There is cold planet or star, and there is no life there, and there is no world either. Of course, we can say, that this is the world of cold star, but it is so one-reality, one-presence, or one-plane, if we take it for a planet, not even of physical plane, where at least there is a plane that this object exists. And, by the way, many of them do not have a leader at all, because there is nothing to lead, and respectively, there is no need.

Therefore, in the synthesis world of the Metagalaxy Fa there is a leadership. It can be said that these are people who have reached the high concentration of synthesis-physicality by themselves, which can be and act in four worlds by the synthesis world from the angle of the Metagalaxy Fa. And in this synthesis world the leadership of the Metagalaxy Fa lives and operates. Just as in the previous era, the Heavenly Father - the leader - was at the top of the subtle world. And by the way, from the point of view of our Planet, it was the subtle world, and from the point of view of Solar System, our subtle world was the physical plane of Solar System. So, from the point of view of Solar System, we were led by the Father, who lives in the solar physical plane as the Heavenly Father. That is, the Father always lives in the higher manifestation of matter than we are. Since the entire Metagalaxy is becoming now the habitat of the Metagalaxy Fa, the Father and his team live and deploy in the Initially Higher Metagalaxy, in its physical high integrity.

There is still a question here - why are they doing us? If you and I move from the planet to the habitat of the Metagalaxy and begin to live metagalactically, then they move from the synthesis world of the Metagalaxy Fa to the habitat of the Initially Higher Metagalaxy. That is, the rulers, developing the appropriate type of life, go further. There is a law, if you go further, you must bring others to your place. If the rulers brought up humanity on the Planet Earth, which entered the Metagalaxy, then the leaders of the Metagalaxy have the right to leave the Metagalaxy and go to the next kind of matter - the Initially Higher Metagalaxy. And this is the evolution of leadership, the development of leaders. But all these relations are recognized only by world characteristics. They can be prescribed for all hi-realities. But in fact, this recognition is ineffective in realities, to make small the task, we tried to do this, and apart from the fuss and recognition of different leaders

according to different hi-realities, we did not get anything. But the situation turned out to be very simple.

For example, all leaders of the Metagalaxies live in the synthesis world, in general, high up, and when we go ourselves into one or another hi-reality, they just go there. They walk through realities with their bodies, and we are still learning this. As a result, it turns out that, going into one or another hi-reality, we say – Are you the leader? He says, yes. In principle, he manages already this reality too. And we think that he is only here, and he is the leader throughout the entire Metagalaxy. And since time flows differently there, at a different speed, with a different specificity, and the phenomenon proceeds in 20480-dimensionality, in the specificity of the matter where they live, we even cannot recognize how quickly he manages to do so. We are three-dimensional, and there is 20480-dimensionality. Even if for each reality, the 16384th, there is one dimension - and he moves calmly there with speed. That is, it's just a different level of people who have a different training in matter. But this does not mean that we will not be able to do it in the future. In any case, if we were allowed to recognize it, and we were able to see it, including reading it in books, it means that sooner or later one of us obviously will reach there and start doing it.

Now, after all, we will return, as they say, to the physical component of worlds, because if we do not return to the physicality of worlds, we will not be able to move forward correctly. Because if we talk about the worlds now in the context of the published, first of all, we will be told that this is idealism with fiction and claim to something. And when we show the recognition of world materially, specifically, where fundamentality works, where certain laws work, then we begin to understand that these worlds are defined, materially organized, and then even the existence of us or a leader in certain worlds empathizes more objectively, than when we talk about leadership in general. It is quite possible that the opinion of people who talk about its absence is not based on anything. Well, what a fiction, if I communicated with the Initially Highest Father as real as with a physical person and more than once. It is clear that this is the Father, it is clear that he is the leader, it is clear that his power is greater, more limitless and incredible for us. But, you know, as in our society, the higher the leader is, the easier he communicates with any lower subordinate. The lower the clerk is, the more difficult it is to get an appointment with him. This is a well-known principle of leadership. I don't know about low clerks, but when you enter the Father, he communicates with you simply, on an equal footing, literally taking into account all your competencies or their complete absence. Everything is simple there – you come and talk. Sometimes you feel that the Father has no time - not now, some most complicated process is going on there, where you have nothing to be at all. And you don't come out. Moreover, this hint is so specific that you feel directly that either you will be standing outside the door or you should not walk, there is a hall, there is a door with a corridor, that's all, please. Why should you waste time standing? You will be called. You knocked, said what you need. You will be invited at the appropriate time. This is elementary empathy for the corresponding activity in the appropriate way.

Therefore, we just need to change the forms of recognition of the surrounding matter, we need to change the contents of recognition of the surrounding matter. And besides the Father - the same, in general, with all the leadership of the Metagalaxy, which are called Avatars. This leadership is included in the Initially Highest Home of the Initially Highest Father, that is, it is the leadership of the Father's Home, which operates in the Father's Home and governs both the Father's Home and the matter subordinate to it, having all the necessary specifications. And the appropriate leadership there, first of all, this is the development of us. I cannot speak only us, but, first of all, us. And they are very seriously engaged in the development of humanity and human. We just don't see it. You know, when we start to sleep and we go in a dream into subtle or metagalactic world with some Human Parts - you are asleep, and when you sleep, do you control yourself? Nobody, everyone sleeps.

And no one wondered why should we sleep? It is clear that scientists of physicality answered that it is necessary to sleep in order to process the information for the day and from fatigue. What if it's different? You need to sleep so that, in addition to the physical world, you can visit and act in subtle world, metagalactic world, synthesis world, where you will reach according to your

preparation. And in the outer world we live in the physical form of realization, and in the inner world, in a dream, we live in the subtle world of realization. At the same time, physical scientists are also right that some people sleep without going out into any worlds. There is a very simple answer - there is nothing to get out with: the corresponding subtle, metagalactic or synthesis world body has not grown.

By the way, these bodies are Human Parts, and from the point of view of the Metagalaxy, now they will not be theoretical bodies, as before, there are or not - it is not known, but now each person will definitely grow four world bodies. In the Paradigm of Human, this is spelled out clearly as the corresponding world bodies. This means that the new format of metagalactic humanity, which is being implemented now on the Planet, will be immediately with four world bodies. And there is such an interesting secret that we must recognize. Accordingly, the 162, the 163, the 164, the 165 are four world bodies as Human Parts. In the previous era, some had it, some didn't. There was a most difficult monastic practice to bring up the angelic body of hesychast monks of Christianity. In fact, in translation into the language of planetary matter, the subtle body was brought up. For the monk, it was called the angelic body. As a result, if a monk believed that he raised an angelic body, then when he died, went out into the subtle world and considered himself an angel, because he raised an angelic body, and believers went out into the subtle world and asked – are you an angel? He said, yes. As a result, sometimes not beings from other planets with wings called themselves angels, but monks who said that the highest development of a monk is angelhood, but they didn't publish it very much. An-gel solar (*an - gel - helio*) life. And if we take into account that the subtle world of the Planet was the physical plane of Solar System, then the subtle body for the people of the Planet became the physical body of Solar System, which the resurrected Christ demonstrated successfully. And very often, in the subtle world, we did not communicate with angels, but simply with the monks of previous or current religious Orthodox tradition. It's just that the lay people weren't told that a real monk raised himself as an angel.

But from the point of view of such expediency of scientific knowledge, this angelic body, in fact, is the subtle body, further, with densification and constancy of life, becoming the physical solar body. But in the beginning, this is the upbringing of the subtle world body. Certain very high monks may have had the upbringing of the fiery world body, but according to the previous characteristics of the planet's matter, when the Planet was still in the sector of galactic matter.

Therefore, there were three worlds on the Planet, reflecting three kinds of matter, where the physical world reflected the Planet itself, the subtle world reflected the actual solar matter, and the fiery world, where the planet's leadership was, reflected the galactic matter. Therefore, the leadership, which in the previous era acted on the Planet lived in the galactic matter. Therefore we recognized that the gods are the people of the Galaxy who acted only on the Planet. They were allowed here by the leadership, which also was living earlier in the Galaxy.

If now the Planet begins to act metagalactically, then the Metagalaxy is the fourth kind of matter. As a result, four worlds begin to operate in the reflection of four kinds of matter on our Planet: the physical world - for the Planet, but the physical world already from the perspective of the Metagalaxy; the subtle world, it is no possible to say even that for the Solar System, although by analogy with the previous – for the Solar System. Why not? Because, after all, the subtle world of the Metagalaxy is higher than the actual Solar System. And before the planetary worlds were lower than this, but now they are not. As a result, this is the subtle world of the Metagalaxy, recognizing some specifications of matter that are not known yet to us. This is definitely not the solar kind of matter, it is too large. Accordingly, the world of spirit, the metagalactic world, even in the direction of name, the metagalactic world, in order to overcome the galacticity of the third fiery world, which was in the previous era. If the metagalactic world is the third, maybe the subtle world is galactic to some extent, it is also quite real, but like galactic matter. Then the solar matter becomes insignificant for the next stage of existence. I would say that the galactic matter becomes insignificant as well. Most likely, the entire leadership by which the Planet is developing was completely changed there. But there are supergalaxies, there are ultragalaxies in front of the Metagalaxy, so the subtle world reflects some more complex galactic constants.

But there is another option, the subtle world becomes simply the world of humanity, where, if in the previous era humanity developed only by the physical world, then according to the laws of epoch translation, humanity and the entire Planet must take a step further. But after the physical world, a step further is the subtle world. And, therefore, modern humanity in its physical, I emphasize, material activity, will live now and act not only in the physical world, but also in the subtle world. And then everything is clear. The subtle world does not reflect either the Galaxy or the Solar world, but it reflects precisely the Metagalaxy, because the activity of humanity of the new era is characterized by physical and subtle worlds at the same time. The subtle-physical civilization, the civilization of two worlds is beginning to form on our Planet.

And there is even an objective justification for this. The philosophy of the past said that in the next era or in the next stage of the development of mankind, all the dead will rise, we have talked already about this. But the dead are raised by the fact that we begin to see beings that have died in a different kind of reality. In fact, these beings pass into the subtle world. This means that we will see the subtle world where these beings live after death in the physical world. But if we will see - a person is such a being that what he sees, he begins to use it - and if we will learn to recognize the subtle world, and now everything is moving towards this, we will learn to use these subtle energies, subtle light, subtle matter. Accordingly, when we talk about the subtle-physical civilization, if before we used mainly physical matter - due to the physical world we use the physicality of matter, not due to the physical reality, where it is just nature, we live in nature, - then in the Metagalaxy we will use also the subtle matter in the phenomenon of civilization of earthmen, that is, the subtle-physical metagalactic civilization of earthmen. This is such a complete description of what the civilization of earthmen should be doing.

This just emphasizes the need for the philosophy of matter, because in the earthly civilizational form of activity we must master the matter of subtle world, and apply this matter of subtle world in civilizational forms of existence. So that there are no questions - why did we give it up? The physical world is energy-plus-substance, and the subtle world is light-plus-substance. We have light fiber, it started to form by chance technologically, we have mass effects with different characteristics of light that is attracted to certain materials. We have chameleon materials that change the spectrum of light, which was not the case before. That is, over the past ten or twenty years, a boom of some specifics of light that we use in matter has begun. Don't you think that we have begun to master the light-plus-substance? Moreover, we do not know yet the very concept of light. But practically we can already apply this light or we are trying in different ways. We make even light bulbs of different levels: either halogen, not incandescent lamps, or diode, or some other. This is also the effect of light. We cannot define what light is, but there are already three or four types of light bulbs as light sources. That is, we simply take light-plus-substance and apply it in our civilized development.

In other words, let's recognize a very important philosophical factor - the fact that we began to use light in engineering and technology, even as simple as light bulbs, indicates that we began to master the matter of the subtle world - the light-plus-substance. This does not mean that we have entered light-plus-substance perfectly. But I cannot say that we have ideally entered energy-plus-substance. We are just at the beginning of the path with energy-plus-substance.

It is only a matter of paradigm certainty that the new metagalactic civilization of earthmen masters the matter not only in terms of energy, but also masters the matter in terms of light. One of the characteristics of two worlds is energy-plus-light-plus-substance. Energy-light-substance or light-energy-substance. And by the way, changing the places of words is very important. That is, the perspective of either the physical world - energy-light-substance, or the perspective of the subtle world - light-energy-substance, prevails. And completely different class of materials will arise in the future. Thereby, we will come to completely different civilized forms. Why is it necessary? The simplest is the new materials. New plasticity of materials. We need other materials that allow us to move around in cosmos and increase our own comfort of life.

It is light-plus-substance that will help us create materials that will create later ships, and ships on a substance that has the characteristics of light that will help us move through space and protect

a fragile biological body from all types of radiation. Some say: "We won't be able to fly there." And what will be if we form the earthly specifics of gravity there, and what will be if we create an atmosphere there? We created all it on the International Space Station. The only thing is that there is no earthly gravity, we are moving still towards this. But if we start to compare and cognize two worlds - physical world and subtle world, I think, in principle, we will recognize gravity faster by the subtle world than by the purely physical world - there will be something to compare with. We will be able to create materials that reflect radiation and are not so massive to consume less fuel. Even an engine with the characteristics of subtle world of light-plus-substance will be a completely different propulsion unit than that with the characteristics of energy. Can you imagine an engine that uses not energy as a fuel, but light? It is like in science fiction films or novels they write. And the charge of this light is a small cone with a maximum concentration of light. We inserted a cone into the appropriate apparatus, and the engine runs for a couple of thousand years. Because the concentration of light is like that, and that's it. Since such an idea came to mind, why not? And now, we need a lot of fuel so that it produces a lot of energy, so that this energy is spent by igniting the engine, and the rockets move. It is clear that light needs fuel too. The question is of specifics of kinds of matter and specifics of types of realities. For this, we need to master the subtle world and light-substance. But for this you need to determine what it is and how it works.

And when we talk about the philosophy of the worlds, we are not talking about the abstraction of only human existence. But about the concreteness of application of the worlds, including in civilized forms of being. We have published previously 16 types of applications by mankind, and among them there are economy, nation. Let's imagine the economy of subtle world or subtle-physical civilization. It is called not just an economy, but a confederate economy, perhaps because there will be confederation between subtle and physical worlds, a very correct view.

Let's recognize technologically that the physical world is built by 64 fundamentalities, all of them totally from the angle of energy. We have reached 16 fundamentalities, but we need to expand all 64, from the first fundamentality to the highest fundamentality. Accordingly, everything that we said about these 32 fundamentalities in the philosophy of fundamentalities with the perspective of 64 fundamentalities, is the context of worlds from the perspective of properties of energy of matter of the Metagalaxy Fa. And what about if 64 more will be from the perspective of light and the subtle world?

That is, we take the perspective of fundamentality and recognize what of these 64 fundamentalities acts from the perspective of one or another property of matter - energy, light, spirit or fire, since fundamentality is an axiomatic manifestation of matter, from the perspective of which the worlds are built. In doing so, we must grasp a very important context that, according to the standards of prasyntesis, the three is included in the seven as a part. Accordingly, the philosophy of fundamentality (the third section) is included as a part in the seventh - the philosophy of the world. And in fact, on the basis of fundamentality, we can cognize the philosophy of the worlds.

But the verification state for the worlds is the philosophy of hierarchy, according to the ring 7 - 2. Hence, by the philosophy of hierarchy and hierarchy as such, we can recognize the worlds. The simplest version is 4096 hi-realities, it is the hierarchy of physical world. Moreover, each subsequent reality gives completely different existence, but before we synthesize the entire existence of the Metagalaxy, which we spoke about earlier, first the existence of physical world is fixed, in the synthesis of the existence of all 4096 hi-realities. And here we see the peculiarity of physical world. We form hierarchically the best of being of 4096 realities. Moreover, the first 4096 realities, no matter which world it is, subtle, metagalactic or synthesis, the main thing is that these are the first 4096 high integral realities, totally in all types of interactions, even in the expression of higher worlds, are synthesized in the best aspects of being among themselves with the perspective of energy, as a property of matter of the Metagalaxy into the physical world. And they are synthesized into one physical world existence of the Metagalaxy Fa. With all contexts and specifics of 4096 hi-realities, with all realizations of this, we get the physical metagalactic world.

Both our planetary recognition of the Metagalaxy, and our entry into the metagalactic conditions of existence will end and will be full-fledged finally when a human learns to recognize and see from only the physical world of the planet Earth the entire physical world of the Metagalaxy Fa. For the coming decades, and even centuries, and this is quite a short period compared to 65 million years of the epoch, mankind will have a grandiose task - to recognize the physical world of the Metagalaxy Fa in 4096 high integral realities of the Metagalaxy. The task is difficult because the physical world of the Metagalaxy, even in the physical hi-reality, has the 4096-dimensionality. We believe that the Planet Earth has entered already the 4096-dimensionality with the physical hi-reality. We dwelled on this in detail in the third volume of the Paradigm of the Metagalaxy. Accordingly, even if three-dimensionality is retained, the most important thing here is the pinnacle of physical world. At the top of physical world on the 4096th high integral reality there is the 8191-dimensionality.

But if we take into account that the physical world passes into the higher whole, making a zero-transition of all phenomena of existence by the characteristics of the 15th fundamentality, when all the characteristics of existence of 4096 hi-realities are combined, a zero transition into the whole of existence of physical world of the Metagalaxy Fa takes place, then the general dimension of physical world of the Metagalaxy Fa is 8192, it is, as it were, a step above the last reality, there is such a law. Because the metrics that determines the coordination of actions of physical world at its top is the metrics of the 8192nd reality. There is coordination between the 4096th high integral reality and the 4097th, where there is the metrics of 8192-dimensionality. Accordingly, since this is the pinnacle and boundary of physical world, and the physical world has its own metrics indicators, this is precisely the phenomenon of the 8192nd reality metrics.

Thus, we must enter, here attention, into 4096 variants of 64 fundamentalities by the manifestation of each high integral reality, because in each high integral reality there are different variants of dimensions, different variants of spaces, different variants of speeds. In fact, we have 4096 types of speeds in the Metagalaxy Fa, which will create 4096 variants of speeds of movement of devices that can move at different speed, I emphasize, incredible speed in the physical world throughout the Metagalaxy Fa, taking into account the fact that this speed is built on the corresponding dimension. All the characteristics of physical world of the Metagalaxy Fa are also built from 4096 variants of 64 fundamentalities, from the perspective of energy as a property of matter, which is very significant. There is not just one fundamentality, but 4096 options. What does it mean? It seems to be enough from one set of fundamentalities. Not! This indicates the diversity of action of characteristics of different fundamentalities in the physical world.

After all, we said that the physical world, the worlds in general, have a specification in terms of parameters, characteristics, functions, properties, qualities. And in order to collect this variety of qualities, functions, properties, parameters, the physical world does not compactify the reality everything-in-everything, but rather collects all properties, qualities, characteristics, parameters of each reality in all its diversity, because 64 fundamentalities create in each reality a variety of parameters and characteristics. After all, we see a little flat, we see 64 fundamentalities. And imagine 64 fundamentalities that began to interact with each other, where dimension is associated with space, space is realized by substance, time is realized by emanations, emanations are realized by speed, speed is realized by indivinity, indivinity rests, let it be, on power, on field as such, and so on.

And in this coordination of 64 with each other as a whole, everything in everything, 64 fundamentalities, reflecting into each other 64-fold integrity - just 4096 variations - form the reality, the high integral reality of 4096 fundamentalities, in reflection of each other, taking into account all characteristics. Dimensional characteristics are written in the table in the third volume of the Paradigm, and from this figure of number we start to recognize the difference of all these characteristics. And each reality has a mass of characteristics, parameters and coordinations of synthesis among themselves.

As a result, the physical world, synthesizing these realities, does not cancel these characteristics, but enters into what we call first the incommensurable, where 4096 continuums

appear, namely continuums, because the physical world lives with energy, this is the 13, and the continuum as subnuclearity is the 12. And the continuum of realities appears, with all its continuum, where the reality remains on its own, it does not melt completely, it continues to exist on its own. But at the same time, in general, in the incommensurable whole of all these realities, the physical world is formed at the level of higher expressibility of subnuclearity - the versum. That is, the versum of physical world is formed by the perspective of energy. Precisely the versum because it is the 13th subnuclearity. In fact, a version of physical world.

In the previous era, scientists recognized it as different options - the universe, the multiverse in the Metagalaxy. In fact, they approached the phenomenon of physical world of the Metagalaxy through these characteristics. But they could not enter finally into this recognition only because in order to see the entire universe or multiverse, it is necessary to see the parameters of physical world. Therefore, all the characteristics of uni-, multi-, and other versums are subcontinuum gradations of different hi-realities in one physical world of the Metagalaxy Fa. And this recognition is extremely important.

Moreover, when we talk about the Universe that creates us, we are talking about a single natural being of physical world of the Metagalaxy. And we said that the Universe is nature for the Metagalaxy. But we must clarify here that the Universe is precisely the nature of the physical world for the Metagalaxy with little interesting content. We live in the physical world of the Planet. This means that in order for the Universe to create us, it must be itself an expression of physical world of the Metagalaxy, because the Metagalaxy very often is assumed as the Universe. Moreover, four evolutions must act simultaneously in this physical world - just the first, metagalactic, building nature as such. And three more evolutions that form a human from different angles of phenomenon. And this concentration on us speaks of characteristics of the Universe, which still recorded three variants of supranatural human development. Because human of nature is kingdoms, it is within the first metagalactic evolution, the fourth kingdom of human.

As soon as we recognize this, we will see simultaneously the boundary of the Universe with the physical world. We said once in the books of the Encyclopedia of Synthesis, that the Universe is also the high integral reality. This just shows that our recognition of universality has grown. And at the first stage, in the reflection of our physicality of the Planet, we saw the same physicality of high integral reality of the Metagalaxy as a universal paradox. In fact, the Universe is the volume of nature of physical world of the Metagalaxy Fa, but not the entire Metagalaxy Fa. As soon as we enter the subtle world, the Universe is not observed there. Therefore, universality is a characteristic of physical world, I would say even that from the point of view even of etymology, if you look carefully at opinion and category of the Universe, I would say that universality is the boundaries of worlds, used in the past in the context, that is, universality as the synthesis of two worlds – subtle and physical. But the synthesis of two worlds, subtle and physical, on the Planet gave in the previous era the boundaries of physical world of Solar System. This means that the universality used in previous centuries is actually the boundaries of physical world of solar phenomena. Therefore, in fact, universality as a category is the boundaries of physical world both in the Solar System and in all higher phenomena. I think that on the Planet too, universality hardly expressed the subtle world, because it did not create creatures there, but the creation of us went on in a purely physical world. And the Universe is the saturation of natural creation of beings of physical world of Metagalaxy, Galaxy, Solar System and Planet Earth, that is, the concentration of natural habitat of physicality.

That's when the concept of universality, which exists in science, will take its place in the paradigm of the Matagalaxy, and will take a stable phenomenon. It's just that we couldn't recognize the Metagalaxy itself outside the physical world and we lived with universality, because we live physically in the physical world, and, first of all, recognized the phenomenon of physical world around us, according to the hierarchical law – like attracts like.

Having clarified this context of general structure of physical world, we must develop another context that will give an extremely complex perception in the future, because we have never encountered this characteristic anywhere, although it exists. In the first Paradigm of Science, we

determined that between two realities there is such a specific expression as the metrics. That is, the metrics that carries all the basic characteristics of reality, and the interaction of two metrics of lower sub-reality and higher inter-reality (between two realities), in fact, synthesizes the characteristics of reality. So, the physical world, it not only unites the continuums of all realities into a single verum, it also unites the characteristics of all the metrics that determine the phenomenon of each reality. And that is why the physical world becomes superior to all high integral realities.

Here we must see that in 4096 realities there are 4096 acting metrics, with the metrics that begin with the sub-reality variant, that is, under the physical reality, these are the first metrics, not over the physical, but under the physical reality. Between the first and the second high integral reality there are the second metrics. That is, the numbering of metrics begins before the beginning of numbering of realities. The apex reality metrics, the 4096th, is between the 4095th and the 4096th high integral reality. And the metrics that goes above the 4096th reality is already, among other things, the metrics of entire physical world, moreover, the metrics that connect the physical world with the basis of metrics of subtle world and is the basis of metrics of the 4097th high integral reality. That is, it is one of the most difficult metrics.

An even more complex metrics are metrics that are under the physical integral reality, because this metrics synthesize the foundations of four worlds, for each world embraces the first high integral reality, that is, in the south pole at the base of the physical world, including the physical reality of the planet Earth, as the high integral reality of the Metagalaxy, literally under our feet the metrics of synthesis of four worlds are fixed - the metrics that synthesize physical world, subtle world, synthesis world and metagalactic world in synthesis with each other and fix all main characteristics of physical high integral reality, that is, in fact, in this metrics there are five beginnings. It is interesting, that we have just five fingers on the hand. It is interesting that we are aware of the fivefold integral tension in fundamentality. In other words, this is why the physical high integral reality is so powerful. It synthesizes the metricity of four worlds, and the metricity carries all main characteristics that deploy in four worlds and in physical high integrity. That is, in fact, physical high integrity reflects the synthesis of four worlds by the metric characteristics of its existence.

A lot of different phenomena and properties fall into the category of metricity, and we still recognize paradigmally this state of matter and manifestation, there are a lot of nuances that are inaccessible to us, but there is one interesting "but" here. The synthesis of 4096 metrics among themselves gives a shell of physical world, that is, the boundaries of physical world is the synthesis of characteristics of all metrics. Moreover, since it develops as one world, the metrics, from the point of view of shell of physical world, cease to operate. From the point of view of reality or from the point of view of existence of any reality, the metrics are an insurmountable barrier to the next reality. This barrier exists so rigidly that each reality has its own matter, its own nature, its own substance, its own specifics that do not intersect with each other. But, as soon as we enter the physical world, and it synthesizes 4096 metrics among themselves, we get the conditions of physical world, such that a person who has mastered the physical world of the Metagalaxy can walk calmly, express himself and act on 4096 high integral realities, not violating the laws of these high integral realities.

Theoretically this is understandable. Some will say: "Why do we need this?" Let's imagine this technically. Our ship from the physical world, from the physical reality of the Planet, must fly to the Metagalaxy somewhere far away. If you look physically at reality, it will fly through space for a long time, tediously for years, or even decades. And if this ship, and we make such a material propulsion system, switches to the 4096th hi-reality, then, as they show in the films, it disappeared here as a light stream, and appeared at another point in the space of the Metagalaxy through the entire space of the Metagalaxy, without flying in the first high integral reality, but in the 4096th. And I'm not saying that we will learn immediately to fly on the 4096th - it's high and difficult. Yes, at least on the eighth. But then it will be the famous, I read somewhere "jumps in space." The first jump to the limits – you flew 100 parsecs, the second jump - another 100 parsecs. This is the

eighth reality. The 16th reality is 1000 parsecs. The 32th reality is 10,000 parsecs. It is multiplied by zero. Zero is the characteristics of metrics, this is not my invention. 64 realities are million parsecs. Here we can talk already about speed. Six zeros are already normal. And we have 4096 hi-realities.

The technical characteristics of ship will depend on what metric properties, namely metric properties and characteristics, we lay from the border of physical world into the material and engine of this ship. I emphasize that the material in this case can be recognizable fully as a physical substance. Here the main thing is not only the substance, but with what properties, parameters and characteristics of metric states we will saturate the records of atoms of this substance. There is another approach. That is, we can take the same titanium or we can take some other materials and process them metrically, obtaining new properties and characteristics of used materials.

In Siberia, Russia, a piece of metal was found, molybdenum, in my opinion, is so large, and for our Planet it is very rare, but its composition turned out to be characteristic of stars consisting of molybdenum in the center of the Galaxy up to the density of nuclear characteristics and everything else. Moreover, the metal is so worked out that it is clearly a technical work of art. Scientists and engineers looked some materials and said: "This is a fallen off piece of the skin of some ship." Just like the plates are on the ship, let's say on shuttles, to overcome temperature restrictions. But the characteristics of this metal were so interesting that it was said that it is simply impossible even to create it on our Planet, we do not have such substances in such concentration. And there are such stars in the center of the Galaxy. From this point of view, it was decided that the ship was either from there or traveled there - this is already difficult to say. But how did the piece of skin survive? The permafrost. There is a specificity here. It was found in the permafrost. We will find many more interesting specifics there when everything melts.

And as soon as we recognize this phenomenon and see it, we will be able to form completely different technical devices based on the corresponding metric characteristics of physical world, and the variety of these characteristics will be in 4096 variants. And it remains for us to recognize mathematically, chemically and physically the metrics that operate in the shell of physical world of the Metagalaxy Fa. Therefore, we need a philosophy of the worlds, in order to help, among other things, our sciences to comprehend philosophically the combined materials of metrics of realities in one physical world, and to learn how to form a different class of materials and different class of metric interactions in the perspective of growth of civilization of the future.

As a result, the physical world is a multi-reality being with all the characteristics of realities and metrics in synthesis, which there are not in realities, carrying certain parameters and characteristics of freedom from realities in its synthesis, and realizing the integrity of physical being by the Metagalaxy of every human-earthman by himself in 4096 variants of realization of these realities.

So that the implementation of 4096 options does not seem fantastic, let's recall an interesting characteristic of the planet Earth. There is the physical reality on the surface of the Planet - this is one option. There is the physical reality in the depths of oceans and seas. For example, if you dive there in a submarine, or diving, then there is a different physical reality there, there are different conditions, parameters, characteristics, that is, all the fundamentalities are different there. Therefore, from the point of view of specialists, ocean or sea is another world, we call it that. But if you go down into the dungeon of caves, and some say that there are huge cavities in the continents, where you can even live, exist with almost entire cities in terms of spatial volumes, not to mention the fact that there is water and oceans there, in huge, no less than on the Planet Earth in terms of spatial volumes, then we can say that in these cavities of huge caves there is also another world. Including the famous cavity between magma and continental plate, and there is a space for existence. I'm not saying that someone lives there, I'm just saying that it's just another physical reality, although, who knows. And there are oceans of water literally in continental bases, this is a known fact, where is another reality. And since they do not interact with the atmosphere, a completely different specificity of metricity and physicality may be there. If I remember the ice of

Antarctica or Greenland, then this is the fifth reality where polar bears live in the ice in a completely different way.

Therefore, in fact, even having recognized the physicality of the Planet Earth, we will find here five or six quite different physical reality volumes of different characteristics of life and matter. And we live quietly on the Planet Earth, using those different characteristics and gradually mastering them. Why cannot we live in the physical world in the Metagalaxy Fa, observing and feeling 4096 reality volumes nearby, gradually recognizing them, mastering and applying them in our biological metagalactic life? I think we can do it, because even on the Planet Earth we have such properties. And if we take into account that human is an adaptable being, then he will be able to adapt himself to the physical world of the Metagalaxy.

And another moment. No effort is needed other than recognition for this. The fact is that by the fact that the Metagalaxy was fixed on the Planet, the physical world of the Metagalaxy came to the Planet. And when they say: "Well, where is it? I don't see, I live in the same physical world." There is one paradox: I see only what I know, or what have been accustomed to seeing for centuries during my existence. But as soon as we begin to know the physical world of the Metagalaxy and think about it, look for some suspicious phenomena, comprehend some characteristics, parameters, our brain will tune gradually in attention, adapt to this knowledge and characteristics and gradually, gradually begin to see all the characteristics of physical world of the Metagalaxy Fa, including on the Planet Earth. It cannot be said that it will be a rapid evolutionary degree. That's why I said it's tens or hundreds of years. It is unknown how the word "or" will go, sometimes it goes quickly, sometimes it goes slowly. Here, much depends on the nonlinear properties of human, humanity. There are no deadlines, but recognition is mandatory. The Metagalaxy just came to the Planet. And this is what not only inspires the hope, but what determines the beginning of a new era of metagalactic phenomena of the Planet Earth. A lot of discoveries on this topic are waiting us in the future.

This is the physical world. And we need to expand categorical understanding of our civilization, theoretical and philosophical picture of the world from the physical world of the Planet Earth to the physical metagalactic world of the Metagalaxy Fa. No other specifics on this topic are foreseen.

In conclusion of the first paragraph of the seventh section, I will clarify an interesting specificity, also of the physical world. An ordinary person lives, he is not interested in anything, he does not recognize anything, lives in simple nature, and he has the first sensation of physical world, as he can, of the high integrity of the Metagalaxy of the first high integral reality. He says, "I don't need anything. That's enough." But the problem is that even the first high integral reality consists of 16384 initially higher realities. And gradually, the most ordinary people will get used to the expression of physical high integral reality of the Planet Earth to the 16384 initially higher realities that exist already around the Planet Earth in the appropriate and necessary concentration - they are acting already. And some of our specialists of the Metagalactic Academy of Sciences see this and recognize it already.

Thus, an ordinary person, having got used himself to these initially higher realities, and this is such a density that actually it is at the level of bodily existence of a person, in density, in fact, at the level of body of people around the surface of the Planet Earth. A person, having got used himself to these initially higher realities, first of all, will begin to recognize 4096 of them, because, we recall that the initially higher realities are the essence of reflections of high integral realities. This means that 4096 high integral realities are reflected in 4096 initially higher realities of the first high integral reality of the Planet Earth. And, in fact, according to this specificity of reflection, for people living only by the physicality of the Planet Earth, a small planetary replication of physical world of the Metagalaxy Fa in the synthesis of 4096 initially higher realities is formed.

And as soon as a human penetrates into them, this will be the first step in order not to take the bulk of all high integral realities, it is enough to penetrate into 4096 initially higher realities, and this is already the nature of the Planet. As soon as a human penetrates into them, they will begin to coordinate, or rather, they are always coordinated with the high integral realities of the entire

Metagalaxy, and a human will begin to expand simply with the perception of 4096 initially higher realities along the high integral realities of the Metagalaxy Fa. And through this key, we will move calmly by adaptability into the Metagalaxy Fa by the physical world of the Metagalaxy Fa.

And if we take into account that the initially higher realities of the first high integrity will enable in us, and we will enable in them, that is, we will switch to their manifestation, then they will call upon themselves unequivocally the initially higher realities of other high integral realities. I will add that in 4096 high integral realities there are 16,777,216 initially higher realities in mutual reflection. If they cause a general flow of initially higher realities for everyone, then we will expand simply instantly to the perception of physical metagalactic world. And thus, the existence of the Planet Earth will expand and change as much as possible.

It is clear that the Metagalaxy, while creating everyone, does not try to kill him. Because if we call immediately this flow on ourselves, we simply will not withstand it, and it is not a fact that we will survive. Accordingly, in the Metagalaxy there are compensatory mechanisms that act gradually. I would say one by one initially higher reality or per generation, but this is a lot - 4096 generations, or in 2-3 years, which is closer to reality. But this is also a lot, because 2 years in 4000 is 8000 years. So, this is also a long time.

And most likely, and faster, you can reach in one year, even one month with acceleration in the future. The most difficult thing is to start going into this process. But the terms can be completely different, including taking into account the individuality of the person. Even modern people live at home and do not know either geography, or the Planet, or where anything else is located - they are not interested, they live their own lives. Therefore, there are a lot of people who do not know even the Planet Earth at all and where, what is, moreover to have interest in some realities somewhere.

Therefore, in the future, the development of physical world of the Metagalaxy Fa will be as always: the most advanced, interesting, curious people will live already in the physical world of the Metagalaxy Fa, and people who simply live will not see anything and say: "Where do you see this? I don't see it, I live as best I can."

And this diversity of metagalactic life with free will of each one, with confederate correct attitude towards each one, because the Metagalaxy creates each one, suggests that the metagalactic world will be mastered gradually by each one, according to his free will. That is, we are delineating now the contours of physical world, showing how it exists, and who will enter it and be able to act depends on everyone.

This is called the metagalactic synthesis of each one in mastering the physical metagalactic world. And, on the one hand, it will influence each one with this, and on the other hand, it will be matched with his capabilities in this expression, of course, straining him a little, so that these capabilities grow. And thus, we will enter the physical world of the Metagalaxy Fa as the real being of metagalactic civilization.

Thus, the second paragraph of the seventh section of the Philosophy of the Worlds naturally is recognition of subtle world. On the one hand, it is simpler, because we will go for the manufacturability of structure of world, of physical world, it will be similar. And the only one more difficult thing is that we will need to recognize the subtle world as a separate reality of life. And the consent to accept this internally will not be always with us, as people who are accustomed only to the physical world. Actually, it works and exists.

What is the point? The subtle world, according to its semantic characteristics, is located above the physical world from the 4097th to the 8192nd high integral reality. But this is a "pure" subtle world, where there is an ideal mutual coordination of light-plus-substance. If we talk about the real structure of subtle world, it is revealed by 8192 high integral realities, where the physical world is revealed as a part of 4096 high integral realities. We recognized this scheme.

Accordingly, we go by analogy with the physical world. We have 8192 variants of fundamentalities, but from the perspective of properties of light. Moreover, in the first 4096 the fundamentalities act in the synthesis of energy-plus-light-plus-substance, that is, in a double characteristic, moreover, of subtle world. Therefore, the subtle world itself is divided into two

states of being, permeated in each other: the first 4096 real expressions have the state of being energy-plus-light-plus-substance, and the second state of subtle world has light-plus-substance from the 4097th to the 8192nd high integral reality.

This is where the idea of dual unity of fire and matter arose in humanity, dual recognition of consciousness and world, mind and nature, where we saw material characteristics more as a dual state of subtle world of energy-plus-light-plus-substance, because the subtle world also existed on the Planet Earth. And the higher characteristics, the so-called highest characteristics, on the Planet Earth were called the highest manas, now there is no highest manas, and in the subtle world of the Metagalaxy it is pure high light-plus-substance, which created the characteristics of the highest phenomenon of special orders. If we take into account that the heaven was just in the realization of light-plus-substance, we get the feeling of light-plus-substance as some higher, ideal and especially high realizations of orders as such.

And in this characterizing moment, we must recognize that even 64 fundamentalities of matter have two states: the first of energy-plus-light-plus-substance, these are other expressions of fundamentality than in the physical world, although they are paralleled with it, and the fundamentalities of light-plus-substance from the 4097th and higher reality. And this is a double characteristic of subtle world. But, all the same, in this context there are 8192 high integral realities with their 64 fundamentalities with the perspective of properties of light-plus-energy in the first of them, with all the characteristics of interaction of fundamentalities among themselves in the formation of homogeneity of each high integral reality of subtle world, in the formation of not just a continuum. And here it is interesting. If the subtle world is characterized by light, then it pulls everyone into the imperio. This is the 14th characteristic of subnuclear relations. Accordingly, if the continuums are formed in one versum in the physical world, then in the subtle world a higher characteristic, the versum, is formed from each reality. And the subtle world consists of 8192 versums, realizing all spatio-temporal, dimensional, speed and any fundamental characteristics and parameters, all functions, properties and qualities of each high integral reality of subtle world as a versum. Therefore, in fact, the sensation of physical world with one versum acquires some consistency in 8192 replications of subtle world.

In other words, the physical world as one versum, according to the characteristics of matter, and is 8192 times lower than the subtle world. At the same time, for us it is the most powerful, it consists of 8192 continuums, and for the subtle world it is only one versum, and there are 8192 of them. The corresponding version of one versum of physical world is fixed only in the first high integral reality with the addition of light matter. And the entire versum of physical world becomes simply the physicality of high integral reality of subtle world. Here is such a scale of non-linear overcoming, a very large scale. And there are their own characteristics of dimension, space, that is, there is a complex context of existence that needs further reflection.

As a result, the imperio of subtle world is born out of 8192 versums. It is clear that the category of imperio is the imperation of universal matter. Speaking of universal matter, this is a synthesis of 8192 versums. Therefore, the universality of subtle world in the synthesis of versums gives rise to the imperio of subtle world.

As a result, in order to enter into the recognition of subtle world of the Metagalaxy, we need to learn how to live, to be and to act in the physical world as a whole as a versum, as a version of synthesis of 8192 continuums. And in order to be, to live and to act as a subtle metagalactic world as an imperio, we must have variations of 8192 versums with all characteristics and parameters of fundamentalities from the perspective of each high integral reality with all characteristics, I will say generally, dimensional, dimensional speed, dimensional spatial and dimensional temporal specifics of each versum.

Next, the characteristics of all versums are collected into an incommensurable, but synthesized imperio, and all the best characteristics and parameters from all versums are synthesized in 8192 expressions. And in the integrity of subtle metagalactic world, the being of subtle metagalactic world is born.

At the same time, one must understand that a person living in the subtle world, he can get into life both of any versum, and be amazed at its volume, crazy boundaries and variations, and, at the same time, to live in the synthesis of several versums, because his potential can live only in the synthesis of several versums, several - this is from two to 8192, in any quantity. Similarly, a person can live with the wholeness of subtle world as an imperio of real being.

Let us imagine that the forerunner of these versums, the actual expression of these versums, in the subtle world of the Planet Earth were religious fields. There was such a state when a christian said that I would anathematize you, and you would fall out of field of church. Where there was the church field? Since in the subtle world of the Planet Earth there were actually only two kinds of matter: astral and mental, or manasic, let's call it in the old way. And the subtle world still sought to have the characteristics of versums in the reflection of subtle worlds of other kinds of matter, then instead of versums of such large-scale phenomena, the subtle world built up versums from religious phenomena, built up versums from scientific phenomena, built up versums from state phenomena in the subtle world, which were called in one book Witsraors. But all these are material organizations of expression of manifestation of versums of subtle world. Versums from some of the most complex professionally competent phenomena, so closed that it is difficult to penetrate even within the framework of subtle world, to let alone the physical, in the competences of corresponding actions. And this is the subtle world with the versums of actions of physical humanity.

Therefore, in the long term and at the first stage, the versums of different hi-realities of subtle world of the Metagalaxy Fa will diverge according to the specialties of activity of mankind on the Planet Earth. The only thing I can say confidently is that there will be no specialties of religious phenomena, closed in the subtle world of the Metagalaxy Fa, because religiosity itself, as a specificity of reunification, just the fourth fundamentality, will lose gradually its strength. The faith of people will remain. The question is that the closeness of versums, as a unified field of church, will go away. Since, similarly to the Planet Earth, as a closed volume of the Home of the Father in a rigid characteristic, the versums of its subtle world were closed and separated from each other, existing in itself. But this state is over. And the subtle world of the Metagalaxy Fa, taking into account crazy dimensions, speeds, variations of light-substance, has the principle of openness, the basic principle of matter of the Metagalaxy. Actually, the subtle world of 8192 hi-realities is half of the Metagalaxy, and, in fact, it is the central matter of the Metagalaxy, because that half is the matter. That is, the real matter of the Metagalaxy is, in fact, the subtle world. This means that, unlike the subtle world with versums of closed characters of the Planet Earth of previous centuries of different fields with concentration of various phenomena, in the Metagalaxy all versums will have an open character and an open implementation of actions and activities. Which will lead to very big changes on the Planet.

The word "unit" is a characteristic of a single specific habitat, the versum. And when we spoke earlier about the logos as units of subtle world, actually at that moment we were still moving towards the concept of versums, recognized only by the action of 16 particularities. The Logos is the creative and governing Word that governs the specificity of versum. In this sense, the Logos presided over the versums, and each versum carries the basic Word-Logos. But this is a synthesis of characteristics of subtle world of the Planet Earth and the Metagalaxy, since the word is the second level of recognition, ethereal (the 2nd kind of matter), characteristic of the Planet of the previous era. And the versum is the thirteenth level of recognition, the octic (by the name of kind of matter), and, naturally, relationships in a new era are seen in a completely different way.

And the second moment, the "unit" in the past years was the characteristic of just the 12th subnuclearity. And we proceeded from the context of our understanding of old phenomenon of subnuclearity, where the unit was saturated with the continuumness and integrity of certain phenomena of subtle world. At that time, we didn't even recognize really that it was called the versum. The very category of versum as a subnuclear state of the 13th level appeared a year and a half ago. When we rethought the characteristics of worlds and saw that our word in the form of unit and other words does not express correctly the context of this subnuclearity. Rather, it

correctly expressed at the first stage, and in a broader sense it did not give us the prospects for subnuclear comprehension of development of scales of the Metagalaxy Fa.

And then the phenomenon of versumness appeared, it grew, but we still used such a characteristic as a unit. It was easier for us, we came out of the previous era, where the Father is single, where each one is single. We just thought of unit as a certain amount of versum relationships, and we called it the logos. We can call this versum the logos now, it will be objective. Because all the characteristics inside, in principle, are the logos. But since we are going in the context of the theory of cognition associated with particularities and subnuclearities, in order to preserve the cognizability of subtle world, it is better for us to use the word versum. Because, firstly, it is a version, it is such a free subtle relationship, and secondly, it is not a closed relationship in itself in the form of logos.

But we can say that the set of all characteristics, parameters of each versum can be called safely the logos. Now that would be correct. After all, except for the versum as a kind of dynamic consistency of kind of matter, or rather, type of high integral reality, type of matter of high integral reality, we can say clearly that all characteristics are combined into one whole. And this one whole of all characteristics, so as not to say a lot of words, we can call the logos of corresponding versum. And we will have immediately all characteristics and parameters of logos of one versum.

And if we consider that we used the logos as a unit, then we have a good context here. In each versum there is a unit of synthesis of all parameters, characteristics, phenomena, properties and qualities of this versum, in a single representation of us, which forms the relationship of this singularity and has an internal context of logos, as the specifics of action of synthesis of all characteristics by this unit.

The Unit is as centering or shunyata of versum to make it easier. After all, each high integral reality has its own shunyatness associated with shunyata of the Metagalaxy. And the top of subtle world just rests on shunyata (central core) of the Metagalaxy. Therefore, if we go further, then from the shunyatness of the Metagalaxy, the unit of each versum, as a variant of the high integral reality, is quite realizable. And the logos as a synthesis of all the characteristics of this versum. And then in the subtle world we distinguish already three whole contexts: versum, unit and logos. And we determined even some characteristics of their interaction with each other, which is quite useful for itself.

Unit is a characteristic of versum and reflection of the Eye. The unit in the center of versum still matters, because there is an eye there, the versum. In the physical world as the versum of physical world, at the pinnacle of being, the unit of versum of physical world is normal, this is the versum. We define the unit as centering or shunyatness of versum. And the logos as a synthesis of all parameters of unit of versum, of the entire versum in a single compactification.

Thus, we have 8192 versums of subtle world in synthesis realizing the imperio as a characteristic of synthesis of the entire being of subtle world. Now let's imagine that people who realize light-substance after living in the physical world with energy-substance, live in the subtle world or in one of high integral realities as the versum of existence of subtle world. The tradition of the previous era said that after death a person passes into another subtle world, and now it is quite feasible. But now it is not related to the angle of death. The fact is that according to the standard of the Metagalaxy, the subtle world becomes a physically realized civilizational phenomenon of mankind. Therefore, after death, people do not go to the subtle world, but to the metagalactic world. And again, this is due to the standards of epochs, each epoch goes one step further. This means that if in the previous era a person dying in the physical world went into the life of subtle world and passed into the dimension of subtle relations of light-substance of the Planet Earth, then when we entered the Metagalaxy, and the next era began, then any human development took a step forward, that is, qualitatively became more complicated by a step. Accordingly, people who die in physical world and subtle world, begin to live in the metagalactic world. And it doesn't have to be up, it's sideways. The metagalactic world has also a fixation in the high integral reality of the first physical phenomenon. But the subtle world, being freed from these characteristics, is now beginning to connect with the physical world.

Subtle metagalactic world and Physical metagalactic world become the dual whole of one metagalactic civilization of earthmen. This is the most difficult development that we have to do. At the same time, we remain physical, there are no exits to something there and no exits from somewhere there. But we will have to use the synthesis of physicality, the phenomenon of synthesis-beginnings of both subtle world and physical world, to find the unifying beginning of two worlds. Human metagalactic civilization begins to live in the middle of two worlds. And therefore, we do not notice immediately the purely physical world on the Planet Earth. A new phenomenon is growing, we are starting to grow, I would say, the world of metagalactic civilization by synthesizing physical and subtle worlds among themselves.

There is one image of this, very joyful. Remember when at a wedding, two rings are placed on top of the car, where there are actually three spaces: space of two rings and vertical space of two rings in the middle in the form of a vertical Eye. So, one ring is the physical world, the other ring is the subtle world, and this middle region, it is small, but rather high, is the world of metagalactic civilization of earthmen in the synthesis of two worlds that need to be nurtured. This sign can be put as a symbol of metagalactic civilization. And in order to understand how serious everything is, there are 192 pairs of Avatars in the management team of IVDIVO of the Metagalaxy, who lead in pairs, that is, Avatar and Avataress, responsible for one management principle of the Metagalaxy. In other words, two rings. And it is the management of the Metagalaxy that will help and guide humanity to the cultivation of new metagalactic civilization, and in general, metagalactic society, metagalactic nation and all that I listed at the end of the previous section.

Subtly physical interactions will be realized primarily through couples, and above all, family ties. Because the family is a cell of metagalactic society, and there will be an emphasis on this, but no one has canceled the fact that it does not mean that unmarried people will not enter into it. They will enter, just the unmarried ones will stand clearly in the middle, immediately in this Eye, and having subtle and physical world on two hands - on the right, on the left.

Hence there is the corresponding element that the metagalactic civilization will not be in the physical and not in the subtle world, but in the Metagalaxy itself. At the same time, from the point of view of physics, this is a complete "out". But if we see that in the center of two rings there is a point, a vertical Eye: pointing down, pointing up, then the pointing up will rest against shunyata of the Metagalaxy, centering, and the pointing down is the point of the Planet Earth, the entire Planet Earth. Therefore, on the one hand, we will draw strength and opportunities from the worlds, but live our own metagalactic civilization, both living with the worlds and not living in them. Moreover, there are different complexities of world materiality, both there and there. And we will take them into account in our civilizational activities, use them, but build our own metagalactic civilization by expression and synthesis of two worlds. And the proof is very simple, but important. The problem is that if we are in the subtle world, then the metric shell of subtle world, consisting of 8192 metrics, including metrics of physical world, but from the perspective of light, they will not release us from there by the boundary of world. But either we can reach, but sometime in the very distant future. If we enter the same metrics of physical world, in the synthesis of metrics of 4096-fold integrity of physical worlds, this is also crazy power for our first physical existence. If we plunge into the physical world, we will not be released from there. As a result, we can begin to rush about - either into the physical world, or into the subtle world, which are categorically different, according to their boundaries. And civilization can rush about - either there or there, which means that it can be left with nothing, in fact, it can perish. And the synthesis of two worlds even in 4096 high integral realities is so difficult that it will not be typical for us in the coming centuries. How are we going to live without it? We will cultivate our own world of metagalactic civilization in the synthesis of two worlds, but not depending on them. Is it possible? Yes, it is. In the previous era, we lived in the physical world, we depended on it, in the subtle world, we depended on it, and now we go one step further, forming the next world, not depending on anything, the world of metagalactic civilization, our own world. And there is a proof. Christianity introduced a very special state of world – let us pray with the whole world. That is, how many lay

people have gathered, together they form one world. So, we all together form our metagalactic civilized world.

If we trace this analogy further, how many people have gathered in civilization, together they form their own civilized world. In a Christian way they pray, but in a human way they act. I would say that it will be the human world. It will be even better - the human metagalactic civilized world. The metagalactic is necessarily, because it emphasizes the specifics of matter. And if you say: "But the world is still needed, and it is necessary to express it somehow, with something, otherwise we cannot do without worlds." There is a good expression - where we are growing. The entire Metagalaxy Fa in synthesis goes to the high integrity. And we begin to cultivate the physical world of high integrity of the Initially Higher Metagalaxy Fa, the fifth, of the next kind of matter. There is the proof. The Human is 16384-fold integral. Human Parts belong only to the Synthesis world. Parts do not belong to physical, subtle, or metagalactic world. But the wholeness of human is above all his Parts. This means that a human by himself, in the synthesis of 16384-fold integrity, lives in the high physical integrity, above the entire Metagalaxy, where Parts, Systems and Apparatuses are recognized. That is, a human, as a whole, is higher than 16384-fold integrity, but according to his preparation, he cannot live there and cannot be there, he still needs to grow metagalactically. And here comes the recognition of realization of high integrity by human metagalactic world. Only here it's better, by human metagalactic world, by human metagalactic civilization. Here civilization is obligatory, there is fire of life in it, in synthesis.

Then you can offer another symbol, even more complex. When the Eye stands vertically, but there are two rings in the middle, and two rings on top, where these rings intersect each other, all four rings, and one vertical is formed. Four rings, combined expressly in each other still form in the center the space of a large vertical Eye in the synthesis of four worlds. At the same time, there will be also an intersection of four rings inside, like such a large X. And all this construction is in one sphere, and then it will be the world of human metagalactic civilization. In the middle there is a double Eye. The dot in the middle is shunyata. And there will be a world sign of human metagalactic civilization, growing into a high integrity of the Initially Higher Metagalaxy.

In fact, this is the cultivation of initially higher world of metagalactic civilization of earthmen in the synthesis of four worlds - the quaternary. But it won't work out quickly right away, so we start with two worlds, then with three and four worlds in synthesis.

That is why the philosophy of the worlds is obligatory in the new philosophy, that is, the philosophy of physical world is needed, the philosophy of subtle world with the corresponding subtle characteristics is needed, the philosophy of metagalactic world is needed and the philosophy of synthesis world is needed, which synthesizes all philosophical approaches of perspective of corresponding property of matter of four worlds. Moreover, the philosophy is not just some kind of abstract, but the philosophy of physical world as a philosophy of life activity by the physical world, in this case, the philosophy of life activity by the subtle world, and the philosophy of life activity by the metagalactic world and the philosophy of life activity by the synthesis metagalactic world. And in four philosophies, the initially higher world of human metagalactic civilization of earthmen actually will be formed. And so, the philosophy of initially higher world of human metagalactic civilization of Earthmen is the goal of the philosophy of the worlds, which we must form gradually and deploy officially by ourselves. And if we consider that this is the seventh section, then in fact this is the philosophy of new space, new habitat for humankind of earthmen.

At the same time, we must understand that there are so many high integral realities in the Metagalaxy that if we cannot and do not learn to unite these high integral realities into worlds, and then unite the worlds among themselves, we can master synthesis-physically of the Metagalaxy Fa for millions of years and never master. Accordingly, we need to learn how to concentrate the worlds by ourselves, deal with their structure, specifics, not only living and existing in them, but also being determined by them. And synthesizing all world relations, to form the initially higher world of human metagalactic civilization of earthmen, deploying the Metagalaxy Fa, in fact, in the physical world of the Initially Higher Metagalaxy (hereinafter, the IH Metagalaxy). The goal-setting is to turn around by the physical world of the IH Metagalaxy, where the Metagalaxy Fa

will begin to conjugate with the physical world of the IH Metagalaxy, which has 16384 high integrities. And this cultivation of initially higher world of human metagalactic civilization of earthmen is replication and expression of physical world of the IH Metagalaxy with 16384 high integrities, expressed by 16384 high integral realities of the Metagalaxy Fa, where, according to the law everything-in-everything, the high integral reality of the Metagalaxy Fa enters into one of high integral realities of high integrity of physical world of the IH Metagalaxy.

And thus, by the world of metagalactic civilization a human will begin to draw matter of the Metagalaxy Fa and matter of the Planet Earth into relations with the physical world of the IH Metagalaxy, as they say, that is, we recognized its light and wisdom. And with this we will begin to deploy the conditions for the realization of the Metagalaxy Fa in the initially higher metagalactic materiality, in principle, for the sake of which the Metagalaxy created us, and in fact, brought us to the metagalactic habitat so quickly. Hence, it is even beneficial and usefull for us that now we do not see fully the physical world, the subtle world, even the metagalactic world of the Metagalaxy Fa. Why? Only the blind can look at the sun with impunity. That is, if we have entered in now and even see the physical world of the Metagalaxy Fa, it is so huge that we would become completely dependent on it. I think that in the future, such people will appear who will live either in the purely physical world, or in the purely subtle metagalactic world, or in the purely metagalactic world, or even in the synthesis metagalactic world, mastering these worlds for the metagalactic civilization. All the same, there must be people who master them. But the principal characteristic of human metagalactic civilization must remain the initially higher world of human metagalactic civilization of earthmen, who are replication and development, and expression of physical world of the IH Metagalaxy. And this is the goal-setting of new philosophy of the worlds of metagalactic civilization of Earthmen.

We pass to the third paragraph of the seventh section of the philosophy of the worlds - the metagalactic world. But, at the beginning of metagalactic world, we will end already in the recognition of previous section, taking deeper an idea of what we are going to next. What's the point? If we are talking about the formation of initial metagalactic world of human civilization of earthmen, then we need the goal-setting tools for how this world is achieved. With the simple name "initially higher world", the humanity of earthmen will not invigorate such an existence, because although this is a well-formed implementation for thinking people, it is a bit abstract implementation for the people who will enter it.

Accordingly, if we take into account that in the center of subtle world there is the imperio, as the corresponding specification of subtle world, and the metagalactic world that we are now starting to discuss will consist of imperios in many of its expressions, then there is such a fact, agreed with the Initially Highest Father and the management of IVDIVO of the Metagalaxy, as prospects for the realization of humanity of earthmen - humanity of earthmen must begin to assemble the Metagalactic Empire. That's right - the Metagalactic Empire. But not emperors, not peers and sirs of blue and green blood, as well as other marsh states, will be at the head, this is the past iteration of civilization. At the head of Empire will be an elected leader, in our context, the President. And even if he is named emperor in the future, he will be still an elected leader, because in the Metagalaxy there is a very cruel principle "the first among the equals". As soon as any hereditary dynasty in this specificity is established, this empire will be destroyed and perish. Therefore, metagalactic laws will not be able to tolerate any genealogies, kin, family and other dynasties. The problem is that according to different genetic laws and variations, the permanent generation gradually degenerates. It does not degenerate necessarily biologically, it can be both mental characteristics and other characteristics. It is clear that earlier, for the sake of this, as they say, they took wives from common people or from other areas of life, various other empires and principalities. But even this does not help much, because the problem is that the goal-setting was built for one family. And, in fact, one genetic type of human owned the population for many centuries. This is a garter of vast population of whole country under one genetic type, where even women were attracted conditionally from the common people, and male replication continued of

one genetic type - the Romanov family, if we take the Russian Empire, the Windsor family, if we take the British Empire.

Accordingly, this context is becoming obsolete, and the very word "empire" must be rethought. But, when we went to the term, wondering how to call it, even the word "metagalactic civilization" does not convey this inner sensual context that will ignite people. But, if we take into account that the metagalactic world consists of 12288 imperios, and this is more than 50 percent of phenomenon of matter of the Metagalaxy, which form the "I-am" of metagalactic world in the center. And the "I-am" is the main characteristic of a human, which is realized by the corresponding practice of corresponding expressions, then we can say very clearly and convincingly that the phenomenon "I-am" of each person is the centering of metagalactic world. And, therefore, the metagalactic empire is a synthesis of 12288 imperios of metagalactic world. If a civilization lives as a synthesis of subtle and physical worlds, then where does it grow? To the metagalactic world.

Here is an important link in the metagalactic empire, which should be formed from the synthesis of countries of the Planet Earth in the future into one confederal agglomeration of life of earthmen, which will be called the metagalactic empire, at first from the confederation of countries synthesizing among themselves, and gradually, in decades and centuries, uniting, and form the metagalactic empire by a common metagalactic expansion of earthmen throughout the Metagalaxy Fa. With settlement on other planets, with the attraction of material resources from different planets, with the development of any matter of the Metagalaxy Fa, because the entire Metagalaxy Fa is the habitat of the Metagalaxy. And today we cannot name anything other than the metagalactic empire of ideas of unification of all countries, nations into one metagalactic movement. Even when we called the metagalactic civil confederation, the metagalactic confederation operates between people, but in general, as a single community, another higher name is needed. And this is the metagalactic empire. They will ask always - led by whom? Led by the Initially Highest Father, the head of the Metagalaxy and the elected president. They want to call him an emperor - an elected emperor, the word "elected" is obligatory, not just an emperor, in the leadership of this empire.

This is where humanity is heading. And since it was approved by the Will of the Father, sooner or later it will take place. At the same time, the metagalactic empire will be built on the metagalactic civil confederation of earthmen, where every earthman, human-earthman, will become a unique confederal unit of entire Metagalaxy. Moreover, in the protection of the Initially Highest Father. Therefore, those imperial meanings that were in the past must be burned, rethought and completed. This is also a very important meaning, which we must form further. This is the first step.

And the second step. And how to begin to make it, and to what, or how can one come to this? And for this, already in the nearest promising future relations of countries - the growing financial chaos in the world makes us talk about this in the future: first, the metagalactic parliament of earthmen should be formed, where from each country up to quantity of population - there is a difficulty, because countries have different populations per today, accordingly, the parliament should be like a federation of countries - from each country there will be a certain number of representatives in the common metagalactic parliament. This metagalactic parliament will be a prototype of metagalactic parliament of metagalactic empire of earthmen, which will begin to resolve with its representatives some general environmental, human, social issues, including the logistics of nutrition for individual countries and population of the Planet, including protection and prohibition of various ecological implementations, and so on. Naturally, this should be supported by the legislation of each country, and it will take a lot of work to assemble it gradually, gradually and gradually without violating the sovereignty of each country, without violating legal, economic circumstances of each country and without violating specifics of relevant modern legal relations. That is, it will be a very gradual cultivation. This is the second decision that is made in the development of metagalactic empire of earthmen.

I emphasize that no other form of governance has been worked out. Why? There is one more problem - the prasyntesis should respond to the name. The Metagalaxy itself should respond to the name, allowing to master itself conditionally as a self-organizing system. And only for this name - the metagalactic parliament, mind you, not the metagalactic assembly, as in Russia the Federal Assembly, not the metagalactic conclave, as between civilizations in the Initially Higher Metagalaxy, namely the metagalactic parliament, - the implementations are approved definitely and unambiguously. That is, there are also many names on the Planet, there are Asian names, there are different specifics. And only the metagalactic parliament accepted, from the word parlementaire, coordinating humanity with the Metagalaxy Fa. And thus, the metagalactic replication of prasyntesis worked and turned on.

We would like to form these terms, building the future development of earthmen. And accordingly, the initially higher world of human metagalactic civilization will develop within the framework of metagalactic empire, the central legal body of which will be the metagalactic parliament. The head of which will be the presidential board, I emphasize this, there will be the presidential board, because according to the law of replication, the Initially Highest Father, in fact, is also the presidential board in the leadership of the Metagalaxy, He will be at the head of the metagalactic empire, where the president can be renamed completely the emperor, because we have a great number of presidents in various firms and corporations. And hierarchically, the higher leadership is needed than, in fact, the presidency, or rather, an elected emperor, so it will be more correct, without any hereditary implementations. And we will begin to move towards a new social form of existence of the Planet Earth through the metagalactic civil confederation of all earthmen in the metagalactic empire of earthmen.

We must keep in mind these three concentrations of growth of metagalactic civilization and initially higher world of earthmen in the synthesis of all worlds. And the philosophy of the worlds must deal with the development of these questions for the future. And the directions for the implementation of metagalactic empire will be those 16 directions from the Plan of Creation to the IVDIVO, which we have designated in the previous paragraph as the 16-fold integrity of base human activity in metagalactic philosophy, in the Philosophy of the Metagalaxy. And the Paradigm of Philosophy responds with this to the challenge of new metagalactic life of earthmen, that is, new structure and implementation of civilization of earthmen, because the Paradigm must have necessarily a structure responsible for public and social practice. We do not decipher this social and public practice, because it makes no sense to bring everything to the same denominator, which will take into account the current level of understanding and not take into account the prospects for the future. This is incorrect, because we will lay down simply our own narrow variants of archetypicality, which at the present stage are too small from our point of view. No matter how we develop and elaborate recognizing the Metagalaxy, the socio-political structure is a matter for the future.

But we must lay starting point and beginning of prospects for growth and development of metagalactic empire of earthmen by the corresponding initially higher world of humanity of metagalactic civilization, metagalactic civilization of earthmen. And this is the next step of our public and social development throughout the Metagalaxy. Naturally, let's introduce the meaning, the empire is said only because each planet, where the humanity of earthmen will settle, will be a separate imperio with completely accurate fixation of centering of subtle world, since the humanity of earthmen masters the synthesis of subtle and physical worlds, by the expression of imperios of corresponding realization of metagalactic world. But this imperio will not be a perspective of high integral reality of metagalactic world, but in their synthesis. And then each planet will be a separate imperio of metagalactic empire of earthmen, and this becomes the name of future settlements of earthmen as a whole on one entire planet and a fragmentary part of metagalactic empire. Accordingly, there will be a government of imperios for different planets, respectively, there will be parliaments of imperios, from which a single metagalactic parliament will be formed in the future. But this is already in the multitude of planets that the metagalactic empire of earthmen will

develop in the future. I don't think that there will be governors from the emperor, this is incorrect, but the governors of empire are quite possible.

And the entire Planet Earth will be the capital of the Metagalactic Empire as an agglomeration of earthmen. If you remember carefully this word and the context of agglomeration, this is exactly what applies to cities. Now imagine that the entire Planet Earth is one agglomeration of earthmen, like one big capital of the Metagalactic Empire. The capital is the whole (!) Planet Earth. And even if someone lives in some corner of the Planet, for example, in the mountains, everyone who lives on the Planet Earth is the metropolitan inhabitants of the Metagalactic Empire. Everyone who lives on any other planet is the inhabitant of imperios, of one city of this planet as a whole. I want to emphasize this especially, because humanity thinks narrowly, with many settlements on separate planets. No, this is one settlement in any corner of the planet. You live on one planet - this is one settlement, even if there are different fragments of these settlements. Why is this important? Then the planets will reflect the ecopolises of corresponding high integral realities. And ecopolises, being fixed on the entire planet as a whole, will help the humanity of earthmen to live and develop on this planet. But we will move away from the word "metropolis". Let's joke - because in big cities the metro, as a rule, is located underground. And the metropolia went underground, and is called "metro lines". Now it is an ecopolis - a city-home.

Therefore, the "empire" will be rethought, and new imperative existences of mankind will be developed not of the past that have passed, and we take the best word, this is a completely scientific context of language, rethink it, saturate it with a new essence, saturate it with a new depth of human development, saturate it with a new perspective and, in fact, we create a new whole. And why should we lose the beautiful words of the past, destroying our future. After all, they must be preserved, and we must go further. And the empire [империя] in Russian, [им-] is actually a name [имя] in Russian. In addition, the imperation is the fourteenth level of human particularities. No country on the planet Earth has ever climbed to such a height of particularities organization. It was maximum the fifth – the Meaning. The Soviet Union laid down life on the seventh - the Idea. But a human, a Soviet human, did not have time to grow up to this level. Therefore, first of all, the Metagalactic Empire is the cultivation of the Metagalactic Human, the basis and unit of empire. And metagalactic people will communicate and live in the initially higher metagalactic civilizational world among themselves, in the implementation of the Metagalactic Empire, as an external organizer of their joint being and metagalactic civil confederation, as the implementation of their joint existence, the imperial metagalactic society.

Another well-known definition of the empire: "The Empire of an early form is the embodied realization of historical trend of world unity." The embodied realization of historical trend by the world unity, as the embodied idea of world unity. In this case, the embodied idea of unity of initially higher world of earthmen is already a translation from prasyntesis.

One of the modern definitions of empire speaks of empire as an internationally significant power. The metagalactic power in the form of metagalactic empire. The Metagalactic Power with the Planet Earth as its capital, with ecopolis-imperiums, like cities of other planets, without any colonies, without any serfdom and all other old replications. They are outdated, and burned, we have a new era. With a civil confederation, where each person is a unit of the empire. Each person is a unit of empire with full confederal rights to all elective options and administrative possibilities. With the freedom to hierarchize, both up and down, whoever achieves what, everything is free. At the same time, I understand that we still have to take into account the uniqueness of people, the issue of legal codes and everything else. But only the walking one will reach!

There is also a very simple option. The empire means power. And if we take into account that we have the subtle-physical civilization on the base and imperios, they are variants of metagalactic world. The metagalactic world is being built up - spirit-plus-substance, where will is written into spirit. And power is the result of will. Accordingly, if we take into account that the context of the IS of metagalactic empire is the unification of many imperiums by the ecopolises of metagalactic world, as will and spirit of spirit-substance realization, then in synthesis this will mean power. And

the metagalactic empire is the power of the Metagalaxy Fa. Not over the Metagalaxy, this power belongs to the Initially Highest Father, but this is the power of the Metagalaxy Fa. This is a very high responsibility, which we must lay down by ourselves in the future. And this specialty is developed by the philosophy of the worlds.

In other words, the philosophy of the worlds will take over the development of public and social practice in the form of initially higher world of humanity of earthmen. But if we consider that we have a nation on the seven in the 16 published contexts, then, I think, it is clear that the top of metagalactic empire will be the metagalactic nation in the synthesis of social societies of metagalactic realism. And the metagalactic realism is the next stage of our development.

We return to the worlds. Thus, inspired by such a global context and realizing that this is the prospect of new implementation, we will return to the metagalactic world that needs to be mastered. The metagalactic world is built according to the context of previous worlds. Accordingly, it covers 12288 high integral realities, where 4096 of them enter, from the point of view of metagalactic world, as a really pure spirit-substance metagalactic world - from the 8193 to the 12288. Other 4096 enter from the point of view of subtle world and 4096 hi-realities enter from the point of view of physical world, forming in the synthesis 12288 hi-realities, moreover, of metagalactic world. But, as in the previous worlds, 64 fundamentalities of definitely metagalactic world are realized in each high integrity. Those fundamentalities that were in subtle and physical world, they remained there. Now the fundamentalities of metagalactic world are fixed.

As a result, the worlds expand into variations of 64 fundamentalities. One might get the impression that these are the same fundamentalities passing from world to world. No, if these were fundamentalities in the physical world, they remained there. If the fundamentalities of subtle world, they exist already in parallel with the metagalactic world and have remained there. And here is a new expression of fundamentalities. A new, because these fundamentalities begin to act with the properties of spirit, and the previous fundamentalities act already with the properties of light and the properties of energy.

By the way, some philosophers played with the word "confederate", which was not always historically correct. Let's not touch American history. That's what history is for, so that we learn to live correctly. Let me remind you that the ending "rate" is in Russian "army" [рать/армия]- an army that defends its habitat. Therefore, the "confederate" is an army of settlement in the Metagalaxy. And "con" - scientific and educational complex in reverse reading [научно образовательный комплекс] in Russian. The complex of educated and being educated population. The philosophy of one army, here it is the nation of philosophy of one army. This is a deep meaning, therefore, in principle, this is a very deep word in fact, according to the etymology of metagalactic meanings.

As a result, the metagalactic world forms an expression of 12288 high integral realities, where the unrepeatable synthesis of 64 fundamentalities from the perspective of all parameters and characteristics form a single, homogeneous imperio-expressibility. The imperio - because it is the 14th level, and the metagalactic world is concentrated by the 15th, by spirit, where the IS is formed in the center. In general, it turns out 12288 imperio-formations, in the expression of each high integral reality, living independently, incommensurably with each other, in fact, independently by high integral realities, and at the same time being in the unity of metagalactic world. And in the center of metagalactic world, the IS gathers in the synthesis of best characteristics and phenomena of all the imperios of metagalactic world as an integral being of metagalactic world in the synthesis of all parameters and characteristics as such from the perspective of spirit.

Accordingly, the metagalactic world and its perspective realize very high kinds of matter, from the 33rd to the 48th. There is another feature of this being. And the task of metagalactic world in its development is the specification of development of types of organization of matter. And even when we talk about high integrities, high integral realities that make up the Metagalaxy Fa, these are types of organization of matter. Therefore, the existence of the Metagalaxy Fa by the metagalactic world is when the metagalactic world, with its spirit and will, develops, builds up, specifies, and implements all types of organization of matter by itself. And the types of

organization of matter acquire professional specialties, public specialties, some realizations of people on different planets, in space, on different technical objects of space, that is, there is a development of completely different, significant realizations of humanity of earthmen with the types of organization of matter.

And this is the existence of types of organization of matter - at the top of which is the Planet Earth and the Metagalaxy Fa, and in these types of organization of matter there is the Metagalaxy of Human, as the metagalactic synthesis of each one in the formed concentration of metagalactic world into the metagalactic synthesis of each one, forming in the synthesis the Metagalaxy of Human, where the Metagalaxy of Human is the synthesis of all microcosms of each person, realizing the concentration of life on the Planet Earth and all the planets of the Metagalaxy Fa at the head of the Planet Earth in their synthesis, and deploying the activity of the entire Metagalaxy Fa by themselves.

And through the metagalactic world, we enter into the management of all types of organization of matter, which means the entire organization of matter, all management, any variation of organization of matter by each person. This is the general concept of metagalactic world.

Let's think about what the organization of matter is. The Metagalaxy consists of high integral realities, let's start with this. Let's imagine that from the high integrities subnuclearity and nuclearity of high integrities come to us, which we master by building the initially higher world of metagalactic civilization of earthmen. And by the fact that we participate in the construction of this centered world by the whole Metagalaxy, we absorb the nuclearity of high integrities of physical world of the Initially Higher Metagalaxy. And thus, we replicate and develop in that direction.

But the entire Metagalaxy Fa saturates us with subnuclearity and nuclearity of high integral realities that form parts, systems, apparatuses and particularities of each person. This is what we went through in each world, in each reality there is its own set of subnuclearity by the metagalactic world, taking into account all the characteristics, and this is included in the homogeneity of imperio of any expression of high integral reality of metagalactic world, respectively, and this is the metagalactic world. The hi-realities, fixing themselves on us, introduce the nuclear exchange of human 16384-fold integrity development. The growth of all these components. And this process is organized for everyone by the metagalactic world. And so, it should be realized with every kind of matter in the development of human. And then the interesting begins. Any high integral reality consists of initially higher realities, and initially higher realities, each initially higher reality in its turn has its own set of subnuclear relations of other scales. This means that in each high integral reality and in each imperio there are 16384 variants of subnuclear compositions of initially higher realities with all realizations of fundamentality. Further, initially higher realities consist of high realities, respectively, in the imperios of the Metagalaxy, of metagalactic world, there are 16384 subnuclear compositions in each initially higher reality. And this means that you need to multiply 16384 by 16384, and each imperio will have approximately 268 million 435 thousand 456 types of subnuclear compositions of realities, of each of 12288 imperios. And each high reality, in its turn, consists of 16384 realities. This is already 4,398,046,511,104 variants of subnuclear-nuclear relations of each imperio. And this subnuclear composition will allow humanity to create and develop. Then, each reality consists of 16384 presences with its own set of subnuclearities. Then, each presence consists of 16384 planes, with its own subnuclear composition. And now, these plans are the planning of management of creation matter of any classes of substances and specifications, plans of the Planet Earth. And this is the scale of nuclear flows acting in the development of human and humanity of earthmen by the metagalactic world.

In the mass of all this subnuclearity, in each imperio of each high integral reality, these are huge numbers, if they are carefully counted, humanity receives subnuclear control. And in the synthesis of 12288 hi-realities of metagalactic world, these are even more significant figures. And if we take into account that we see that each imperium is the life of separate ecopolis of earthmen on the whole planet, that is, it is the imperium of the planet inhabited by earthmen, then each

imperium will use its own set of subnuclearities in free expression. That is, there is very large construction and management of matter of the Metagalaxy.

Accordingly, each plan also consists of 16384 levels, where you can specify the created technique by hierarchizing of technologies of levels. And each level consists of 16384 layers of different possible solutions on this topic. We are now trying to write information into atoms and molecules. And imagine that we manage this subnuclearity by recording of all the necessary implementations subnuclearly with the levels of matter organization, by the types of matter organizations. And the synthesis of all layers realizes physicality in the synthesis of 22 types of matter organization. And with all these procedural relationships, each imperio, having all these relationships, will act and manage it in the appropriate perspective of implementation. And this scale of development of metagalactic matter will act by metagalactic world and metagalactic civilization of earthmen with the metagalactic world, that is, by spirit-creation, by which we will master the Metagalaxy.

Why namely spirit-creation? Because if we lived in the physical world, and engaged previously in creativity in the subtle world, creating culture and civilization of refined people, then going one step further, into a new era, we begin to live in the subtle world, where a part of people also lives in the physical world. But basically, the civilization lives in the subtle world, and the creativity of spiritualized people will act in the metagalactic world. So, living in the subtle world, we will create and develop civilizationally in the metagalactic world. Therefore, we have the metagalactic civilization of earthmen. The physical world becomes a part of subtle world, but there will be simply earthmen of diverse education and training, and not only earthmen, because we will begin to interact still with other civilizations of the Metagalaxy Fa. If earthmen live more in refinement and subtle metagalactic world, other civilizations will master the physical world, because there are 4096 high integral realities, and, at list, also a huge variety of expressions. We do not know yet, they can live also in the subtle world and in the metagalactic world, without problems. Roughly speaking, the physical world is for children, the subtle world is for adults, we are still physical basically. But, I emphasize, the difference between the worlds will be erased gradually, it will be the subtle-physical world of basic civilization of earthmen as a natural life, that is, we will live naturally in subtle-physical relationships, but we will create and develop ourselves in the metagalactic world.

At the top of types of organization of matter stands the Metagalaxy of Human, and in the synthesis of all imperiums we form one Metagalaxy of Human, regardless of what planet someone lives on. And just as now we travel to all countries and have passports of all countries, in the metagalactic empire there will be one passport, a multi-passport, and everyone will travel simply to all planets or be hired on any planet, living on any planet, certainly, not counting tourist travel. That is, there is freedom of movement on all planets. Therefore, the question here is not in the types of organization of matter, but that the types of organization of matter should create some kind of complex synthesis among themselves in a human, so that he manages all this, otherwise what is the point? There are types of organization of matter, but there is no one who use it. Therefore, everything here is logically correct, we have formed correctly meanings when imperium and Human Metagalaxy are combined in growth and development of metagalactic world.

The next step is the fourth paragraph, it will be short. Why are paragraphs reduced? Because we do not know just these worlds. If subtle and physical world, we can at least suggest something, we somehow mastered them in a civilizational way in the previous era, then we cannot assume anything about those worlds in which we have not been, such as metagalactic world or synthesis world. We can see the overall constructive integrity, lay the paradigm foundation of perspectives, but we cannot publish anything on this topic, because we were not there, and the experience that we got there is so small, no matter how we treat it, that this is just a distant prospect of future implementations. We are now laying a foothold or starting point for a great promising future.

Accordingly, the fourth paragraph of the philosophy of the worlds is the synthesis world, or, I will put it differently, the philosophy of the synthesis metagalactic world. And we must understand that in each world we need to create an appropriate philosophy, because each world has the corresponding property of metagalactic realizations. And the corresponding property implies a very tricky thing. We must understand that prasyntesis is recorded in fire in its own way, this is the synthesis world; prasyntesis is recorded in spirit in its own way, it is the metagalactic world; prasyntesis is recorded in light in its own way, this is the subtle world, and prasyntesis is recorded in energy in its own way, this is the physical world. And these are completely different types of prasyntesis. Accordingly, deciphering prasyntesis species in completely different ways, we begin to form a completely different philosophical context of existence. That is, there should be philosophies of prasyntesis decodings of physical world, prasyntesis decodings of subtle world, prasyntesis decodings of metagalactic world and prasyntesis decodings of synthesis world in different contexts of realization of four properties of the Metagalaxy Fa, and forming from this the different philosophy of four worlds of the Metagalaxy Fa, including the philosophy of each world separately.

And as soon as we see that the substantiation of philosophy is not to make a philosophy, but to decipher, recognize and develop world philosophy, the philosophy of world for the corresponding activity of mankind, which is basically indicated now, and accordingly, in the future it should be developed and elaborated, we will understand the importance of the philosophy of the worlds, which generalizes all specialties by itself. Let's say such an interesting specialty, we did not touch on it in the previous paragraph, but now we'll just clarify. If the metagalactic world unfolds 12288 linearly, then the boundary of metagalactic world, the region, is formed by 12288 metrics. We actually repeat what was said in the subtle world. But there is one feature that it would be good to repeat now in philosophy. 12288 metrics of shell of metagalactic world from the perspective of spirit, that is, 12288 metrics of spirit of metagalactic world form its boundary sphere. 8192 metrics of light form boundary and sphere of subtle world. And 4096 energy metrics form the corresponding concentration of boundaries of physical world. Accordingly, 16384 fire metrics form the boundaries of synthesis world. And metrics is the carrying of all the characteristics, qualities and features of corresponding property of matter in all its diversity. And it is the metrics that allow us to learn how to manage the corresponding matter of four worlds in all fundamentalities. That is, the specification of world lies in the fact that it unfolds the metrics by itself and one of the tasks of the philosophy of the worlds is to understand and to recognize metric properties of the Metagalaxy Fa, metric properties of fire with the metric qualities of fire and metric parameters and characteristics of fire; metric properties of spirit with metric qualities of spirit, metric parameters of spirit and metric characteristics of spirit, metric functional of spirit, as well as metric functional of fire in the synthesis world; deal with metric properties of light, with metric qualities of light, metric characteristics of light, metric parameters of light and metric functional of light, the list goes on, but this is the base; and to expand metric energy properties, metric energy qualities, metric energy parameters, metric energy characteristics, and metric energy functional. Even in this bundle of phrases – “the metric functional of energy” – another meaning and essence of recognition of the philosophy of the worlds or one philosophy of the worlds is laid, where it is necessary to recognize, describe, decompose metric functional of energy, metric functional of light, metric functional of spirit, metric functional of fire. That is, to describe the functional, what it is, in order to manage these specifications as such in matter.

And this is the philosophy of the worlds, hereafter, with sections of four philosophies. This is just what is the conclusion from what has been said, it is not even any special prospects for the future. And, even by conclusions of appropriate phrases from what has been said, we can see value and depth of the philosophy of worlds with the need for action. That is, in fact, the philosophy of worlds takes over the philosophy of metrics, the philosophy of realities. It is better, philosophical recognition of metrics, philosophical recognition of realities, philosophical recognition of the IS, philosophical recognition of imperio, philosophical recognition of versums and philosophical recognition of continuums as large, roughly speaking, agglomerations of action of all mankind by

the Metagalaxy Fa. I know that the word "agglomerations" will not please, but here there is "meration"[мера] in Russian - a measure of life, [а-гло-мера-ци-я] is a global measure of the zi of eachone, a global measure of everyone's life. Agglomeration is a very good word, it needs to be introduced into this context. And then the philosophy of the worlds, developed in this context in a single paradigm of philosophy, will sound like a very important phenomenon in the future. And if we take into account that each world has its own peculiarity of life, in the realities of worlds there is its own peculiarity of life, we will get a completely new meaning of perspective existence of mankind.

The synthesis world is built from the IS of high integral realities, forming in the center the 16th realization of subnuclearity – the core. Exactly the core of metagalactic empire of earthmen, which will synthesize all prasyntesis that connects all earthmen with each other, and is replicated into each core of each earthman by a common collective metagalactic existence. Because the core of the Metagalaxy Fa is a different realization, and the synthesis world is a synthesis of all earthmen. And here there is one feature of synthesis world, if in metagalactic and subtle world we thought of a team of earthmen, where the imperium is a team of earthmen living on a separate planet, as if a functional of metagalactic world. Then the synthesis world with the "IS" – this is each earthman who is, living and acting in the synthesis world. And in this functionality, there are all rights of each earthman, his independence of a unit protected by the synthesis world, not only his complete freedom, but also complete confederacy of any relations at any hierarchical level of metagalactic empire as a free unit, taking into account his hierarchical training and specialty of iddivity. But this hierarchical training and specialty of iddivity should not be determined by anyone, but should be read prasyntetically from each one. It should be read prasyntetically as signs of initiations, symbols of statuses, corresponding phenomena of creative syntheses and synthesisnesses, corresponding realizations of powers of perfections, hierarchizations and iddivities, which the earthman carries with him in the synthesis. And in concentration of the IS of official competence of IVDIVO in coordinating and expressing the Initially Highest Home of the Initially Highest Father with a direct relationship with the Initially Highest Father by himself, as complete and direct independence from any incorrect influences on him. But at the same time, in full subordination in case of incorrect actions, legal, approved by the relevant code of standards, laws, imperatives, axioms, beginnings, principles, methods and rules, with full responsibility for his actions for any implementation, both creative, correct and incorrect. And with responsibility not only to civilization of earthmen and metagalactic empire, but with responsibility to the Initially Highest Father. This is the IS. That is, ultimately, each earthman is fully responsible for any action at any level, both of human life, and of leading position, and in the phenomenon of any scientific, pedagogical, design, engineering, political creativity, and any other type of activity not only in front of oneself, but in front of the Initially Highest Father, subordinating in this to imperially developed rules, standards, laws in the implementation of standards, laws and rules of the Initially Highest Father in the Initially Highest Home of the Initially Highest Father.

That is, in fact, the metagalactic empire will become the human replication and expression of the Initially Highest Home of the Initially Highest Father with a very simple phenomenon - the Initially Highest Home of the Initially Highest Father is the 16, and a person with the metagalactic empire is the 15. Therefore, in the synthesis world, and the 15th kind of subnuclearity is the IS, each person will become the independent IS in the manifestation of the Initially Highest Home of the Initially Highest Father. And there is even a proof of appearance of the Initially Highest Home of the Initially Highest Father as well – around each person the IVDIVO of each human is formed. And the IVDIVO of each human is a direct conjugation with the Initially Highest Home of the Initially Highest Father, where the IVDIVO of each human is the cell of the Initially Highest Home of the Initially Highest Father. This means that all laws of IVDIVO are replicated in the IVDIVO of each human of Human regardless of anything, and are implemented externally in the metagalactic empire of synthesis of each one, in the core of metagalactic empire, as a code of all realizations of all fundamentalities of coexistence by the synthesis world of the Metagalaxy Fa of all earthmen.

And here there is the maximum independence of everyone, not just the freedom of individual, the freedom of IVDIVO, but the maximum independence of everyone, which is even higher than freedom, but at the same time the maximum responsibility of everyone, since a code of responsible independence will operate in the metagalactic empire. And this is the CON[КОН]. [КОН] is a code of responsible independence ([Кодекс Ответственной Независимости, КОН] (*in Russian*) of the philosophy of unity of army of earthmen, the **CON**federation [**КОН**федерация]. This is a confederal code of responsible independence of each I-am, while in the hierarchization of ivdivity of all his capabilities. And here the ivdivity of hierarchization of all possibilities will be determined by the I-am. In the synthesis world of the Metagalaxy Fa 16384 IS, as a result of action of 16384 high integral realities, where each reality has its own 64 fundamentalities, its own subnuclearity, its own qualities, its realizations, its parameters, its characteristics in the wholeness of the IS. Hence a simple question arises - what kind of high integral reality has a person synthesized by himself in the synthesis of synthesis-physicality of high integral reality in the synthesis of synthesis world by each one? And the I-am of synthesis of high integral realities will determine quality of preparation and height of human-earthman of metagalactic empire, the human of metagalactic empire.

If the science, as an organization, is the 13, then engineering and design staff [инженерно-конструкторский состав, ИКС] (in Russian) is the 12, which controls the synthesis-beginnings. Engineers are the seventh level in science. But this is in the metagalactic academy of sciences, engineers are the seventh at the 13th level of metagalactic action. And in the implementation of synthesis of 16 realizations, in the IVDIVO, engineers are not in the nation, designers-inventors, are not in the civilization, but in synthesis-physicality. They assemble the synthesis-physicality of each individual construction, each engineering by themselves. And if we lay down very clearly and meaningfully, that for a person the synthesis-physicality is the practicality of engineering, design and technological staff, programmers, then we will develop really at this 12th level. Engineering and design staff must create something new. The synthesis-physicality of [ИКС]. Which, in principle, is the management of all equipment, all technologies and all specifics.

Returning to the IS, in the synthesis of I-am, each person raises his height of realization of high integral reality by the freedom of his own life. And not even the hierarchical laws of metagalactic empire determine what you are. But you yourself, being realized by the responsible independence with the high integral realities of synthesis world, form your own I-am and show by this your depth of possibilities. I think, in the future each specialty will have its own level of implementation depth.

In the synthesis world, signs of initiations will begin to be seen, and in the IVDIVO of each human, in the sphere of the entire IVDIVO of each human, through the whole body of a person, there will be a sign of initiation of one out of 131,072 signs of initiations in the synthesis of his rights of creation. The symbol of out one of 131,072 statuses for the preparation of a person will be fixed. One of the most important and the highest, including the lowers as a part of itself, which human has reached. One of 131,072 thought-forms of creative synthesis is fixed. The mental images of one of 131,072 synthesisnesses, upon the achievement of synthesisness by a person. A certain radiance of one of 131,072 powers of perfection will be deployed. It goes here not by sign, not by symbol, not by thought-form, not by thought-image, but by kind of radiance of light quality. The quality of light inside the IVDIVO of each human. Next will be the quality of spirit of one of 131,072 hierarchizations. And at the top there will be the quality of fire of one of 131,072 qualities of ivdivity, where fire will manifest the managing of the entire synthesis world and the depth of every human. If the I-am by the high integral realities is the expression of external realization of a human with the quality of synthesis of high integral realities of synthesis-physicality of one's own, then these expressions within the IVDIVO of each human are the depth of internal quality of a person with the corresponding specifications in 1,048,576 preparations by one or another level of fundamentalities of realization of human life. In metagalactic science there is the avatar of sciences, this is hierarchization, this is a certain quality of spirit composition in his IVDIVO of

each human. There is the master of sciences - these are the powers of perfections, in a certain realization of light in the charging of IVDIVO of each human, and so on.

That is, these things are connected by the synthesis world, and if they cause surprise now, they will be natural in the future, simple and visible. It will not be a theory, but a practice of day life of these realizations in the IVDIVO of each human by the synthesis world of the IS, which will be seen, and, if necessary, at the moment of taking of certain decisions they will flare up. And people will see in ivdivity and hierarchical way who is in front of them and what kind of preparation he has. That is, not only verbally, - I'm in charge here, let's follow me, I see it, I want it, I said it, I convinced you and hung noodles on your ears. There will be clear, natural, realized by the synthesis world, the 8-fold integrity of preparations from initiations to ivdivities of realization depth of quality of matter by the synthesis metagalactic world in each person with the basis of quality of his Parts, systems, apparatuses and particularities. There is the official competence of IVDIVO at the top. And this is not just an official competence in a position somewhere out there, but this is just the IVDIVO of each human, where there is the pinnacle of prasyntesis competence, which determines the initially higher synthesis. And what of the initially higher synthesis are you capable? What are you creating with it by yourself? It is called, no one is your friend, no one is your enemy, you yourself are the creator of initially higher synthesis by yourself. And this will be recorded by the synthesis world in the IVDIVO of each human.

The synthesis world, unlike other worlds, pursues a policy of deep individualization and synthesis of ivdivity of hierarchization of everyone, individual synthesis of ivdivity and hierarchization of everyone. And the I-am will be born from this in all the diversity of each person of metagalactic empire of earthmen, in all the diversity of IVDIVO of each human, as the expression of IVDIVO of the Initially Highest Father and earthmen, as features of IVDIVO and synthesis, which allowed us to enter the conclave of highly developed civilizations of different metagalaxies. These features of phenomenon, including manifestation of the Initially Highest Father by everyone and communication with him, will be the main features of metagalactic civilization of earthmen in the implementation of synthesis world.

In addition to the government as the management of matter of different imperiums of individual planets of the Metagalactic Empire, the independent teams will be formed, today I would say teams of experts: IVDIVO Avatars team, which summarizes the prospects for avatar realization of the Metagalactic Empire in synthesis. And this expert community will be as far influential as how deeply they will express the Will of the Initially Highest Father and Spirit of the Initially Highest Father by themselves in their hierarchizations. An expert Council of IVDIVO Masters will also grow and form with the corresponding powers of perfections of wisdom of the Metagalactic Empire in the IVDIVO, which, among other things, will specialize in the implementation of education - the higher schools of synthesis of synthesis world by every human being of the Metagalactic Empire. An independent body of the Council of Union of Avatars, or Masters, or Teachers, or Hypostases, or Servants, or Initiates, will be formed, which is not any body either under the government, or under the emperor/president, or under anyone - simply by achievements of corresponding symbols, signs, luminosity, spirit of realization of corresponding phenomena in the visibility of this by people of the Metagalactic Empire of earthmen and in respect for their decisions and publications. An independent body of Teachers who realize the corresponding synthesis and develop science by themselves. Teachers-Scientists and Teachers-Educators, independent citizens who implement their new principles for the development of the Metagalactic Empire.

Moreover, here is a very important fixation that if one of them came into power, he left this independent body for the duration of his work in power authorities, so as not to use the power of independent community trained by the IVDIVO to obtain some kind of power in the Metagalactic Empire. That is, these are extremely independent bodies without power, and their authority must be moral, ethical, human, but not organized by government bodies, otherwise the Empire will lose the meaning of spirit and fire in development. For the Synthesis in the manifestation of the Initially Highest Father by everyone is above the Will with the manifestation of power. And this is the

direct organization of six Councils of Union of the Initially Highest Father in the expression of His Will by Avatars, His Wisdom by Masters, His Love by Teachers, His Creation by Hypostases, His Construction by Servants, His Replication by Initiates in the Metagalactic Empire of Earthmen as a whole.

Accordingly, in addition to the Council of Teachers, as scientists, there will be an independent Council of Hypostases that will realize the pinnacle of synthesis-physicality, including having influence on engineering and design staff of Metagalactic Empire with responsibility for any engineering and design decisions of everything in everything. Just like Teachers will determine the responsibility of scientists for any experiments of everything in everything, because, among other things, they could be dangerous. Accordingly, the independent community of Teachers will have the right to ban any scientific incorrect developments, and this expert Teacher from the Council of Union of Teachers, must be present unequivocally at the most dangerous experiments and make a decision at any time to stop it or continue it, and even ban it by prasyntesis replication. Maybe even to invite the rulers in the higher competence, or an Avatar if necessary. The trinity of Avatars, Masters and Teachers will cope quite with any experiment in prasyntesis decoding. The same is true for Hypostases with the design solution. Accordingly, the same thing, we reach an independent Council of Servants who have the appropriate status of confederal competence. And here there are various, diverse effects of creation. Moreover, it cannot be said that the Hypostases are only engineering and design corps, these are the Hypostases of any synthesis-physicality. The same, we could not say that Servants are the confederacy of something. Here there is a variety of all variations of development of mankind in the appropriate specification. Let's say that the engineering corps can include the pilots of starships, that is, those people who own and manage equipment on a large scale, heads of plants and factories who specialize in the corresponding industries. That is, this is not only a question of engineers and designers, it is a question of the entire technical component of civilization. And accordingly, Servants who own the Status will be an independent political expert community in the development of metagalactic civil confederation of earthmen, where certain citizens will have definitely some pluses and minuses with powerful legal and other powers, as well as flaws in management apparatuses. And the Expert Council of Initiates will replicate and develop Ecopolises and all the subtleties of their existence in all the imperiums of Metagalactic Empire of Earthmen, finalizing, polishing and improving any managerial implementations in working with people.

Since all these teams of expert implementations will be subordinate to the Initially Highest Father and his Avatar-Managers, in terms of implementation, including the Initially Highest Father's decisions, managing the Initially Highest Home of the Initially Highest Father and applying these decisions in the Metagalactic Empire, then by this we will prevent stagnation in the development of Metagalactic Empire under certain circumstances, including in solving pressing issues for every inhabitant of the Empire. Now this is a general outline, but it will be an obligatory decision for the entire Metagalactic Empire, not according to its Law, but according to the vision by the subtle civilizational world of imperial citizens of hierarchical development of members of the Councils of Union with moral support and following them, as those who express the Initially Highest Father to every citizen of the Empire. But when we get there, there will be so many subtleties there, so many peculiarities that we need to learn to see all this and to recognize it. There will be so many specifications, and not made theoretically by philosophers, but practically developed by mankind practice. This is what humanity will be drawn to, and what humanity will be drawn to by the Initially Highest Father. And sometimes Father's specialists will push just for it. And the main thing in any Council of Union and in the entire Metagalactic Empire is "the First among Equals", the fundamental principle of imperial life of everyone and synthesis of all of them by it. Naturally, each Council of Union will be highly professional in the expert evaluation of this or that activity, have employees with experience and quality specifications on any issue being addressed. And already now, in the countries, there is development and elaboration of such a practice of expert assessments of activities - a prototype of future Councils of Union. Involving

independent experts who discuss a lot of things in advance and remove skillfully stupid things that could arise as a result of an incorrect managerial effect.

In each country or empire there should be an elite of certain communities, not closed of red, blue or green blood, but at the level of high competencies in free entry and exit from them. If in the Empire does not develop the elitism of some new prospects for high expressions, then the Empire will collapse quickly and will not develop. This is the level of imperiumness of the IS by the synthesis world, as a certain perspective of development diversity of imperic humanity. So that everyone can enter this elite with appropriate preparation, no matter where you live and what farm you come from. If you have received the sign of initiation on this farm, you are already initiated, and you are elitist, entering the circle of initiates. And then you need to grow. And then we will overcome the narrow caste system, that of officials, of scientists, of military, who have closed communities, and in this closeness, they hinder the development of living traditions, including that of countries, that of empires. Although both stability and tough specialty of the same military and scientists are needed here. And at the same time, the growth of some kind of elite of independent communities that can participate in this with the level of their competence, including professionalism, this goes without saying.

The professionalism is the base level of country. It is clear that if you are not a professional, no sign will help you figure it out. And this competence will be built up gradually by the realization of synthesis world of the Metagalaxy Fa, defined by the Paradigm, and we have come to this in the long term. And we need to work on this gradually. And if there is not at least some elitism in the empire, the empire will not develop, people will not be interested in living in it, because there is nowhere to grow. As in Russia, there is nowhere to grow, except to become an official. This is elitism, but this is not growth, but one of types of work. And now it turns out as an elitist growth, which limits a person in development. It's the same in the United States, it's the same in Europe now. What is needed is growth.

There is another option. There will be also expert Councils of professionals at the level of metagalactic country. As expert Councils of Human, responsible for life of humanity. Expert council of human life, expert council of professionals of different competences at the country level, expert council of educators of the Nation, expert councils of people of culture and art of Space Culture. And even the creative expert Councils, which, roughly speaking, play with a variety of beads as in this book, of everything in everything, and can suggest a solution in a non-linear way that no professional can see, because he has become already adept and obsessed with this topic, forming area of creative zen in development. With the same independent expert communities of economic professionals, experts of independent communities of information professionals, independent expert council of society and the correctness of its development, and independent experts of the Plan of Creation, which are professional in the 16-fold integrity of implementation.

And from the 16-fold integrity of hierarchy, we will assemble with independent teams of experts, and now everything is drawn to this and expanding into the correct hierarchization of the Metagalactic Empire. Notice, that the power structure, it's all separate. Now I'm talking about 16 diverse expert communities that will help the Empire and various imperiums to live sustainably. And it is in the synthesis world. This is the development of human I-am in the empire by the synthesis world, even if a person does not call it that. The synthesis world will call it that, where there is all compactification of the I-am of human qualities, including, professionally by all this. Then, reaching from any of this councils to the Initiate, having professional competence in this council and initiations, the Initiate experts of professional competencies will grow up.

Human competence must be preserved and help to develop any imperium of human community on any planet and the empire as a whole. Then, through these responsible independent experts, we will have a living country. After all, the Metagalaxy is such a vast space, and if independent communities are not created, including professional communities, rigid professional communities, where a professional is responsible for his own work and works for this, then the development of the Metagalaxy will not take place. I'm talking about expertise, we do not cancel professionals. There will be no metagalactic empire without it. And the management even from

one point, where there is one manager for the planet, to which there are 100 parsecs - it is possible for the Metagalaxy by the synthesis world, this is not so far, but it is still some kind of independence, and at the same time unity, help in survival, and so further. Just imagine the scale of Cosmos, and you will understand what diversity is necessary in subtleties and realizations of everything in everything of all this. This will make the system of metagalactic empire stable.

Each reality of the Metagalaxy Fa, it is synthesized by the accumulations of all four worlds. When we develop these worlds by these phenomena of specifications in the realization of either I-am, or imperio, or versum, or continuum by ourselves, up to results of activity of four worlds, their expression in each version grows as the high integral reality of the Metagalaxy. That is, each high integral reality not only participates – we have now laid it down as participation – but also in the reverse order, from the worlds it is imbued with this expressibility of worlds and, expanding quality and depth of being of each high integral reality, continuing to act independently of worlds. Accordingly, the worlds begin to act on each high integral reality as a separate qualitative being of the entire Metagalaxy Fa. And if we take into account that each high integral reality is a shell around the entire Metagalaxy Fa, then improving the quality of each high integral reality will increase the quality of life in the synthesis of hi-realities by the synthesis-physicality of human. And the peak of this activity is the synthesis-physicality of each human. In each being of hi-reality, in each peculiarity of synthesis of continuum, versum, imperium and I-am of corresponding horizon of high integral reality, the being of this hi-reality develops, and then these high integral realities strengthen the synthesis-physicality of each person. But in order for the synthesis-physicality of each person to increase and to be not only a synthesis of realities, when realities are synthesized by the synthesis-physicality of a person, bringing their own quality, but a mechanism for exchange and development appears, it is necessary to develop the high integral realities themselves in the reverse version by developing the worlds, developing the world synthesis-physicality of human. Here already the human influences the development of hi-realities by his own synthesis-physicality.

Accordingly, we must understand that the concentration of four worlds of high integral reality is the synthesis of diversity of final competencies of each person by synthesis-physicality. That is, the meaning is to develop not only the existence of each high integral reality, and, in fact, different people will live by them both physically and non-physically in the development of the entire Metagalaxy Fa. A new I-am begins to be recorded in prasyntesis, in nuclei, and it is replicated immediately throughout all lower high integral realities, because prasyntesis records spread instantly throughout the entire Metagalaxy Fa. Accordingly, the concentration of synthesis-physicality of each of us, if expressing this I-am and these high integral realities, grew immediately. And thus, the qualitative growth of each person begins in co-organization with all people by synthesis-physicality and growth of high integral realities.

Hence, the number of fundamentalities will increase gradually in high integral realities. In reverse order, with the concentrated synthesis of four worlds we can see four replications of 64 fundamentalities. And the high integral reality will begin to grow into 256 fundamentalities, where 64 from the perspective of four properties become different, having been processed by different worlds, and begin to grow the reality, the matter of reality, the fabric of reality into 256 fundamentalities. It's like with the types of matter, which out of 64 kinds of matter, having become saturated with the properties of the Metagalaxy, became 256 types of matter, and the name of reality reflects the type of matter. Accordingly, the fundamentalities having been saturated with properties through the worlds, then are fixed on the high integral realities of competence of corresponding world, that is, in the synthesis world totally. And they grow to 256 fundamentalities. Hence, the corresponding compositions of subnuclearities grow. They will be no longer the 16-fold integral, but the 64-fold integral according to the replication properties of corresponding world relations.

In this synthesis, the Metagalaxy Fa receives reverse growth from the activity of humanity in the worlds. And humanity develops by this the Metagalaxy Fa in the future. In addition to the

reverse version of fundamentalities and subnuclearities, we can see in this the qualitative growth of the Metagalaxy Fa itself. That is, if the existential environment of each high integral reality grows, then the synthesis of high integral realities into the Metagalaxy Fa as a whole, regardless of worlds, namely, as high integral realities that make up the Metagalaxy, increases the qualitative existence of the entire Metagalaxy as a whole. And the Metagalaxy creates each one. And the qualitative being from the synthesis of high integral realities in the synthesis of the entire Metagalaxy begins to influence the creation of each one, when the Metagalaxy, creating each Human, concentrates for him the higher being, the more concentrated realization. And we get the reverse mechanism - from the development of human and humanity in the Metagalaxy, to the replication of qualitative being in the synthesis of these expressions in the metagalactic creation of each one. And the quality of matter of the Metagalaxy begins to grow, and hence we get the quality of humanity activity. And, in fact, humanity fills the entire Metagalaxy Fa with its replications, forces and capabilities, that is, it creates the environment for being by the Metagalaxy Fa with these multi-level implementation mechanisms in the reverse order from the synthesis of high integral realities. This is the first step.

And the second step. In the metagalactic worlds, their own specifics of life are growing, by the way, professionalism, by the way, initiation, by the way, status, as a quality being of each world. And some part is replicated in high integral realities, and some part cannot be replicated. Accordingly, in the synthesis of effectiveness of all the worlds, the initially higher world of metagalactic civilization of the earthmen will grow in synthesis and independently of worlds. But the environment of high-quality life of the entire Empire will grow in it, which humanity will replicate on each planet, where it will live, and improve the quality of its own planet life by synthesizing already the existential replication of worlds. And this is very important, because the principle of metrics is laid in the worlds, and, therefore, when the synthesis of four worlds will synthesize the existence of initially higher world of metagalactic civilization of the earthmen, four types of metrics will be formed there - this is very important. And this will develop already the planets of life of the Earthmen. This is impossible to do in the hi-reality.

Only by the initially higher world of earthmen civilization we will receive the synthesis of fire metrics, the synthesis of spirit metrics, the synthesis of light metrics and the synthesis of energy metrics between themselves by the initially higher world of earthmen. And in the synthesis of these metrics, we will get the concentration of right to manage the corresponding metagalactic specifics. Because the metric is not just a layer between two realities or worlds, but the metric is also the control action on these realities and worlds. That is, the metric lays the basis for replication - what this reality should be like. We have been through this topic, the characteristics of reality are laid in the synthesis of two metrics. And, therefore, humanity, developing the initially higher world by synthesis of these metrics and harmonization of their characteristics, will begin to influence the quality of both initially higher realities, including four worlds. Here it is no longer a matter of being, but of diversity of characteristics of those phenomena or parameters of those phenomena that there were not previously in this reality, but now they must be brought in. Let's say the physical mental reality was concerned only with thought, yes, the variety of thought in everything, yes, it was expressed in everyone, but it was not concerned with essence or ideas of thought. And we expand these parameters to the manifestation of essence and ideas of thought. Some will say: "It does everything." Not. After all, we say that we churn prasyntesis with our particularities. Accordingly, from the growth of particularities of humanity, we, churning prasyntesis, lay these competencies in the core of each high integral reality. And to say that in each high integral reality all 16 particularities of humanity are developed is an illusion. Humanity reflects matter, and matter reflects humanity. This means that we need to elaborate and develop such a level of 16-fold integrity of particularities that influences the development of these particularities in each high integral reality, such a level of apparatus that a natural apparatus growth is laid in each high integral reality, such a level of systems and Parts, and in general, the entire 65536-fold integrity of Human, when a human masters new rights of creation and this is laid down in each reality, a human masters new beginnings of creation - and this is in each reality, and so, up to the indivisibility of

synthesis. And this reverse replicating action will be fixed by the initially higher world of earthmen in the perspective synthesis of everything in everything.

The third in this paragraph. Each earthman, having high training in the initially higher world, has the right and must aspire to the physical world of the Initially Higher Metagalaxy, and the conjugation of the worlds will begin: the physical world of the IH Metagalaxy of growth by synthesis of 16384 high integrities and the initially higher world of civilization of earthmen in the Metagalaxy Fa, in order to bring the prasyntesis of high integrities from the IH Metagalaxy to the Metagalaxy Fa. Theoretically, this can be seen, but now it is impossible to say how to do it practically. There is the only thing, we can lay the paradigm target designation that the earthmen of initially higher synthesis phenomenon of world should go to the physical world of the Initially Higher Metagalaxy, which is the Conclave, but this is a physical version of integrity, accumulating the interaction of the Metagalaxy Fa with the physical world of the IH Metagalaxy on the higher integrities, and striving gradually for the realization of physical world of the IH Metagalaxy by ourselves. That is, we must lay down also the goal-setting of development of initially higher world of metagalactic civilization of earthmen into the physical world of the IH Metagalaxy. This is the goal setting. That is, the growth of this fifth initially higher civilizational world in the synthesis of four worlds, is not about it will be for the sake of the civilization of earthlings - this goes without saying, it must be for the sake of civilization of earthmen - but also in growing of earthmen into a new higher kind of matter – the IH Metagalaxy by its physical world. We are physical. And this synthesis-physicality of realization of earthmen will have as the vertex an exit into life and realization of matter of the Initially Higher Metagalaxy.

And the fourth, the last. The synthesis of all five worlds forms the “fist” of worlds in the Metagalaxy Fa, where the fifth world is the initially higher world of earthmen. And in the synthesis of five worlds, which world is automatically formed - regardless of anyone, neither from the earthmen, nor from the worlds of the Metagalaxy Fa, but still a single world of five-fold integral action is formed.

It is here that a new specification of world is formed: the World of the Initially Highest Home of the Initially Highest Father of the Metagalaxy Fa.

Why is it the world? Because its own conditions from the IVDIVO, its own options for the creation of matter, because matter is created inside the IVDIVO, each person is created inside the IVDIVO, each person has the IVDIVO of each human, which becomes the shell of IVDIVO. And if I am manifesting now my professional specialty, initiation specialty, scientific specialty, then my IVDIVO of each human reflects all these conditions. But according to the laws of IVDIVO, the shell of IVDIVO of each human becomes the shell of IVDIVO of all of them, the IVDIVO as a whole, as we say. And from the fact that people act in the worlds, does the synthesis of four worlds grow in their IVDIVO of each human? It is growing. Does the initially higher world of metagalactic civilization grow in people? It is growing. Does the realization of high integrities of physical world grow in people? It is growing. And in the synthesis of all these worlds in the IVDIVO, does the world of IVDIVO and realization of everything in everything of all earthmen grow? It is growing. Because it is the IVDIVO that passes through itself the prasyntesis competence, which is replicated in each core in terms of life quality of earthmen, as it is said in the first section of the Paradigm.

And this creates in synthesis the metagalactic world of IVDIVO, where in this metagalactic world of IVDIVO, the movement of prasyntesis begins and the life grows by prasyntesis as such, where we absorb prasyntesis from outside the IVDIVO and the Metagalaxy Fa and learn to replicate it into nuclei, and, in fact, by this we begin to live with the Initially Higher Metagalaxy.

As a result, we enter the world of the Initially Highest Father, where the world of the Initially Highest Father, as a whole, embraces everything, where we begin to develop more larger-scale metagalactic realizations than those that we can publish today in the Paradigm. This is the prospect of free, sustainable growth in the realization of creation of each one by the Initially Highest Father and creation of all realized organizations in their synthesis.

1.8. WHOLE. PHILOSOPHY OF SYNTHESIS

To date, in our practice, especially in Russian philosophical practice, a lot of philosophies and different directions have been created that explore certain specifics of civilizational constructions, philosophical concepts and corresponding theories of cognition, in one area or another. If we consider all types of philosophies in a synthesis, then the very name of all philosophies in various works, articles and specifics can take several pages of small text. That is, in modern human practice, philosophy has become a conceptual phenomenon of corresponding method of cognition of certain specifics of human activity. In general, philosophy itself is basically a combination of concepts of certain specifics, perhaps a picture of the world by this, and some theoretical cognition of this phenomenon in one or another specificity.

Accordingly, if we take into account that in the future a new culture of mankind develops as a culture of philosophers, and not culture, but philosophy, where each person is philosopher, becomes a new specificity of human development, we must conclude inevitably that each person must develop his own philosophy, that is, its own concept of surrounding world, the Metagalaxy, and personal existence in the Metagalaxy and the world as a whole. If we take into account that each person forms the corresponding “I-am” and organizes with the core of Metagalactic Empire of earthman civilization, and realizes this by the initially higher world of earthman civilization, then we must understand that each one must build up himself as a philosopher the picture of initially higher world and effectiveness, realization of metagalactic civilization of earthmen. That is, to lay down your own philosophy of this view and construction.

We will never be able to bring different types of philosophies into unity, because each person has not just his own view, but his own work of Human Parts, his own professionalism, his own specific preparations, the IVDIVO of realizations, that is, his own realization of the Initially Highest Home of the Initially Highest Father, and the mass of his own abilities, features, specifics and any other implementations that create the unique individuality of philosophy of each one. And the need to form the philosophy of each one, so that a person is internally and rightfully called philosopher, becomes a necessity of today and tomorrow - a person designates the basic postulates of love, wisdom, will and synthesis of his own existence in order to master fire, spirit, light and energy of the Metagalaxy - in the practical life of his own day.

Thus, a general approach is needed for the formation of both different types of philosophy that arise on a particular topic, with one or another professional or non-professional specification, but with the concept of corresponding existence of human, humanity, a group of persons, or professions, and general view of theory of cognition of these questions in philosophy.

Accordingly, we need a general approach to the formation of philosophy of each one, when each person can form from this general approach his own philosophy, his own concept of being, form his own I-am in the realization of philosophical picture of world and his existing phenomenon. And thus develop the cognitive practice of one's own existence.

Here I would like to emphasize that the cognitive practice of each person's own existence is one of the main tasks of philosophy of each one. Because how a person cognizes depends on how he exists. Those positions, those interests, those professional orientations, that qualitative organization of life and corresponding activity, with the possibility of quantitative expressions, which a person can realize by himself, depend on how he cognizes.

In this sense, the philosophical orderliness of various organizations of each human life will help to nurture, to transfer to the higher stage the specificity of civilizational and any other activity of humanity. That is, if each person streamlines philosophically, comprehends, organizes and specifies his life, the overall quality of life will increase by removing some restrictions, limits and ambiguities for each person and by the philosophical meaningfulness of mutual organization, interaction and reciprocity between people - or in metagalactic society, or in metagalactic

information, or in confederate economy, or in cosmic culture, metagalactic nation, metagalactic country, metagalactic civilization, and metagalactic civil confederation as a whole.

And this, on the one hand, the theory of cognition will show the metagalactic Plan of Creation of everyone, where the goal of philosophy of each one is to recognize the Plan of Creation of each one - not only set by someone from above, but of his own organization of the Plan of Creation, which, in fact, self-organizes and reunites with the existing records of prasyntesis in every person. That is, here the question is of the Plan of Creation not given from the outside, but given by the prasyntesis accumulations of everyone – by prasyntesis recorded in nuclei of human; prasyntesis recorded in fire of human; prasyntesis recorded in spirit of human; prasyntesis recorded in light of human; prasyntesis recorded in energy of human. And in the synthesis of these types of prasyntesis there is an organized plan of creation of human, that is, of life in the Metagalaxy, and in all the worlds of the Metagalaxy in the synthesis of the initially higher world of human metagalactic civilization of earthmen. In the same conceptuality, this is saturation with new prasyntesis in the ability to develop it, lay down new layers of prasyntesis, strengthen the phenomenon of nuclearity, fire, spirit, light, energy in the application by each person, respectively, in the ratio of each person and the Initially Highest Home of the Initially Highest Father, who can concentrate the depth of prasyntesis on each one by the corresponding formations of the Initially Highest Home of the Initially Highest Father of each one, in the abbreviated expression "IVDIVO of each human." The IVDIVO of each human is one of cells, cellules of IVDIVO, of all together as a whole, that is, the Initially Highest Home of the Initially Highest Father, which has sphere and shells around the entire Metagalaxy, and absorbs prasyntesis, concentrating prasyntesis on each cell of its being, that is, the IVDIVO of each human.

And, first of all, this coordination of IVDIVO of each human and the whole IVDIVO for the prasyntesis improvement of quality and competence of life becomes task and feature of future philosophy, where each person solves this feature by forming an appropriate philosophy that streamlines his life and lays down the foundations for the concentration of necessary prasyntesis for later life, and the phenomenon of human by this, and hence the developing of human.

On the other hand, the same philosophy of each one, published by him, should aim at the knowledge of this prasyntesis; to reading of this prasyntesis; to development of this prasyntesis, where the philosophy of each one will help to recognize this prasyntesis. Or to form the theory of cognition of prasyntesis of each one by the philosophy of each one.

Starting from this general conceptual expression or view of each one's world in the long-term future that begins today, we must draw several conclusions for the long-term development of philosophy.

The first conclusion is that from this recognized moment and in the future, each person will assemble his own philosophy of each one, based on general, conceptual and realized specifics of philosophy as a whole. In order for each person to assemble his own philosophy, and not to get lost in the multitude of philosophies that exist in the world around him, and obviously, in the future, to grow both quantitatively and qualitatively, taking into account the individual philosophies of each one, the paradigm of philosophy is needed. That is, the next, higher level of already paradigmatic philosophical constructions are needed, which will be led by specialists "paradigmators" or "paradigmologists". The only thing is that the word "paradigmologists" brings closer to the specifics of knowledge of relevant sciences. Therefore, it is better to say "paradigmators" to separate a few, to distinguish between these specialists with the scientific specificity of knowledge.

It can be said even that paradigmologists will work in science of paradigm, and paradigmators will be engaged in the development of paradigm itself - both paradigm of philosophy as a whole, and paradigm of each individual scientific discipline, educational discipline, and human phenomenon of each person to form the philosophy of each one by this.

We proceed from the fact that each person builds up his own synthesis-physicality of each one at the twelfth level, bearing in mind that each person creates his own synthesis-physicality of each one, forming the concentration of multiple realities on the twelfth horizon of paradigmatic

constructions by synthesis-beginnings. And in the development of this synthesis-physicality each one masters the scientificity. Or he forms and develops his own scientificity. He masters education, or forms his own pedagogicality and teaching activity, or, more precisely, forms his own masteringness on the basis of developed education. And already as a person with the corresponding specificity of phenomenon, he forms his own philosophy of each one, building up his perspectives in the Initially Highest Home of the Initially Highest Father with the paradigm of philosophy as such.

And four main defining perspectives for the synthesis-physicality of each one appear in this sense, which are called:

- scientificity - with the possibility of forming a scientist of corresponding implementation;
- education - with the formation of master of corresponding situation in the specifics of corresponding activity of life, even the master of his own life;
- philosophicity - with phenomenon and understanding of human in the diversity of his capabilities, and construction of philosophy of each one;
- the IVDIVO of each human - with an understanding of relationship between the IVDIVO of each human and the IVDIVO as a whole, with the recognition of corresponding paradigmatic philosophy, and, in the long term, paradigmatic synthesis from the paradigm of synthesis to build up his own IVDIVO of each human and philosophy of each one by the phenomenon of IVDIVO of the whole by himself.

And these four bases of synthesis-physical life of each one become the main ones in the new era of existence. At the same time, they rely on eleven perspectives described at the end of the 6th section: from the Plan of Creation of each one to the psychodynamics of each one, with some obligatory participation in this 11-fold integral variety of activities: confederation, civilization, country, nation, culture, creativity, economy, information content, public and plan of creation both of each one, and in the synthesis of participation in a common cause, as the specifics of synthesis-physicality of each one, in a variety of personal characteristics and capabilities of each one, at the same time, with their own specifications, their own gradations, their own implementations. And this is the first feature of philosophy of each one of modernity.

The second feature is that in order to create this philosophy and comprehend everything, you need a paradigm of philosophy that owns the paradigm synthesis that will help to assemble certain sections of philosophy of each one and specifics of revealing of prasyntesis properties— by nuclei, fire, spirit, light, energy, with the formation of corresponding abilities, properties of human. That is, the question here is not just theorizing, as it seems at first sight. The question is famous and ancient: “and by faith it will be given to you” or “I see what I know.” Or, having combined the given into a whole, I begin to strive for this, and to realize it by myself. Or “even if you thought you did it.” And “thought”, that is, “comprehended” - this is just the fourth particularity. And if you organized 16 particularities in their diversity of cognition, into a general philosophy of your own existence, you also did it.

That is, even having formed the philosophy of each one, in a variety of 16 particularities, with the context of the Plan of Creation, necessary in each of 16 particularities, that is, you have both thought and comprehended; and brought out the gist; and composed the ideas; and expressed the power; and fixed the rights; and showed the paramethods; and fixed the fundamentals; and connected the beginnings, the synthesis-beginnings; and saw your own glance; and expressed the imperation; and formed the I-am; and determined the conditions, then in the synthesis of such philosophical construction of each one - you did it! That is, you actually determined the prasyntesis concentration of possibilities by yourself. Of course, having described both feelings and sensations, and movement of this in your foundation.

And it cannot be said that the culture of mankind did not go to this, because there were personal diaries, personal records of judgments, which, actually, became the forerunner of philosophy of each one. And if you develop them perspectively and deeply, this will show that from personal diaries, personal notes, personal reflections, when people were sitting, they wrote a

meaningful text on a particular topic - just for themselves, without intending to show it to everyone – they just thinking, did it. And then their life situation changed.

Accordingly, based on this cultural tradition, which is now supported to one degree or another, we propose to introduce it to the higher rank of philosophy of each one, and to realize the paradigmatic synthesis, where analysis and synthesis are present, as a method of paradigmatic constructions of philosophy of each one by the phenomenon of paradigmatic synthesis, in the phenomenon of philosophy of each one, from the paradigm of philosophy implemented by this book - first of all, in the basis, where each of eight chapters can determine the basis of philosophy of each one.

In other words, the philosophy of each one should include some Plan of Creation in the synthesis of 16 particularities recognized by human. The hierarchization of human to himself by Human Parts, systems, apparatuses, particularities, or the whole 20-fold integrity of human realizability in the hierarchization of possibilities and some prospects.

The third section of the philosophy of each one should be the fundamentality or fundamentalities, that operate in the person himself - what a person has in his inner preparation, education, what fundamental perspectives he builds up for himself. What fundamental economic basis and property or financial basis a person has, with the recognition that he has not it; and, if necessary, what abilities of development of it a person has. What professional fundamentalities a person has, and what prospects he can lay down with this. What scientificity on the topic of specialty and just what life a person has. And, in general, how correctly he looks at the world around him and at himself in it. What kind of education a person has for this. And where it is necessary to tighten one's own fundamental nature of formation of certain specifics. And what like you are you as a human, with a mirror of yourself, where, if a person knows how to smile at himself in some paradoxes of being, he overcomes his limitations and receives a freer prospect of development in the future.

And this is the third section of fundamentality of the philosophy of each one.

The fourth section, in fact, is the Human as such. With the recognition of specifics of activity of Human Parts, systems, apparatuses and, perhaps, the levels of implementation of particularities, perhaps, some other specifics of a human: human character, human abilities, human views, taking into account the 13th particularity the Glance, the imperation that arise in this, and the I-am - what kind of human a person is, in terms of formation of I-am unit, as a confederal, civil unit of existing civilization, country, nation in its features.

Accordingly, the fifth section becomes the phenomenon of matter, by which a human acts - matter both in a theoretical sense - what a person can achieve, what high integral reality to express, what kind of world he can act, what not, what concentrations of subnuclearities are formed on him, what depth of nuclearity he can realize by himself, what interorganizations of kinds of matter he can determine by himself, and, proceeding from this, what kind of property matter is under his control, or professional matter is under his control, for example, he manages a factory, manages professionally. And, in general, what the movement of matter can he carry out professionally, with his own specialty or, simply, with his personal orientation? Moreover, it does not mean that the matter of only physical external expression – the internal matter, because we have 64 kinds of matter. How does everything move with mental matter, with the power of thought? How does everything move by causal matter with the power of meaning?

And this section of matter existence will help the Human to orient himself correctly in his own existence.

Accordingly, when we reach the phenomenon of the Metagalaxy, one specificity arises here – what kind of microcosm do you develop by yourself? And here there is a very clear phenomenon that the Metagalaxy develops necessarily a microcosm in each person, at least a little bit, starting from the first physical microcosm. And what kind of Metagalactic preparation do you have? And what specifics of initiations, statuses, creative syntheses, synthesesnesses, powers of perfections, hierarchizations and ivdivities, in the synthesis of the official competence of IVDIVO can you form, and thereby call upon yourself the corresponding prasyntesis competence, the action of the

Initially Highest Home of the Initially Highest Father in you and by you, and by the development of IVDIVO of each human with the appearance of corresponding prasyntesis layers by the metagalactic realization of your possibilities. And here in the phenomenon of the Metagalaxy there are both the specifics of subnuclear relations with the recorded layers of prasyntesis, and the specifics of records in energy, light, spirit and fire as properties of the Metagalaxy developed by you, by each of us, and the levels of prasyntesis of realization by this. At the same time, many of identified issues still require further philosophical preparation, comprehending, implementation and development.

The next seventh section becomes the initially higher world of each one, which generalizes the main characteristics of all previous sections, but building up externally the recognition of each one's activity world. This does not negate the fact that there is also the inner world of each one. What is the inner world of each of us and what is the outer world of organized existence of each of us? This is difficult, quite to itself, and difficult to express concept of world phenomenon of each one. But that is precisely why everyone needs the philosophy and philosophical conceptuality that will help everyone to compose this being. The world of being of each one is the seventh section.

And already in the eighth section, it is necessary to determine the paradigmatic synthesis of each one of everything in everything, in all the comprehendings of existence, analyzing all your own phenomena, making paradigmatic conclusion based on the analyticity of your own phenomena and realizations. Moreover, 16 sections must be included necessarily in the world of being of each one - from the plan of creation to the IVDIVO, including all indicators of publicity, economy, nation, civilization, and so on, in order to comprehend the world of being in each one. Then, in the analytical paradigmality it will be easier to make appropriate conclusions on the topic of the existent – how a person lives with the corresponding existent ontologically, what metaphysical principles he reveals inside and outside himself. And already by the Paradigm of Synthesis, on the basis of paradigmatic methods, to synthesize the appropriate methods, forming his own methodology of life, describing the corresponding rules, principles, beginnings, axioms, imperatives, laws, standards and measure of all things, including some kind of his own knowledge that can be summarized in one word – the Teaching, to analyze the theory of cognition of relevant particularities and the cognition of prasyntesis as such, that is, to form all the basic sections of philosophy, which will be published further in the second chapter of the book the Paradigm of Philosophy in the form of nine basic sections of philosophy, as such, and to form the synthesis of these sections, forming the philosophy of synthesis of these nine sections by himself, including all the previous published, in septenary positioning of each one. That is, the paradigmatic synthesis should include both the depth of philosophical recognitions with an analytical conclusion about them and synthesizing them by oneself with formation of the philosophy of synthesis, and deployment of his/her own qualitative components of these phenomena by oneself.

In the phenomenon of the previous seven chapters and nine positions of the second chapter of the Paradigm of Philosophy on the specialties of the philosophy of synthesis for the synthesizability of phenomenon, or on the specialties of philosophy as such by the angle of the philosophy of synthesis for the synthesizability of phenomenon, in fact, the synthesis of each one will be formed as the eighth section of the philosophy of synthesis of each one in the construction of philosophy of each one. And this is the second feature of phenomenon of the philosophy of each one, or the philosophy of synthesis as a whole.

When the conceptual picture of the world of synthesizability of each one in different phenomena will be develop, in fact, the third feature will be the synthesis of each one, when, on the basis of the described philosophical phenomena, each one must fix the corresponding synthesis of everything in everything, discarding the details, moving away from all general, special or private specifics, departing even from the singular, all-comprehendable and incommensurable, and entering into the concrete specifics of synthesis of everything in everything, the maximum depth of synthesizability of each one with the formation of the I-am and the core of capabilities of each one, that is, the most concise, most compact, most deep and most specified synthesis of oneself.

This can be achieved both by the phenomenon of this Paradigm of Philosophy, and by the recognition of the philosophy of synthesis in certain contexts that are generally carried out, including the philosophical Encyclopedia of Synthesis and other materials on any synthesized phenomena of human interest, including mathematical synthesis methods, scientific synthesis methods and any others according to the interest of a person himself in the synthesizability of everything in everything by each one. And here, as a conclusion, the depth of the philosophy of each one by the section of the synthesis of everything-in-everything will be formed without descriptiveness, but in the certainty that there is such a synthesis and I am by such a synthesis. This will be the conclusion, the certainty of the Philosophy of each one over himself.

And it is necessary to develop the philosophy of synthesis for the 'I-am' of synthesis of each one, that helps to define the 'I-am' of synthesis of each one in this third section of the philosophy of each one.

And the fourth feature of the section of the philosophy of synthesis is the theory of cognition of prasyntesis. If in the first section we said that there should be a theory of cognition of the plan of creation, then this theory of cognition is a specialty of philosophy. But already at the level of the philosophy of synthesis in the specialty of perspective of the philosophy of synthesis in the theory of cognition of the plan of creation, the theory of cognition of prasyntesis should be developed gradually. Today we cannot define it as possible for philosophical constructions, even paradigmally, because we are just beginning to touch the theory of cognition of prasyntesis. We are obliged to determine this in the philosophy of each one, because without the cognition of prasyntesis, without reading of prasyntesis, without the search for the phenomenon of prasyntesis by each one, the meaning of internal and external philosophical activity is blurred. And even though it is defined from the point of view of individuals by the previous three positions, I believe that it will not have the necessary goal setting, because the interest is not only in knowing oneself by the philosophy of each one, but also in the ability to lay the prospects for organizing new phenomena, abilities and realizations by each one. And new specifics of prasyntesis, new layers of prasyntesis, are needed for this, and the concentration of prasyntesis can be organized by the IVDIVO of each human, based on the fixation of IVDIVO as a whole. This means that the theory of cognition of prasyntesis will be at the same time the theory of cognition of IVDIVO, but not as a separate theory of cognition, because the IVDIVO is an organized whole of everything, although it also needs to be cognized, but as a specificity, or I would say, factual material by the fact of implementation of the theory of cognition. After all, in every scientific practice, the cognition requires factual material, a certain basis of practical implementations of experiments and examples implemented by the theory of cognition. And for the theory of cognition of prasyntesis, the IVDIVO becomes the experience, practice and factual material for the development of prasyntesis by each one. In this sense, the cognition of IVDIVO is a fact of the depth of cognition and realization of prasyntesis by each one. And in this sense, we spoke about the theory of cognition of IVDIVO, as about some basic material of practices and realizations carried out by each Human in the IVDIVO of each human for the implementation of prasyntesis by oneself. This is without canceling all the specifics of IVDIVO as a whole, as a separately existing practice, a special phenomenon of the Initially Highest Home of the Initially Highest Father, and a special phenomenon of IVDIVO of each human as a cell of the Initially Highest Home of the Initially Highest Father - this practice is not canceled and is natural, just like nature, the planet and the life of everyone are natural, and does not need additional analyzes and synthesis in itself.

But for the construction of the Philosophy of each one, the deployment of philosophical picture of the each one's world, the philosophical existence of each one ontologically, for the construction of each one's methodology, the metaphysics of each one, the teaching of each one, the recognition of oneself in the phenomenon of the Human, in the recognition and composition of the theory of cognition of one's own - how do you cognize the world and use this specificity of cognition by yourself? And how do you master the dialectics of synthesis of all these questions, everything-in-everything among themselves? And on the basis of these eight sections, you compose the synthesis of yourself, with the corresponding prasyntesis assignment of each of these

phenomena and the phenomenon of everything-in-everything of the philosophy of each one - and there is the main specificity of the theory of cognition of prasyntesis, synthesizing all these moments in the phenomenon of IVDIVO of each human by itself.

And this is the fourth and basic section of formation of the philosophy of each one.

And recognizing all these needs, and understanding that for the promising future of human and humanity it is necessary to form the Paradigm of Philosophy with special conceptual synthesis, special methodological synthesis, special ontological synthesis, appropriate teaching of synthesis, appropriate metaphysics of synthesis, appropriate dialectic of synthesis and appropriate synthesis of human. In the synthesis of eight realizations of philosophy by synthesis, it is necessary to lay down the philosophy of synthesis as such, revealing not just a synthesis that already realizes special moments of the corresponding directions and sections of philosophical realizations presented earlier, but also an expanding synthesis for professional synthesis of human, for scientific synthesis of human, for educational synthesis of human, and, in fact, forming the philosophical synthesis of human, by the manifestation of himself.

And this is the philosophical synthesis of human I-am with the concentration of the core of synthesis by each person, remembering about the formation of synthesis world as the basis of the Metagalactic Empire of civilization of earthmen, and in the phenomenon of all this the Philosophy of Synthesis should exist, develop and be determined as an existing phenomenon of the Paradigm.

And we must understand, that in this phenomenon it is necessary to determine the synthesis of prasyntesis in the phenomenon of each human core, when by recognizing the Core of synthesis of each one with the definition of I-Am, as the conclusion of the philosophy of each one, each person must learn to read prasyntesis, namely to read - this can be called also scanning, but to read is the work of Intellect, and to scan is the work of Consciousness or Goloversum of a Human, to read, to decipher the picture of the read prasyntesis in all aspects and phenomena is the action of Goloversum and some other specifics of Human Parts of Truth, Eye, Hum and Intuition of OM of Human. And on the basis of the picture of prasyntesis - not just to put it together in different aspects, but to draw conclusions on the prasyntesis of I-am that exists, on the prasyntesis of fire, spirit, light, energy that are in a person, and what is behind this, what can be and there will be, the conclusion, according to the prasyntesis of each Part, which is determined and formed by a person, and, in general, what will be behind it, according to all prasyntesis in any aspects of human existence and in the synthesis of these prasyntesis among themselves. At the same time, one must understand that prasyntesis itself, by its inner essence or by its inner being, is synthesized by itself, and is synthesized in such a complex and deep way that it is extremely difficult to recognize prasyntesis as such. In fact, these are the basic records of realization of life, abilities and specifics of a person and the entire surrounding being.

And only synthesis, its methods, its ontological base, its theory of cognition - the theory of cognition of synthesis as an expression of the theory of cognition of prasyntesis, the teaching of synthesis, where the main sections of synthesis of prasyntesis itself will be located, the metaphysics of synthesis, where there will be prospects and bases for the phenomenon of synthesis as such, the dialectics of synthesis in the phenomenon of different specific synthesis of opposites and beginnings - is the basis and perspective existence of synthesis as such.

And in the recognition of all these phenomena of synthesis by prasyntesis, the philosophy of synthesis is needed, which will form this newest realization of synthesis by prasyntesis in various aspects and imperations, and will reveal with the philosophy of synthesis of each one the imperational synthesis of the originality of each one or the imperational synthesis of the originality of aspect of each one, in short "the ISSA of everyone", in the phenomenon by oneself physically. And thus, it realizes the higher meaning of the existence of each one and determines the mutual organization of human and matter, as the main issue of philosophy. It will determine that both human and matter are manifested, preserved, exist in an inalienable whole and, simultaneously, in the whole of their own existence, where there is a whole of Human, there is a whole of Matter, and there is an inalienable whole of Human and Matter between them. The Philosophy of Synthesis as such will be dealt with this phenomenon of the depth of Human and Matter as a whole.

It is generally accepted in philosophy that philosophy does not have the factual or practical basis on which it builds its existence. Therefore, both science of philosophy and philosophy as such are considered general theoretical disciplines which analyze the cognition itself, and some conceptual, theoretical practices, regulative judgments, and concepts of any being, in general, in different versions by methods of cognition. In fact, from the point of view of the Philosophy of Synthesis, this is not so.

Perhaps, before the Paradigm of Philosophy, they really did not see in philosophy the foundations and practical fundamental features that philosophy recognizes in the surrounding matter. In fact, up to the point that they did not see the philosophy of matter. Although if philosophy recognizes the matter, recognizes conceptual phenomena about the matter, recognizes theories about the matter, recognizes judgments about the matter and human and scientific practices that study the matter, then we can say that the matter itself becomes the practical basis of philosophy.

But here we come into the conflict that the human recognizes the matter. And if we state that the practical basis of philosophy is only the matter, then this will be already incorrect from the point of view of human. The Human is both the matter and is not the matter in the variant of matter that we recognize in a given period of time. From the point of view of the first kind of matter, the human is no longer the physical matter, although at the same time he is this matter.

Therefore, another basis, the practical basis of philosophy and its experience of expression is the Human, who, in principle, is also a material structure, but in a hierarchical whole, when there is the multi-level, multi-vector, multivariate, antinomic, incommensurable hierarchy of human in one whole, which is the human.

And this is also the second practical and, so to speak, experimental basis of philosophy. Because when philosophy speaks of the theory of cognition, it does not say somehow that it is the theory of cognition of Human. But in fact, this is the theory of cognition of Human, and, in fact, the practicality of human phenomenon subjectivity for the formation of the theory of cognition is also the practical basis of philosophy for research.

If we consider these two phenomena: the matter and human in mutual coordination with each other and in a single whole, then these two phenomena are the main practical basis of philosophy. It followed from all its materials of the past. And it is surprising that philosophers have not made this generalization before. But we do it in the present paradigmally.

At the same time, we generalize under the matter all understandings about a thing, what it is in itself, what it is outside of itself, about nature in all the depths of the external and the internal, about the subject that is a phenomenon of matter in one or another perspective, and even about the object. Moreover, it is clear that the subject in judgments and reasoning is not particularly the object and even matter, but in general the subject must have its own material specificity of organization in relation to the object. And, accordingly, the same phenomena, to the Human Subject, when a person is a Subject in itself, but from the point of view of medicine, he is an object of specialty for individual studies, for example, on certain diseases. There is a subject of specifications in the form of analyzes and any other specifications. Therefore, in principle, the objectivity and subjectivity of individual specifics of his being in the cognition of individual scientific disciplines and philosophy, in general, with the general Subjectivity of a person is quite an objective realization and objective reality of philosophy.

The prasyntesis becomes in this material reality the third factor of the basic practical experience of philosophical activity, as a new phenomenon. In other words, when we analyze what is the matter, what is the human, based on the entire Paradigm of Philosophy, we must conclude that the central link both there and there is prasyntesis.

The matter, in the perception available to us, is formed by nuclei of hierarchical spectral composition, where there are nuclei of different levels of hierarchization, depth of hierarchy and spectral expression, and prasyntesis is recorded in the nuclei. And the subnuclearity is formed from the nuclei and, in fact, the composition of matter is formed.

On the other hand, a human is also built by nuclei. And the philosophy of the Metagalaxy translates the phenomenon and understanding of human from the external environment, which is also correct in itself, to the level of nuclear and subnuclear understanding of human structure, including in interaction with the environment, both of the Metagalaxy, and the nature of the Planet, both the nature of the Metagalaxy and the nature of the Planet, then in a human the main phenomenon of nuclearity becomes records of prasyntesis, distinguishing the hierarchy of nuclei as such, their hierarchization, spectral horizon of expression, recognition by types of matter organization, specifics of types of matter, worlds, and so on, and so on, and so on. Accordingly, both by the matter and human, we begin a meaningful implementation with nuclear-subnuclear contents.

Considering that subnuclearity and nuclearity in terms of horizontal and fundamental connections is realized by the synthesis-physicality of a human, which concentrates the development of physical body and the human as a whole of everything-in-everything. I would say that we have found a new method of philosophical practice of phenomenon of synthesis-physicality of human with the whole of the matter. Or the synthesis-physical whole of human and matter by the nuclear prasyntesis of phenomenon, where the main practical result of phenomenon is depth, layers, levels, planes, presences, all kinds of realities, high integrity and initially higher integrity of prasyntesis as such.

And here we come to understanding of the eighth section as a wholeness, where we can talk about the integrity of prasyntesis and integrity of nuclearity in the mutual organization of human and matter of nuclearity, in the synthesis between themselves, where the synthesis of human and matter resolves the main question of philosophy, and the synthesisness recorded in nuclearity both of human, and matter in mutual organization among themselves becomes practice, practical experience and, in fact, practical base or basis of philosophy.

Hence, philosophy from a purely theoretical and conceptual discipline in science and, actually, the conceptuality of paradigmatic and theoretical constructions in itself, with the corresponding theory of cognition, passes into the practical section of being unexpectedly for itself in a new era of phenomenon, where from the point of view of science of philosophy it is necessary to cognize prasyntesis, to form the theory of cognition of prasyntesis and describe prasyntesis in the corresponding nuclear mutual organizations of the existent. Moreover, to describe ontologically, dialectically, metaphysically, methodologically, in fact, building up the teaching of prasyntesis of different specifications of philosophy as such, but by the scientific common basis, where prasyntesis becomes the practical foundation for the implementation and phenomenon of philosophy. And this is the main methodological and ontological conclusion from the Paradigm of Philosophy. The most important, which, in fact, translates paradigmatically the whole philosophy from the general conceptual phenomena to the phenomena of general conceptual and practically realizable phenomena of the existent, where philosophy receives its own practice of implementation.

At the same time, it is clear that the science of philosophy will deal with the practice of implementation. And philosophy as such, having this practice of implementation in science, will begin to engage in paradigm creativity, where we believe that the essence and specificity of implementation of philosophy should have also practical and subject meaning. And this practicality and subjectivity should become the Paradigm, as a conclusion from this or that philosophy, the paradigm of this or that activity, but the paradigm not as conceptual and theoretical creativity - this is the specificity of philosophy, but the paradigm as realizable and feasible reality of being of that or other specifics of human, humanity or organization of matter based on the prasyntesis records.

And if the science of philosophy explores prasyntesis, building the theory of cognition of prasyntesis and conceptual phenomena of prasyntesis with the appropriate philosophical tools, and we consider nine published tools as the basis of philosophical tools, in the form of metaphysics, ontology, methodology, and up to synthesis, these tools will be published in the second chapter of the book, then philosophy as such, should become the subject of paradigm

creativity, where the synthesis-physicality of each one should not be created only on its own, but should become a creation of paradigms, where the result of real philosophical development, albeit for the first time in years, decades, in long periods of time, but the result of philosophical activity and philosophical practice should be the paradigm of one or another type of activity of a human, of one or another scientific specificity or discipline - the paradigm based on the deciphered prasyntesis with the corresponding results from this prasyntesis in the paradigm. Just as we have realized the prasyntesis conceptuality of the Paradigm of Philosophy with this book by the fourth volume of the Paradigm.

Hence the question arises - what is prasyntesis? Because not everyone could read the first volume, analyze the second and the third one. What is prasyntesis, why do we attach such importance to it?

From the point of view of the paradigm of this period of mankind phenomenon, all standards, all laws, all imperatives, all axioms, all beginnings, all principles, all methods and all rules of existent are recorded in prasyntesis. Moreover, they are not just written down, but prasyntesis is a special property of matter, of which, in fact, the rules consist, where the rules are not only general theoretical guidelines based on traditions or some kind of ethos, in the perspective and phenomenon of ethics or implementation of ethics. And the rules are the prasyntetically organized material phenomena resulting with what we call the rule. After all, the rules derived from traditions, the so-called ethical results, in fact, are built on conditions, where tradition is a set of conditions, as the 16th particularity. The stable phenomenon of conditions forms what we call tradition. And the rule is formed from this stable phenomenon of traditions, as a result of constant action of a set of conditions. If we take into account that the particularities as the conditions are written in prasyntesis and the constant mutual coordination of conditions recorded in prasyntesis and the constant action of these conditions, which we call tradition, lead to rules, the coexistence with the ethics of each one's implementation, then we can draw a practical philosophical conclusion that all the rules with this, including those outside of this, are recorded by prasyntesis. And the conditions are formed under the written rules or from them.

But in the process of cognizing of conditions in a person, everything is opposite. At the beginning, he forms the conditions, synthesizes them into a tradition, and learns the rules, forming ethics. After all, one can see clearly that rules are written in prasyntesis, cognizing which by prasyntesis, a person reveals the conditions, as a particularity of definition of these rules by himself.

After all, we must understand that prasyntesis is the carrying of the entire Metagalaxy homogeneity essence. And in order for such a grandiose organization in the form of the Metagalaxy to live and act, there must be hierarchically multilevel, multidimensional, multivector, antinomic and incommensurable rules that can form, in all the variety of phenomena, the correct conditions and organization of the existent. And this is such a global scale that philosophers earlier did not consider it particularly. But that doesn't change the fact that it can't exist.

Then a simple question arises - where is it all? The basic structure of existent is written down, and what with is it not just recorded, but supported? Because the word "recorded" gives off some kind of textual meaning, as if it is written in the text and we just read it. Here we mean exactly that it is recorded as the structure of existence, that is, it is not written down, but it is the existing organization of matter. And this is prasyntesis.

That is, speaking in philosophical terms, this is not even a record, but the IS of prasyntesis existence. Or it is the IS of prasyntesis of the existent, where we reveal already the record with our view on this IS of prasyntesis, where prasyntesis is the specification of the matter of rules themselves as such. And the imperation of rules among themselves in the IS of rules forms what we manifest as a certain philosophical concept, ethical tradition, situational originality, or even mental conclusions, which are the operationality of the Mind, but these conclusions can be also one or another implementation of prasyntesis rules, with that meaning that even if you thought it, you did it. And if the thought is carried out by the material organization of mental matter, then the prasyntesis of mental matter with the corresponding rules of thought activity, which we call

logic, is fully realizable by certain prasyntesis arrangements. This does not mean that there cannot be new thoughts in these arrangements. But in the beginning, according to the principles of formal logic, the thought must learn to organize itself according to the rules. To form correct judgments, correct theories from them, and build up correct concepts on the basis of correct theories.

Proceeding from here, "read the right books" takes on another context. After all, it is known in the culture of mankind - "read the book of life." What is the book of life? This is the life, where certain rules and conditions are written down. If we bring this conceptuality from the general cultural significance to the philosophical depth, these are the records of prasyntesis, which our brain or higher nervous activity, or the synthesis of Human Parts, on the basis of developed systems, on the basis of developed and elaborated apparatuses, reads the corresponding angle of prasyntesis from the surrounding life, a text of prasyntesis, or a page of the book of life, realized by prasyntesis. And for us it is easier to say only with the conceptuality of the language that we are reading this. But I can say also that we scan the imperations of this, or we read the IS of prasyntesis of the realized, where we read by the language, and scan the imperation of prasyntesis of the realized. Or we read the imperation of prasyntesis and scan the IS of the realized.

And this is the context of supralinguistic peculiarities. Taking into account the fact that the science of language is the 13th science, and according to the laws of hierarchization and prasyntesis, the 13 is associated with the 13, respectively, the science of language is associated with the glance. But imperation, as the 14th manifestation, is no longer conjugated with the language, realizing the glance. And it is conjugated with the following scientific discipline – the Human, where the imperation is the essence of reading by a person of the surrounding life being. But the reading goes not only on the formal outer cut - that's the nature, but also on the deep inner cut of the reading. It is at this moment that prasyntesis is read.

And judging by the fact that our intuition works very often and we feel the danger in advance, when we still don't see it in ordinary sensible life practice, we can say that the inner potential of trained people or even creatures, even animals do such things, it reads from prasyntesis the realizing conditions of being, anticipating the danger in advance, where the conditions of being are combined with the sensitivity of being and by two particularities the premonition of the prospects of danger is born by the read prasyntesis. There is a well-known example, when before the tsunami, which was the result of tremors, on the islands in the Indian Ocean, all cows and large animals ran up the mountains. Two hours before the wave then covered the village. Those people who believed the animals and ran after them into the mountains were saved, because the wave did not reach this mountain. And those who laughed at the animals, unfortunately, died in this wave. This is the modern day story, that happened in December 2004.

And this suggests that this premonition, from our point of view, of not smart, but quite apprehensive animals, and domesticated animals, turned out to be higher than the human. Some Human Parts in people, with their concentrators and blocked judgments or habits of traditions and rules, blocked this intuition, or this presensitivity.

All this speaks of objectivity of the manifested prasyntesis. And no matter how we see its theorism now, it is theorism only because the given needs to be substantiated by philosophical conceptuality, to show some kind of theoretical elaboration and paradigm basicity in order to introduce it into the practice of mankind. But this does not cancel the existent, that it is as a phenomenon.

If we expand the prasyntesis conceptuality from the practices only of the corresponding rules, then there is a practice of methods, where any tradition is carried out by a method, any conclusion has a method, any internal, external is built on methodicalness. Hence the methodology was born, as a special phenomenon of philosophy and the theory of cognition, where some even believe that methodology is the pinnacle of philosophy in the generalization of all methods. But from the point of view of prasyntesis, the method is the second level in the 16-fold integrity of fundamentalities. Or the 18th in the 32-fold integrity of fundamentalities. I think it is clear already

that we are following the fundamentalities, which are recorded in prasyntesis, as the existent manifested by the prasyntesis to the matter, nature and world.

In other words, the fundamentalities are the theoretical conceptual expression of the matter of prasyntesis and its organization.

It can be said that the first thing prasyntesis is doing is laying down layers of fundamentalities inside nuclearity, where the 18th layer of prasyntesis reveals methods and methodologies. And methodology is formed not only by a person, in prasyntesis there are methodologies of applied methods, moreover, as of the matter of existent. I would say even, not the matter, but the fabrics of matter of the existent of prasyntesis, taking into account the layer of prasyntesis. And, accordingly, there is its own methodical application of methods and methodologies in the general methodological nature of the existent. Seeing the diversity of nature, it is impossible not to assume that the methodology of this diversity is recorded in some existent. And this existent is prasyntesis. Moreover, the prasyntesis as the matter, as a kind of structural basis, in biological language, a bone organization, or a structural organization of material realization in the phenomenon of the next 18th level of methodicality.

Further, the essence of the philosophy of fundamentality can be recognized already. We state simply that any principles, whether revealed by a person, or principles of nature, or principates, as sets of principles of ongoing phenomena and actions, are the 19th layer of prasyntesis. Both beginnings and all the phenomena of the beginnings: systems of the beginnings, wholeness of the beginnings are the 20th level. Both all the axioms and phenomena of any axiomatics - it does not matter of physics, chemistry, philosophy, human who is axiomatic and constant in a peculiar way – it is a phenomenon of the 21st layer of prasyntesis. Moreover, the axioms, which are not recorded, but, I emphasize, any axiom consists of prasyntesis, as the essence of phenomenon. Although we are more pleased to say that it is recorded. Then, if it is more pleasant for us to say that it is recorded, then in prasyntesis the initially higher synthesis is recorded, according to the published paradigm. This means that the axioms themselves are recorded by the initially higher synthesis, and prasyntesis is the material bearing, the material carrier of these axioms. You can see it that way too.

Then the question arises - who wrote it down? And we will return to the conceptual significance of the Initially Highest Father. Or to the existent of the Initially Highest Father, who determines the initially higher synthesis of prasyntesis records of matter. We will not come to any other conclusions.

Therefore, from the point of view of science, prasyntesis itself is the fabric of matter. It is not written there, but the axioms themselves consist of prasyntesis. But if you need to record something new into the developing prasyntesis, into the created prasyntesis, into the evolving prasyntesis, which can cause laughter, because everyone is used to the evolution of the external, around us, natural, but no one has canceled that there is evolution of the internal, we must turn to the initially higher synthesis and its records in prasyntesis. The evolutionary is simply a certain specificity of passionary forces, superpassionarity, which promotes and develops everything in the mutual organization of the existent. At the same time, this does not cancel the action of the corresponding forces, the action of the corresponding specifics and impulse organization, impulse birth, both of energy and its organization, and of light, and spirit, and fire.

We have dealt already with this subject from the corresponding prasyntesis. But this is already a specificity of science, and most likely, the science of physics, and not the science of philosophy. Which direction of research are we laying now for paradigm perspective? Or, where else is it worth looking for, expanding the physical or chemical picture of the world, or even mathematical, holomic and others? There are specifics of non-philosophical practice here.

Philosophy forms the conceptual prasyntesis, although the practical prasyntesis, when properly read, deciphers and publishes it.

Then after the axioms the imperatives go on, the 22nd layer of prasyntesis. The laws are the 23rd layer of prasyntesis, the standards are the 24th layer of prasyntesis. And here the main thing is that prasyntesis is a kind of fabric, the basis of matter, from which all standards and laws

operate. Not just being recorded, but from which they act, where the record and text are one whole, where the record and paper, the matter on which they are written, are one whole. It is one and the same whole called prasyntesis.

That is, we need to move away from the binary perception of separate recording and recording carrier. And enter into a single homogeneous implementation of recording which is prasyntesis. It is a small paradigm shift for our brains and for our philosophical practice that record and carrier are one and the same. Why is it impossible?

The record and carrier of prasyntesis are one and the same. At the same time, the possibility of prasyntesis expanding with the bearing of phenomenon of prasyntesis records by us occurs with the initially higher synthesis. And this expansion is possible only in the next kind of matter of the Initially Higher Metagalaxy. That is, with “never say never” we are laying it too paradigmally. That is why, in the previous seventh section of the Paradigm of Philosophy, we substantiated specifically the growth of human practice in the formation of the initially higher world, the fifth expression, which will rush to the formation of the physical world of the IH Metagalaxy of the sixth world with the phenomenon of the world of IVDIVO, where records of prasyntesis are possible. That is, the implementation of records is in the world of the initially higher physicality of the IH Metagalaxy. But the concentration of ability to record down is in the world of IVDIVO, in the seventh world of the previous section of the Paradigm of Philosophy. We will talk about the IVDIVO just on the basis of this in the next paragraph of the Philosophy of Synthesis.

Accordingly, we must determine that the number of fundamentality is the number of the layer of prasyntesis in the nuclear records, and determine paradigmally that the search for fundamentalities of fundamental interactions, fundamental phenomena and so on up to the list with the word “fundamentality” is carried out by physics, chemistry, and other sciences, and humanitarian too, therefore there are fundamentalities of humanitarian research. For example, the fundamentality of art, according to Stanislavsky's "Place-Time-Action", is, quite to itself, a very significant theatrical fundamentality, which has advanced forward the specifics and practice of theater. Therefore, it is possible to approach the basics of fundamentality in different ways. And I believe that fundamentality is not only the resultant phenomenon of only science of physics.

We need to expand categorical and conceptual nature of fundamentality to each science, any practice of human and humanity formulated scientifically. And, if it is not framed scientifically, then it is necessary to formalize it scientifically, and then to formalize it philosophically with paradigmatic conclusions or philosophically paradigmally. Only then the given human activity will acquire definiteness and prasyntesis significance. That is, with a paradigmally philosophical elaboration of activity with a definition of fundamentality of this activity, including scientific practice and philosophical generalization of the picture of this activity paradigmally, we will get a clearly ordered prasyntesis record in the nuclearity of the matter of each of us and in the matter as a whole, where the famous phrase is realized, even if you thought, comprehended, revealed the essence and idea, and so on with 16 particularities, you did it.

It is necessary to form each human activity with 16 particularities into a certain whole by the practice of synthesis-physicality of this activity, the scientific organization of meaningfulness of this activity, the education of this activity and the paradigm philosophicalness of this activity in synthesis.

In this definition, we will get the ordered prasyntesis of this activity, and, therefore, the ordered matter of the existence of each of us with the corresponding nuclear bonds and sub-nuclear structure, respectively, and the quality of matter. Hence, the quality of being, revealed by this prasyntesis in us and around us, will grow and saturate the comfort and quality of life of everyone, and of all mankind as a whole. And it is precisely philosophy that becomes a science that determines the prasyntesis contours of what appears and is realized, even ontologically, in the orderly prasyntesis activity of humanity in an intra-nuclear way. It is the implementation of particularities.

Hence, 16 theories of cognition of particularities with the formation of the theory of cognition of the plan of creation are the basis of the theory of cognition of prasyntesis with the subsequent implementation of fundamental ordered activity of mankind in each nuclear record and in all subnuclear interactions of the universal, the whole and the initially higher integral human existence. And here we see the ontology of growth of human existence. It is the ontology of growth and quality of human existence in this.

Because, being imbued with this, we will see that the being is not just formed and affects us, but we will improve essentially the quality of being internal-nuclear “from the nuclear” with the internal organization of prasyntesis and its orderliness, and, therefore, also with a sub-nuclear organization of the external being. And this quality of being is the specificity of development of human and humanity, because we always go and look for quality being. We have substantiated it now paradigmally, having found a method of organizing it by ourselves.

So, we can make one more paradoxical, but correct paradigm conclusion – the being is the result of subnuclear practice, synthesizing all prasyntesis contexts, subtleties and phenomena in one wholeness of being. That is, the being is based and implemented as a result of prasyntesis, where the prasyntesis of the intra-nuclear organization determines the being of external implementation. And in the middle, there is the manifestation of human as such.

If we define ourselves in this context, and begin to implement this existentially conceived, then we will develop definitely and implement the questions of existential quality of a human, not only in the external form of organization of the environment and objective possibilities, but also in essence of the manifested with the organization of the nuclear prasyntesis of each one and all of us, in the general prasyntesis being of phenomenon.

Thus, from this point of view, philosophy, which solved the question of being, received a solution and became a practical assignment of being growth. Actually, the being is the result of practicality, experience and resultability of practice of prasyntesis philosophical constructions, prasyntesis philosophical organizations. Or even more than that, the prasyntesis ordering that philosophy was able to lay down by itself, and to reveal paradigmatically, in essence, having carried out, among other things, the necessary scientific research in one or another context of particularities, for example, the logic of thoughts, in one or another theory of cognition of prasyntesis by the particularities, having laid down the corresponding plan of creation, to check the theory of cognition, ontology, metaphysics, dialectics, teachings, methodology of the corresponding phenomena of prasyntesis with the tools of philosophy of the theory of cognition, ordering them, and, thus, assembling the qualitative being, both of each person and communities of people or, generally, the entire community of mankind. And it becomes a practical philosophical instrument of activity.

As a result, the philosophy receives by this paradigm the basic practice – the prasyntesis, which implements the records of 64 fundamentalities in all relationships. Where, for example, time is the eighth fundamentality, space is the seventh fundamentality, speed is the sixth fundamentality, and even reunification with the Italian context of “religio” is the fourth fundamentality. And above it there is science, science and once again science, up to the heights of fundamentality. We have identified 64 fundamentalities not from the impossibility of expanding this list, but we have concentrated on 64 codons of genetics, believing that each genetic codon should have its own specific fundamentality. That is, in fact, we approached genetically the list of fundamentalities at the first step of the Paradigm of Philosophy, having determined by the codon concentration fundamentalities that are mandatory for implementation, no matter how abstract it may sound. But we act by connecting these codon concentrations with the corresponding kinds of matter, which are also 64 by 64 fundamentalities, with the basic Human Parts that have the corresponding form of the 64-fold integrity of phenomenon, the promising human microcosms, which also have the 64-fold integral implementation. And in fact, realizing the 64-fold integrity in different contexts and constructions with the corresponding quaternary, octal, 16-fold integral and 32-fold integral assignment of their implementation, both in the external phenomenon, when the 64-fold integrity multiplied by four gets 256 Parts, and in the internal implementation, when the

64-fold integrity divided by four gets the 16-fold integral set of particularities. Hence, the 16-fold integral assignment of particularities is the internal realization of a human, and 256 Human Parts is the external assignment of 64-fold integrity of codons of human genetics, as two boundaries of prasyntesis. Therefore, we have particularities inside, an internal assignment and 256 benchmark Parts of external assignment with the golden mean of 64 codons of genetics with the concentration of kinds of matter in the center. And this realizes the dialectics of prasyntesis, as a philosophical method for the implementation of prasyntesis orderliness. Because behind all the philosophical realizations and practical constructions published in the previous chapters, the synthesis of prasyntesis phenomena is not seen.

One of the most important methodological syntheses was the basis for the alignment of 64 codons of genetics in the concentration of 64 kinds of matter, with the identification of 64 particularities and 256 basic Parts of Human by the quaternary of 64-fold integrity, forming the resolution capability of prasyntesis in practical philosophical application. And if we continue further, during the transition to the 8-fold integrity with the resolution capability of prasyntesis, when we divided the 64-fold integrity into eight, we received the 8-fold integrity of human preparations - from the initiation to the official competence of IVDIVO by the phenomenon of 32736-fold integrity of the higher structure of human with 4096 phenomena of each of them out of eight. We have received eight organizations from the rights of creation to the initially higher synthesis, which, being recorded in prasyntesis, expands its base. And all this 16-fold integrity of two 8-fold integrities is the manifestation of the fundamentaitiels of Human, where prasyntesis expands its base with the matter of the Initially Higher Metagalaxy. And from our point of view, if prasyntesis arises from nowhere, then from the point of view of the next kind of matter, the initially higher matter, the prasyntesis is the matter of the Initially Higher Metagalaxy. And by attracting this matter as prasyntesis into the nuclear records of our lower level of matter, we get the expansion of prasyntesis with the records of the initially higher synthesis. This is like a conclusion from the 8-fold integrity of Human organization from the rights of creation to the initially higher synthesis, the first 8-fold integrity of human existence after the 4-fold integrity of his Parts, systems, apparatuses and particularities. And so, imbued with the activity of this 8-fold integrity, we can draw conclusions of prasyntesis and about prasyntesis.

Hence, 20 levels of human phenomenon and existence are recorded in prasyntesis. And human is a special line, including prasyntesis. Let it be of the initially higher prasyntesis, where prasyntesis is a record of material organization in its fundamentality of phenomenon. And 20 types of human organization are the initially higher prasyntesis of phenomenon. Hence, there is the initially higher synthesis in the records of the implemented prasyntesis. And this conceptual depth and certainty gives the basis for the implementation of both philosophy, with practical method of its application, with practice and organization of application experience, and gives paradigmatic basis for rethinking the entire activity of science and human practical life in general.

And we must understand that the paradigm as such, always must lead to rethinking of everything that has been implemented previously in one area or another for the next wholeness, step and degree of being. Actually, carrying out the zero-transition of the 15th fundamentality from what it was into a new whole of the existent of the IS. And taking into account the fact that the paradigm of philosophy forms the conceptual integrity of everything-in-everything, then with prasyntesis records, excited in this paradigm by all eight chapters and this the eighth, we use this Paradigm to carry out, describing the zero-transition in human practice from previous forms of scientific-philosophical and practical phenomenon, into new forms of scientific philosophical and practical phenomenon of the next metagalactic stage of being. That is, we sum up under the purely IS of planetary practice – both of science, and human thoughts, and practical implementation by culture, management – with the organization of life of the previous planetary practice, not canceling it as an existent, but saying that it has become part of a new whole.

Taking into account the fact that physical matter and physicality, which we perceived as realizable, is the first matter out of 64, then all our experience of planetary realizability today is 1/64th part of new metagalactic practice and metagalactic wholeness of the existent. And this zero-

transition from the unity of the whole, carried out today in the 64-fold integrity of the next possibilities for the development of human and humanity by the metagalactic practice of synthesizing of 64 kinds of matter in the initially higher wholeness of metagalactic existence of the IS, is implemented by this Paradigm of Philosophy itself, exciting, activating, ordering and humanizing the practice of human life, because, only the metagalactic human received the right to act and influence prasyntesis as a human-creator. Because, even if you only thought about it, this, earlier, most often concerned some external actions or internal activations of definition of a human. By the paradigm of philosophy we have translated these activations to the depth of prasyntesis ordered comprehension, realizations, definitions, formations, stability, and so on, having defined and formed by the Paradigm of Philosophy the stable metagalactic life of human by the Metagalaxy. Roughly speaking, by humanizing the Metagalaxy and expanding the scale of metagalacticity by human in the corresponding prasyntesis order of being.

And this is the zero-transition, which was organized by the Paradigm of Philosophy itself, as a practical given and practical result of all philosophical practice, both modern and past in general, and all scientific and practical activities, both in science and in humanity as a whole in the essence of things.

Philosophy is engaged in composition of paradigms of different types of human activities, when, respectively, in this action the formation of layers of prasynteses, which have their own content and solidity, goes on, this is also the growth of the fundamentalities themselves, as the resulting particularities of Human. And this zero-transition occurs due to the synthesis of prasynteses and particularities among themselves. The transition occurs due to the synthesis of prasyntesis and particularities among themselves in the mutual organization of the conceptual whole. That is, when prasyntesis and particularities are not united, but they begin to organize mutually in a certain conceptual whole, moreover, a paradigm whole. Here conceptuality must be separated from paradigmality.

Why? Because conceptuality will cause immediately in a person general philosophical approaches and reasoning. And when we say that fundamentalities and particularities merge into a paradigm phenomenon, we say that it must be such deeply mutually organized philosophically, scientifically and practically that prasyntesis simply records paradigmality among themselves, making the transition. That is, the zero-transition is, in fact, a record by prasyntesis of paradigm integrity, carried out by a person on the basis of synthesis of particularities by the corresponding necessary constructions in this paradigmality.

What is needed here is the interconnection of categories and the concept of paradigmality, as a new science of the Paradigm. And if the paradigmality is implemented, it is recorded in prasyntesis, and we make a zero-transition. And if paradigmality is not implemented, prasyntesis does not record this, and a new order does not come.

It is the IVDIVO that concentrates prasyntesis by itself, recording it in each nucleus. That is, the substantiation of IVDIVO and the forming core is what we published in the first Paradigm of Science. But for some it has been confusing. But the paradigm whole, the synthesized paradigm whole, stands in the middle between the IVDIVO and the core, where prasyntesis is recorded. If it does not stand here, if it is a concept, judgment or theory, then there is no record. If this is a philosophical adjustment, then there is no record. And only when all this adjustment passes into the paradigmality, into the paradigm wholeness, at this moment the prasyntesis forms all the fundamental links, all the mutually organizing particularities, all other mutually organizing phenomena in this paradigmical wholeness, and, flashing, it is recorded in the core.

Replication turns on, and all this prasyntesis spreads instantly across all the records of prasyntesis of all nuclei within the Metagalaxy. Since the IVDIVO is outside the Metagalaxy and supports this process.

And this is what the paradigms should do further, when this paradigm is recognized by us as the first metagalactic one, and the impetus to the paradigmatic methodology of prasyntesis assimilation of the existent and new specifics of activity and development of humanity by this. This is the guarantee and basis, and even some superstructure of the prasyntesis metagalactic

existence of humanity, in the present and in the future with the integrity of the result of the past by this. Because “nothing” grows out of nothing. But an integral result should be with all the depths of philosophical abstraction and new specifics of metagalactic binding. Actually, in rethinking of the past with a new metagalactic whole depth, which allowed entering into the solidity of the present by the prasyntesis realization of phenomenon. And it should form paradigmally the prospects for the future on the basis of achieved integrity of the past. Including, with the deployment of new metagalactic realizations that were completely uncharacteristic for humanity before.

Therefore, some amazing phenomena, which are fragmentarily described in the separate chapters, carefully introduce humanity into a new metagalactic reality, which is surprising for humanity in many ways. But the new is always full of wonders. If there are no miracles in this new one, humanity will cease to be surprised, to dream, and, therefore, it will cease to develop. And little by little, we began to discover these miracles with this paradigm, believing that the paradigm does not consist of miracles. Therefore, deeper descriptions of these phenomena and realizations of metagalactic specifics will be formed by other philosophical realizations. And one of them is the Philosophy of Synthesis, which synthesizes the paradigm of human and humanity by itself. That is, the philosophy of synthesis is a special kind of philosophy that deals with the synthesis of paradigmaticities and any kind of paradigms by itself. Because the method of Synthesis allows synthesizing prasyntesis, expanding its orderliness, realized in the paradigm of phenomenon.

Accordingly, the synthesis is the realization of prasyntesis interaction entering in a single whole by paradigmaticity. And the synthesizing of prasyntesis by an ordered paradigmatic integral realization both nuclear and existentially results the formation of synthesis as a new phenomenon of philosophical being, practical being, scientific being and the metagalactic reality of realization of human and humanity as a whole.

And this is what forms the Philosophy of Synthesis as a whole, carrying out what is described and formalized in this paragraph by itself with the corresponding conclusions and realizations, both nuclear and existentially.

In principle, the third paragraph of the *Whole* section is devoted to the implementation of prasyntesis in the core, actually, prasyntesis in the being, which we can see in a somewhat different context than we are used to, because, the being is drawn very often as an unformed whole. It is clear that it is framed by the context of being organization, which has certain boundaries, but the mind or the brain require necessarily some kind of limited certainty, and, in principle, at the current level of the depth of philosophical cognition, this already can be done. Therefore, the third paragraph is devoted to the IVDIVO.

But first, we would like to show the conceptual organization and practical organization of IVDIVO, which comes from the first volume of the Paradigm. And now, anticipating the paragraph, we made a sketch, noting that the IVDIVO, absorbing prasyntesis into its shells on the appropriate mutual organization with human or community of humanity, fixes and concentrates prasyntesis into the core. We formed and published this in the first Paradigm. But in order for the prasyntesis to be fixed in the core, the IVDIVO has a special mechanism. And in general, in order for prasyntesis to be recorded in the core, a paradigm mechanism or paradigm technology is needed. Here we move from the paradigm as conceptual judgments to the Paradigm of practical appearance.

Actually, a definite paradigm integrity must be built around the recorded core. Paradigmatic wholeness is connected by particularities, preferably at least sixteen, because, first of all, the IVDIVO as a Home reacts to conditions. If we have not reached the sixteenth condition, the paradigm integrity does not form. And this must be borne in mind. Therefore, when we create and theorize with the thought, the thought churns prasyntesis in those records in which there is prasyntesis. But very often this prasyntesis is not extended. Since the thought is hierarchical by the fourth expression out of sixteen. This is not enough for a paradigm. Until the very practice of

life reveals this mentality at a certain level of conditions. But this will not be a conscious human action, but, as they say, "it happened in life." Such phenomena exist, and it cannot be said that the thought that churns prasyntesis does not result then in some prasyntesis paradigm way. But this happens without the willful participation of a human. And now we are considering the volitional participation of philosopher in order to strengthen the prasyntesis.

Thus, it is necessary to compose the paradigm wholeness of sixteen particularities worked out and developed, connected by the corresponding fundamentalities or their aspects of implementation, into an ongoing semantic phenomenon – the paradigm. And if philosopher has achieved from the mutual coordination of paradigmatic phenomena, fundamentalities, particularities and some other features - theoretical, conceptual, but above all, categorical and terminological, - the construction of paradigmatic integrity, then only this paradigmatic integrity around the core calls out from the IVDIVO shell the necessary amount of prasyntesis, or attracts, magnetizes a new prasyntesis from beyond the IVDIVO, concentrating and pulling it on this paradigmatic wholeness, as a kind of sphere around the core. And then, when this prasyntesis penetrates and becomes saturated, the sphere of paradigm integrity collapses, becoming compactified into the core and is recorded into it as a new paradigm integrity.

Accordingly, if prasyntesis has recorded this paradigm wholeness into the core, and the nuclear prasyntesis has grown in this one core, then the replication of prasyntesis, which we described again in the first volume, is turned on - as soon as prasyntesis has expanded in one core, the expansion of prasyntesis bases goes on in all nuclei of a given hierarchical specification. It is clear that this is not necessary for some nuclei in terms of realized material phenomenon or human phenomenon. And this is not determined by anyone, but there is the hierarchization of nuclei by types of matter organizations and the corresponding horizon of nuclear phenomenon on one or another topic, on this or that implementation, on this or that specification, in this or that volume of the general whole in a mutually organizing nuclear integrity.

And this record is replicated immediately across all the cores of the given integrity. That is why it seeks to achieve the paradigm integrity. And all the cores of this context of realization grow with prasyntesis. And all other cores receive such an element of the prasyntesis given, when implementing the specification in the future.

And, first of all, this fixed activity is the specification of IVDIVO - the Initially Highest Home of the Initially Highest Father. That is, the IVDIVO is not a theoretical philosophical, scientific or religious given, but a practical tool for the mutual organization of prasyntesis with the apparent records of nuclei and nuclearity among themselves. And when we see the Father's Home as a kind of building where the Father lives, for ancient thinking, which even imagined a home as some kind of supreme value, because, for the most part, it lived in caves, dugouts and wooden buildings, we must understand also the cultural cross-section of the organized humanity, which has a corresponding perception, since the fact that the Father, who lives in his own Home, is a high value, especially with the corresponding Kremlin, like a wall around of paradise. But, if we move on to the higher philosophical phenomenon, starting from this old cultural tradition, we must understand that the Houme can be a kind of organization within which the highest leader operates. Or a certain organization of matter specifics, which reveals the specialties of the Initially Highest Father for his activity.

Accordingly, if we determine that the Initially Highest Father is the Father-Creator, that is, he creates, then we should try to figure it out, but how does he create? From the point of view of an undeveloped philosophical or scientific view, the Father came, lit something in his hands and, once, it was materialized. In principle, no one saw it, but for some reason it seems so. It is possible to imagine the more refined mechanism, and not so crude, without canceling the fact that this "once", it is possible, is not for us to decide, but for the Father to decide. The Father can lay down the paradigmatic wholeness, the necessary level of prasyntesis, concentrate it in a special shell of the Home up to the core or to many cores that record this paradigm integral prasyntesis, where the cores will organize further mutually and connect with each other and form a new whole: either

a subject of reality, or an object of reality, or even begin to form a Human Subjects of reality. Maybe even materialized.

Judging by the records of the formation of Eve from the seed of Adam, where during the translation it turned out that this is the term "seed", and not "bone", where the seed does not mean necessarily any specifications of male principles, but maybe just genetics - the question is more linguistic idiosyncrasies, then we can decide safely that Eve's creation could go in a special laboratory. Or in the very Home of the Father, only of such a height organization that, on the basis of the laws of the inherent prasyntesis of mutual organization of matter, to arrange in the shell of the sphere of the Father's Home such a concentration of nuclei, with such prasyntesis record of biologically active nuclear-subnuclear relations, that, in fact, the materialization of a woman for Adam was possible.

Moreover, this meaning is supported and emphasized only by the appropriate view that the first woman, not Eve, was "unfortunate" in the sense that she gave birth to monsters. I would say more simply - the viviparous function of a woman was violated. That is, the question here is not the female body, but the procreation. And even when the women are embarrassed and say that they were cloned. But in the beginning, it was the same with Adam. Yes, the Father created Adam in the beginning - just the shell of the Father's Home in a high organization of nuclei and subnuclearity could not create two at once. Unlike the female body, which can bear two, three, and four, as it turned out later. At the same time, it is believed that Adam was found almost around, which means that humanity already existed, and he was simply developed up to the Father's requirements. Is it the adapting of genetics to a new planet? This is a very subtle question, but I specifically commented on a very well-known text on this topic, which says that with all the omnipotence of the Father, he didn't get the first woman very well. Not because he didn't want to, but because some processes in the Father's Home went the wrong way. And this speaks of prasyntesis and nuclear predetermination of processes that cannot be taken always into account.

At the same time, it is possible to present it more simply, which does not concern this paragraph of philosophy, but for technically advanced people it will be pleasant. A highly developed ship with one man on board suffers a catastrophe. It suffers a catastrophe, ending up on our planet, which has some natural originality. But he cannot fly back for one reason or another - something was completely broken. And the signals can not save. But the laboratory of biological medical support remained, where it is quite possible to support oneself medically and clone a woman for procreation on a new planet. And a person understands that if he dies with a physical body, then his spirit and monad will not incarnate anywhere else. There is no one on the planet. And this is the understanding of a very highly developed person of a highly developed civilization. That is, a person was hierarchically developed and saw not only physically bodily, but saw the many-part, which remains after the death of physical body. Accordingly, to rush about with your soul or spirit on a planet where there are no living beings, and where there are only animals, and to be incarnate in animals is not a very pleasant prospect for developed beings. Especially those who see this hierarchization. And then the Comrade Father turned on the laboratory. And first he created Adam. Not because he replicated himself. Maybe he even created a woman in the beginning. But it turned out to be an unsuccessful woman who gave birth to monsters. He created Adam, tried again like a man. It has happened. Then he tried to create a woman again, because a woman reflects the matter of this planet. If Adam can reflect the person who arrived as the Father for us, then the woman is necessarily mutually coordinated with the matter, and this type of knowledge was clearly taken into account. And the question is not that the woman was unsuccessful, but that the mutual coordination of the nuclei of this laboratory could not be coordinated with the nuclei of this planet. That is, to adapt humanity to the planet.

Therefore, he checked by himself again - he could. The man turned out, Adam. And then all the same, Eve turned out too - the life. And the man understood that they would have children, and if he died, he would have a place to incarnate. And there is a proof: in the process of some actions there, for some reason, he put Adam and Eve out of paradise. But at the same time, from the point of view of Adam and Eve, paradise stood on earth. And when someone died, this body

was brought to the gates of paradise, not knowing what to do with it, that is, it was the first experience. That is, they probably knew that there was equipment that it could be cloned and restored. But the Father or the commander of this ship did not do this, because he understood that if the reincarnation of spirit of the deceased did not begin, and he supported his life several times, then what would be then? That is, it is necessary to establish a multidimensional tradition of new humanity. It is quite conceptual from what we know, and how it is described.

And if you consider that the Father taught Eve and Adam some kind of knowledge, and Eve was more capable, who, leaving the Father, grabbed his books, but if the Father is omnipotent, then he allowed her to take them. Because he understood that it was not a fact that they would be able to go back on their own ship even though it was broken. Perhaps he put a fence around, because the ship exuded some other environment, or had some kind of background radiation, on which vegetation grows rapidly, that is, paradise. With magical fruits that cannot be eaten, because, in fact, for the humanity of this planet they are either radiation, or they are a hothouse for nourishing the body of another planet, not for the genetics of the Planet Earth. But Eve tried. And Father made sure that she survived even with this radiation alien fruit. And, therefore, it's time for life, because she was able to eat and endure with her body what others simply could not stand. She developed immunity, which is the meaning of the magic apple. At the same time, it is quite possible that this person simply had a breath with a different environment, and just a different environment of a different air mixture was maintained in paradise.

Hence, after analyzing the history of mankind, one can deduce the meaning that if paradise stood on Manas, and the third plane was Manas, plus the astral plane, plus the physical plane is the solar physics (according to the schemes published in the previous volumes of the Paradigm), then we can say that the ship was of a solar man, or a man who owns solar matter. It's not necessarily from our solar system, maybe from another solar or star system with appropriate technology, as minimal.

And so, the ship stood mentally, for this planet in its development of matter, and people who emerged from these specifics began to live physically planetary: they simplified immediately from the mental kind of matter to the physical kind of matter. After all, they still did not know how to think deeply. Maybe this was Eve's training, in the growth of mentality and the power of thought? And by eating the "apple", did she block the process in some way? And people were simplified not because they were expelled there, but because there was no thought in the head to move the mental kind of matter, to support it with themselves. There were no feelings to move and maintain the astral kind of matter by themselves. The ethereal - it's hard to say, but most likely it was the same. That is, it was a pure physical body. Adam and Eve. By the way, that's why the materialists could say, starting off, that there is a pure physical body without any other kinds of matter. Because genetically, after nuclear reproduction - I don't like the word "cloning", it "smacks" animality, - genetically after the nuclear reproduction of human physical corporeality on this planet with the adaptation of this human to this planet, it was not possible to turn on other kinds of matter actively and immediately.

This speaks of the importance of culture, philosophy, science, importance of particularities that need to be developed in such a concentration that other kinds of matter are churned by a human. And there should be a certain biological predetermination of the body, where, in addition to the body as it is, there must be also an appropriate organization of particularities that are processed by Human Parts. If the Father is omnipotent, he would make immediately a Human with Parts. Hence, his omnipotence was limited, perhaps by the creation of physical body, where Parts and Particularities were still to be born in the future. And by this, he did not violate Free Will.

And it is quite possible to agree with this technologically, based on the text that we know. Up to the point that in a certain area of the deserts of the Arabian Peninsula there is one place that is carefully hidden by one group of tribal phenomenon people, which is considered radiation hazardous since ancient times, and only the chosen ones are taken there, and not everyone survives there. And it is believed that this is an ancient place of paradise. More precisely, there are the remains of the ship, either decomposing or still located, depending on its technical condition. One

research team was able to reach these marked boundaries and found increased radiation there. But they could not find evidence because they had to go deep into the earth. As the centuries passed, the cultural layers grew and, naturally, hid either structure, or subject, or object underground. Therefore, it is not worth saying right away that this is a theoretical assumption. At the same time, it is not a fact that what is hiding in this place underground is just the same ship.

There is another option: the famous Piri Reis map, the map of Antarctica dating from the beginning of the 16th century, showing the mainland without ice cover. Recently, during the melting of snow of Antarctica, a frozen object from outer space was found in the ice, which looks somehow strangely like a huge plate. They can't get there, there are still many meters of ice. Let's hope it will melt someday. What if this ship fell into Antarctica and is still standing there? Only then it froze, after some kind of cataclysm – this is also an option. How did Adam and Eve get to Africa? Scientists know that there was a chain of islands in the Pacific Ocean, which then sank. It is called, "sent so sent *that's how they sent*" to another continent. This is another area of fantasy variations that humanity can invent on this theme, but the object is photographed, that is, it exists. I mean, if an object is not visible in the Arabian Peninsula, and this may turn out to be an assumption, then some other object in Antarctica in the ice is already visible, it is found. Maybe it's not the same object, maybe it's some kind of ice game. It is true, that according to scientific research the specifically given mass is determined there.

We will not play with these meanings now - I just showed how undefined humanity is in its past, and how much at the modern level of technological knowledge and philosophy one can assume in this way, and in that way, as one wishes, until we learn how to read the prasyntesis of the information field, seeing the predetermined nature of what was done earlier. I deliberately made all these assumptions in order to show what science, philosophy, cultural studies do sometimes - the intellectualism of conclusions from not always clearly defined existent, which is not paradigmally.

And if I made such conclusions and formed supposedly the paradigm wholeness in order to record it in prasyntesis, then, from the point of view of IVDIVO, this paradigm wholeness will not be the whole paradigmally. And, therefore, it will not be recorded in the nucleus as prasyntesis. Because these are theoretical and conceptual assumptions. And even if they evoke emotional, sensual, mental, ideological inspiration and response of someone around, this does not mean that this will evoke a response of prasyntesis and, moreover, of IVDIVO, which will not imprint rigidly such a paradigm, but also it will stop the concentration of prasyntesis and paradigmatic perspectives for me as punishment for the stupidity carried out. And again, the word "punishment" is not "someone punished", but the protection mechanisms of recording of "my theoretical stupidity" in the prasyntesis will turn on. Moreover, I will consider that this is not stupidity, but at the level of my mentality "an inspired new conceptuality of being", and according to the revealed laws, standards and implementations, it will be simply stupidity that will not be recorded in prasyntesis.

Therefore, when we talk about paradigm integrity, we must understand that not everything is written there. And even if our intellect has formed a paradigm integrity, beside this forming the IVDIVO, as a shell, still will determine on the basis of related standards, laws how much this paradigm integrity, which I consider integrity, is integral in terms of standards, laws, methods recorded already in prasyntesis and existing in the shell of IVDIVO. And if this is not the case, it cannot carry out any printing into the core of prasyntesis and cannot reveal the corresponding originality. It will be an illusion, obsession, or idea that I simply will carry out with myself.

We publish this on purpose and in advance in order to protect those people who, in their egoism may wish and say that "we have been doing this for a long time and building paradigmatic concepts of wholeness, and in our prasyntesis all this is recorded, and we see it." That is, here is a very complex and such a specific context - we say that prasyntesis must be read, and every person must read it. And each person has his own preparation of particularities, his own preparation of apparatuses, systems, Parts. And very often this preparation does not have the necessary prasyntesis predestination, paradigm alignment.

That is, in order to form the paradigmatic wholeness, Human Parts, systems and apparatuses must be paradigmatically elaborated and saturated with the corresponding prasyntesis, in order to form really the paradigmatic whole with the formation of paradigmatic wholeness based on the results, and not “fidget with conceptual judgments with a theoretical depth of reasoning in the implementation of the overall picture of the view “as I want” on the corresponding intellectual theme of cleverness, in the conscious expression of my logical formal constructions by the dialectical contentness of realization of ontological metaphysicality of my high methodological principles of the birth of the axiomatics of imperation, fundamentally corresponding to prasyntesis by me”.

And, in principle, what is said in quotation marks can be deduced from the paradigm of philosophy, almost everything is “correctly said”. But I assure you, that this seems to be a large and deep construction, which when reading, will cause bewilderment for many due to the connected depth, in principle, this is the connected depth, and quite a serious context of phenomenon, but not a paradigmatic wholeness or even a whole. Maybe this is one of the approaches “to that steppe” (means: *right direction*). Maybe. But it is not formed as a paradigm whole. Although, according to the saturation of the sound for unprepared people it indicates immediately that this is something very important. But if you look closely, there is no the IS here. There is no Imperation here. And here there are not even paramethodical connections based on standards and axioms of synthesis. But there are paramethodical connections based on intellectual judgments on the topic described in the Paradigm. Despite the fact that the categories are philosophically correct, the links are consistent, and such a judgment is possible. But in this case, it smacks of sophistry based on the paradigm being implemented, rather than being a paradigm whole that leads to a paradigm integrity.

I would like to show specifically that the cultivation of paradigmologist or paradigmator from oneself and by oneself, or paradigmatologist in the general context of training in the future, presupposes both the development of Human Parts and the development of particularities, and the level of prasyntesis understanding of these particularities should be much deeper than what has been said.

Therefore, from my paradigm point of view, what has been said is a superficial layer of approximation towards the paradigm whole. It's called, a “thin-thin layer of chocolate” on a thick-thick void. Promising kinder surprise. And it rests on my conviction that “this conceptual connection is correct.” Because it is logically verified and formally rebuilt. It keeps on shape. It rests on the form, inside of which there is no content, but void. But for me in this judgment it is a definite richness. Only because I lack the preparation of individual Human Parts to see that this is void, not saturation, and, let's say, synthesis-corporeality, which looks immediately after the judgment of the intellect: “Is there content inside?” The Intellect is the thirty, the Synthesis-body is the thirty-one. And if you have not developed the synthesis-corporeality in yourself, you will not be able to distinguish between the void of intellectual constructions and saturation. Is it the construction of one Human Part, the thirtieth, the Intellect, or a synthesis of thirty Human Parts, which implies already at least some content? That is, all the lower Human Parts within the Intellect as a Part. Now there was a construction of purely the thirtieth Part. But with the correct reading of terms and categorical connections used in the Paradigm and, in general, in philosophy.

But the Synthes-body would have determined immediately that some of the lower thirty Human Parts are missing here. Let's say the Unigram - the eleventh, or the Essenceness - even lower, the sixth. But there is a lot of Wit here, you connected it. But there is little Essenceness here, because you connected something correctly, but, in essence, not deeply. And although Essenceness is a lower Part - the sixth, than the Wit - the twenty-second, and, it would seem, since there is the Wit, then there is Essenceness. But even not in every Wit the Essenceness is observed. There is a paradox in this. At the same time, the individual phrases in this construction, if taken out of the context, turn out to be correct, and since these phrases are correct, we feel that “there is some kind of correctness in this.” Well, it's right – the individual phrases must be correct.

But for prasyntesis, there must be necessarily only the paradigmatic whole, where everything is correct, methodical, principally unambiguously organized by the beginnings, axiomatically set, imperatively internally elaborated, legislatively verified and implemented, and implemented standardly by the measure of what is manifested, by the knowledge of what is implemented and implemented by the constancy of the organized by the beauty of paradigmatic integrity. And then the eyeness of the benchmark, the truth of perfection, the superpassionarity of paradigmatic integrity are born from this, and the ivdivnity turns on, which organizes itself with the shell of IVDIVO, and begins to cause prasyntesis from the shell of IVDIVO in concentration on this paradigmatic integrity. In addition, the paradigmatic integrity is built up simultaneously minimally by sixteen fundamentalities. At the same time, the rules must be organized by movements, methods by sensations, as particularities, additionally, in this case it is not necessarily, but as a test version of the theory of cognition of sensation, and so on to the point of ivdivnity by conditions. And when this analysis and synthesis take place, the conditions for paradigmatic integrity from the IVDIVO are called out inside the shell of IVDIVO, where there is still no prasyntesis. I work through this depth with sixteen fundamentalities on the basis of sixteen particularities mutually organized among themselves in this whole, achieving integrity from the whole, and as soon as the paradigmatic integrity is formed, prasyntesis begins to be called out and the IVDIVO forms in the center the core or catches the core, and concentrates the center to record this paradigmatic integrity into the core of alignment of IVDIVO with the core of alignment in the IVDIVO of each human which has realized paradigmatic integrity. The centering of IVDIVO is shunyata of the Metagalaxy.

Here we must see the specifics of IVDIVO. The matter of the Metagalaxy Fa, all 16384 hi-realities, is one wholeness, outside of which there is a shell of the Home of the Father of IVDIVO – the Initially Highest Home of the Initially Highest Father. But we say that these are 16384 high integral realities. The Father lives outside, that is, in the Initially Higher Metagalaxy, in the higher matter, therefore he controls the IVDIVO. Accordingly, this is the IVDIVO of our material organization, the Metagalaxy Fa. I remind you that in the initially higher matter, we said, there are neighboring metagalaxies expressed in the Initially Higher Metagalaxy, which means that there are other Homes of the Father there, in terms of quality and organization of their metagalaxies.

Then what is the Home of the Father? Here we remember that we are leading the initially higher civilizational world into the physical world of the IH Metagalaxy. And our 16384 high integral realities begin to interface with 16384 high integrities. But there the high integrities consist of 16384 high integral realities, that is, they consist of many metagalaxies. Everything in everything. But then the Metagalaxy Fa reflects the boundaries of physical world of the IH Metagalaxy, the world where it develops its creatures into the next kind of matter.

But then, the boundaries of IVDIVO are the boundaries of the metrics of physical world of the Initially Higher Metagalaxy. But these are very complex boundaries, because when we formed the metrics of high integrities, linking them together into the physical world as a shell, we relied on the metrics of high integral realities of our kind of matter in the seventh previous chapter. And if the IVDIVO reflects the higher physical world of the Initially Higher Metagalaxy, then the metrics are between the high integrities there. This means that the IVDIVO as a shell is organized by metrics and synthesis of 16384 high integrities of the IH Metagalaxy.

And the metric boundary of physical world of the IH Metagalaxy in the wholeness of 16384 high integrities of the Initially Higher Metagalaxy, becomes the shell of IVDIVO. Moreover, this IVDIVO shell is the same both for our Metagalaxy Fa and for all other Metagalaxies that form intelligent beings in other types and aspects of the Matters, which will be developed sooner or later in the physical world of the Initially Higher Metagalaxy.

At the same time, we must understand that just like the high integral realities in the Metagalaxy Fa have 16384 initially higher realities within themselves, so the high integrities of physical world of the Initially Higher Metagalaxy have 16384 high integral realities inside themselves. From this side, the Metagalaxy Fa is just one high integrity with its 16384 high integral realities in 16384 high integrities of physical world of the Initially Higher Metagalaxy. But at the same time, according to the laws of hierarchy, the high integral realities of the Metagalaxy Fa as

one, albeit the physical high integrity, are mutually reflected with other high integrities. And each high integral reality, according to the number of its organization, begins to be expressed in the corresponding content of realization of high integrity, corresponding to the number of the realization. If we imagine that the entire Metagalaxy Fa is $1/16384$ of high integrities, then according to this mutual organization, the next high integrity is $2/1$, the second high integrity / the first realization as a reflection of the first high integrity – the Metagalaxy Fa. The third high integrity is $3/1$, and so on.

And all the numbers of high integral realities in different high integrities have the number one, in the reflection of us. Accordingly, if for the second high integrity it is $2/1$, then according to hierarchical connections for the Metagalaxy it is 1 (the first high integrity)/ 2 , where the second high integral reality reflects the second high integrity. And for the Metagalaxy it is 1 (hi) / 2 (the second hi-r), and for the second high integrity it is 2 (the second hi) / 1 (the first hi-r of the second hi). But there is no Metagalaxy there, but the mutual reflection of two high integrities among themselves begins. This is hierarchization.

And the metrics of physical world of the Initially Higher Metagalaxy implies this necessarily. By the way, just like the IVDIVO metrics, which realize the boundary of physical world of the Metagalaxy, it also assume the mutual coordination of high integral realities and initially higher realities also hierarchically among themselves. That is, we say that this is the basic principle of matter and even the fundamental nature of matter. Here it is better to say not fundamentality, but a property of matter. And then we expand the number of properties by hierarchy, above prasyntesis, as the fifth property.

And then our IVDIVO ceases to be abstractly ideal, and becomes a concrete shell between our quality of matter and the next quality of matter, where our quality of matter is organized by the IVDIVO, that is, in fact, this is the Home, nurturing the matter to the next level of organization. Hence, we see that the Metagalaxy, as the boundary of homogeneous whole, of all nuclei and subnuclearities within itself, tends to be realized in the higher matter, and this is the predestination of its existence. Just like our planet first tried to unfold with the solar matter, so that something sunny on the planet would grow, then with the galactic matter, while remaining a planet, and now organized with the metagalactic matter. That is, it is a given process of evolution of matter, just as there is the evolution of human. And if we recognized the evolution of human in nature, we must understand that since nature evolves living beings, and this is seen every spring, when everything is reborn, then evolution is also an integral property of matter, where the matter itself evolves. That is, if the matter does not evolve, then it cannot transfer evolutionary the properties and organizations to nature.

Accordingly, in addition to the hierarchy or hierarchy of material predeterminedness, there is also an evolutionary predeterminedness of matter, as a property of matter also inherent a priori in it. Therefore, in addition to energy, light, spirit, fire and prasyntesis used in human activity, there is also a property of matter that is characteristic of matter itself, without used human activity, but applied in human realization - this is the evolution and hierarchy, as given properties of matter.

The matter of the Metagalaxy is built by fire, fire-plus-substance, since the synthesis world embraces everything. To some extent, the matter of a galaxy in our small galaxy of the Milky Way in a huge Metagalaxy, where there are tens of thousands of galaxies, and I think even hundreds and millions, judging by the nature of phenomenon, is involved in spirit and substance. And the problem is still to move from the spiritual substance of the galaxy, familiar to us in the previous centuries, to spirit and substance of the Metagalaxy, that is, from one galaxy to tens of thousands, and I would say millions of galaxies. Millions of galaxies – it is very simply, we multiply by mutual reflection 16384 by 16384 and we get somewhere 262 million, the number of galaxies of different aspects of spirit of ongoing interactions of the lower level than the high integral reality of the Metagalaxy. Moreover, this is a very real mathematical context of the lower step. Accordingly, the lower solar systems - we multiply 262 million by 16384 , and go into trillions, this is the lower step of realities. And the planet is "plane-eta". This is a crazy amount of aspectization of spirit, organization of matter.

Therefore, from a small galaxy with aspectization by plans, we are moving into the huge Metagalaxy, into the high integral reality. And as soon as we begin to see this, we suddenly understand that the IVDIVO is not necessarily an invention of idealist-theorists, it is completely organized phenomenon that protects the given volume of matter continuum, and self-organizes this continuum and the volume of matter.

The shell of IVDIVO lets through the prasyntesis. Why does it let through the prasyntesis? There is the law of hierarchy – “like attracts like”. This means that any prasyntesis, recorded in any nucleus, in any subnuclearity of the Metagalaxy, whether in matter or in human, is the shell of IVDIVO. That is, an integral homogeneous record of all prasyntesis, carried out by any subnuclear-nuclear given within the IVDIVO, is the shell of IVDIVO, and the layers are the spheres of IVDIVO. And the layers that are formed in the form of shells inside the sphere, as high integral realities further in the Metagalaxy, or simply shells of IVDIVO inside the sphere, are separate prasyntesis contexts that comprehensively exist in the entire nuclear-subnuclear and realized continuum of the matter of the Metagalaxy Fa and the entire IVDIVO around it. Therefore, the IVDIVO shells can attract all prasynteses from the Initially Higher Metagalaxy.

But if we say that the shell of IVDIVO is the boundary of physical world of the Initially Higher Metagalaxy, and the matter of the Initially Higher Metagalaxy itself is prasyntesis, then it is clear that the shell of IVDIVO is prasyntesis with all the given characteristics in this IVDIVO for the development of this matter, and hence for development of each human in this matter, because the predetermined nature of matter, among other things, forms the highest biological being – the human.

Hence, we understand the thesis - the whole Universe creates us. The question is what with? The answer is with prasyntesis. First, as a whole, from the matter, and then the entire Metagalaxy creates us, concentrating on us with prasyntesis. But the entire Metagalaxy begins to create already each one, as soon as we have taken the concept of IVDIVO. And the transition from universality, which creates us as a whole, to metagalaxy, which creates each one, was defined philosophically very simply. What with does the Metagalaxy create each one? According to the Philosophy of Synthesis, the formation around each body of the phenomenon of IVDIVO of each human.

At the same time, this concept grew even before the philosophy of synthesis. While still engaged in education, we introduced the concept of “human eco”, a human home, that is, a natural predestination inherent in a human. The experiment in the field of education had the topic “Ecospheric optimization of pedagogical processes by human eco systems in the aspect of non-alienation”, and raised many questions among the pedagogical scientific community. And there were the results. The children studied well, the teachers grew up and the subjects deepened, the atmosphere was good. And at that moment we didn’t go deep into philosophy, we decided that this can be organized in educational way. But in fact, it took a deep philosophy to understand what we did in education, and why it worked out in education. Now we have answered philosophically why it worked. Because, in fact, the human eco is the shell of the Home around the Human, causing a certain effect of prasyntesis on children of the lyceum and teachers, causing prasyntesis fermentation inside the nuclei of the educated. But this created an easier assimilation of material, the greater depth of ingenuity and the development of all the particularities of a person in the implementation of education, which helped to carry out the educational process.

And without understanding it ourselves, we proved in practice what we have reached in theory only now. The point was that if we succeeded in practice, then what was the philosophical and theoretical basis for this in order to comprehend what and why we succeeded in practice? We had no philosophical practice, and after nine years the experiment was closed.

But the results were so interesting, and the children differed so much from those around them in terms of depth of preparation, independence and competence, that after the experiment was closed, the directors of the schools where the children had gone, gathered a council in the GORONO (City Department of Public Education in the USSR) and said: “Restore the lyceum, hand over the children to them, let them complete their education there. They are completely

different, that is, they behave differently, they think faster.” But, of course, it was impossible to restore it, and the GORONO said: “Let them go according to an individual program, they can handle it.” In a sense, in a general context, but give them more individualization, and they will learn more easily, because they are used to solving all the problems on their own, without coaching the team, as it were, there was another facet of education specialty.

And when I publish now this shell prasyntesis to you philosophically I understand, but practically for me it was proved by the education system, in the form of an experimental platform of the Russian Federation in the field of education. So, these data are published not only on a theoretical high understanding, but also on a practical experiment with such results.

How was this ecospheric optimization achieved? At that time, we were doing a special cycle – the disciplines that, mutually organizing in each other, created new specialties in a person. And plus, we created such subjects as individual creative skill and psychodynamics, where we prepared the students themselves for mutual organization and immersion in discipline. Because the ecosphere is an environment for the synthesis of all eco of students in the general atmosphere of educational institution. That is, roughly speaking, in modern terms, it is the creation of the subnuclear environment in the shell of the lyceum. And the pedagogical processes should have been built not only by the methods of a separate subject, but also by the methods of implementing the Image-type (educational type) of each student. The image-type of student was formed, where each subject cycle or subject methodology was mutually organized with the image-type. Now we have found out that this is one of Human Parts. In general, we formed a new atmosphere of educational process and its concentration on each student, where the atmosphere consisted of many moments of action in subjects and teachers who created a different atmosphere of pedagogical process and in general, in the environment of the lyceum, with the ability of the student to learn the invariance of the subject using individual creative methods, and various other specialties. The teachers came from practice, and we took teachers who could be not only practitioners, but could vary the practice of their disciplines in different contexts. That is, one child needs such an example, another child needs another example.

The question was still in the ingenuity of the teacher, so that he could diversify the examples of one methodological material. It was difficult, but once in this environment, they themselves were interested, they did not receive this even at universities. And they started creating. And, without deviating from the methodology, to start creating with the children so that he just understands at his level, and the levels of the children are described according to the image-types, where there is the corresponding manual, what the image-type means, and they were preparing already, taking into account the image-types of children in the lesson.

And through the image-types there was an optimization of pedagogical processes: creating the atmosphere of the lesson, creating the atmosphere of inter-class disciplines, creating the atmosphere of the entire lyceum, in fact, ecospheric optimization by the shell of the Father's Home, in the language of this paragraph. But then we could not think even about any Home of the Father and the shell. All the practices that we developed further in the Philosophy of Synthesis grew later. Roughly speaking, the experiment began in the 91st year, and the approach to these practices took place in the 95th - 99th year, with a different, already philosophical understanding. Because we came to what needs to be comprehended: “What is it?” Practice shows that it works well, we can explain it with general schemes to commissions, inspections. But we understand that these are children, these are parents who are involved in this, they also have shifts. There was learning at the parent meeting for parents to understand their children. And we had to lay down the concept or even the philosophy of education. A philosopher of education worked for us, she described fragments, and could not go further, because she was shocked by how much it was necessary to expand in the philosophy of education to other contexts, to other topics that did not coincide with the philosophy of education, which was at that time, in the nineties. Despite the fact that she is a very smart person, and deeply helped us, she made up a lot of useful things, as a specialist in the philosophy of education. Therefore, there was a voluminous work in multidirectional senses, where, in fact, we tried to connect the ecospheric whole from a non-existent education in this

ecospheric whole, and form an ecospheric education as such, in the form of application environment. We succeeded, that is, according to the results, we worked very successfully. We even took the children from the evening school - the building was flooded, it was collapsing, there was nowhere to put them. We say: "Give them us." From all schools the children were thrown there, as the impossible to be brought up and educated. More than 50 percent of our students after one or two years of study entered the university, and they entered themselves without payment. That is, it turns out that they sent to evening school the talented children, to whom they could not find an approach, because they behaved incorrectly with the teacher. And he behaved incorrectly, because he was a pensionary, he was bored, he needed more difficult tasks.

When we loaded them with more difficult tasks according to their level of preparation, which was weak for an evening school, and according to the level of their preparation, we began to complicate these tasks, realizing that a person is talented, and he was simply beaten with an incorrect methodical attitude towards him, the guys opened up. Some began to write poems of good high quality. There was a teacher who understood this. Some began to think in the specialty of technical university in such a way that our physicist said: "Who put these capable guys there? They would be in a small academy of sciences". And they entered the technical university themselves. It was very difficult for a child with many years of training in an evening school to get into a university in a year or two, and even the technical, and even at the appropriate level, and enter the university for free. Since in the nineties it was difficult to enter university for free, parents had nothing, no money, nothing. Everything was quite difficult.

Yes, and this approach is now also possible. But when I start talking about this approach, most often they ask me for methods of teaching of a particular subject. I understand immediately that this is an old teaching practice that is not possible in a single subject. That is, there should be the conceptual whole of the entire educational institution, with image-type methods, with methods for the individual creative mastery of each child, with methods of psychodynamism and its activation for mastering the subject, with an approach to teachers who are involved in all this activity and participate in this in addition to the subject cycle. That is, theoretically it is possible to invent it or it is possible to explain it theoretically to teachers, but in practice the aspect of non-alienation of the common cause of the entire educational institution is needed. And this is only the individual practice of an individual team, which took shape over several years and which succeeded. The question is that the problem is not in the subject, but in the entire educational institution, in general, and in the personnel who will implement it - a team that is ready to do this with the leader, to go, and, believing, to fulfill it. And then something new turns out.

And this process calls up the very shell of IVDIVO, not in general, to the entire planet, but specifically to this lyceum or other institution. But I realized this when the lyceum was already closed. In general, after four or five years, when I had begun already to study the philosophy of synthesis, to unwind it, I suddenly realized that we had caused the concentration of the shell of the Planet's Father's Home at the lyceum by the ecospheric ratio of the planet's ecosphere, we called it so, in the ecospheric formation of a separate lyceum with fixation on the eco-person of each student. We then saw the Father's Home around the planet as an ecosphere, an eco-home, a sphere of the Home. We didn't even call it the Father's Home, but called up this shell in concentration on the lyceum.

But we have formed a certain paradigm structure and paradigm integrity of the new system of education through the system of image-types of each child in his individualization. And this conceptual goal took shape and was achieved.

This suggests that what I am explaining now – the prasyntesis, we went through the practical given in the nineties, nine years of the lyceum and even, by the way, the Institute of the Human Ecosphere, in the form of a research center, as it was legally called, within which experiment was carried out. That is, at that time there was already the context of Human, the context of ecosphere, which, in fact, later led us to the conceptuality of the Father's Home, as such. When we realized that everything does not end with the ecosphere, we need to go further, and think about how the ecosphere will be organized with the Solar system, with the Galaxy, we began to approach already

this philosophically and cosmologically, we suddenly realized that what we meant by ecosphere and that the ecosphere itself is one of the shells of the Father's Home around the Planet, which has its own specific tasks, in the form of an econiche for the existence of mankind, so that it survives, lives and exists on the Planet.

And when I realized that we were only calling up an eco-niche of the life of mankind for ourselves, I was surprised that with the appearance of an eco-niche in education there were such results. After all, an econiche should support natural existence. But in fact, the eco-niche around the entire planet as an ecosphere suddenly supported the educational evolution and development of each one - not just natural survival, as I used to think, but precisely the development of each one. And then I realized that we do not understand quite correctly what an econiche is, and that the evolution of matter implies not only the natural predetermination of a human. Here I caught that the very evolution of matter also presupposes the education and individual development of each person through the same educational types. And this was some kind of shift to the fact that we do not look quite correctly at the matter and the nature of things in general.

And I then began to immerse myself with this in philosophy, moreover I always loved philosophy since my student years, I was an assistant to a teacher-philosopher, such a good one, I was lucky. At our institute there was one of the best teachers-philosophers in the city at that time. A man who went through the war as a pilot, and thought easily, how he flew, with awards, everything was as it should be, but a philosopher. There was the combination of pilot and philosopher - I liked it, even when he put on the orders, I realized: "Great!". We got in touch with him, he also loved philosophy, and, of course, he rebuilt me in philosophy, in the good sense of the word. Blessed memory to him, he was a good man.

Practically, in this paragraph we are implementing what has been done since the ninety-first year, thirty years. Here is such a thirty-year maturation, the given, since the beginning of 1991.

How does the recording of prasyntesis begin? The problem is in human activity. If more than 50 percent of his actions were useful, the image-type turns on - the concentration of IVDIVO on the person himself, and organizes the phenomenon with the Human by the concentration of prasyntesis in him. If less than 50 percent of the correct implementation in the activity of a Human is in accordance with standards, laws, imperatives, axioms, beginnings, principles, methods or rules of prasyntesis recorded in him, in his cores of prasyntesis, then the conditions of the Home of the Father for increasing sensibility, or mentality, or meaningfulness, or quick-witness of a person are formed. And a context of conditions combines, that signals from the book of a human life, as an integral holographic picture of prasyntesis nuclear records of his physical body, from the prasyntesis as a form of being, that something is not going well with him and he starts to stumble over those things that he did not notice before. This is the prasyntesis of emanating being within the Home of the Father. And a person either changed his ways, then everything stops and looks for new ways anew, or he persists and everything intensifies.

These conditions are aimed at making a person simply change the conceptuality, change the goal-setting, change the wholeness, and rethink the activity. After all, even if you thought, you did it. It means, if you thought so, you did it, but it doesn't work, the record didn't register, but you did it. And what you made by the conditions of the Home of the Father immediately returned to you, and you yourself are already applying it. You yourself are convinced that everything that you have thought up does not work out, it does not work correctly. Your living conditions and being conditions are deteriorating. In the external context you see the complex conditions of being - thinking something not right you did it, comprehended it. And what is done is then returned to you. That is, everything that is not recorded in prasyntesis returns to you for processing by the external organization of being. It's called like attracts like. This is one of the conditions of IVDIVO.

Why to you? If you have done this, you have churned prasyntesis in yourself. When you were thinking, you mentally churned prasyntesis in yourself, and you tried to express it by laying down the core of prasyntesis in the IVDIVO, but you could not draw out the required level of paradigmatic integrity. And since this did not work out as the core of the record in the IVDIVO, where should be put this prasyntesis? In the likeness, it returns to your prasyntesis, as you

thought about it, and churned it. Nobody does it on purpose. This is the purely mutual organization of forces, conditions, systems and other mutual organizations of prasyntesis. All your ideas, thoughts, not formed into a whole for everyone, come back to you. And when they return, they return with acceleration. Still, you took upon yourself the right and the courage to express it, and to lay down the conditions of the Home of the Father in this context. The Home started concentrating to arrange it. Once, it didn't work out. And the tension remains like an aftertaste. And no one invented the acceleration, but there was tension for the forming of your expression, and along with this tension for forming it, unrealized into the formed, your conceptual significance gives you - it returns with tension. Not because someone wanted to strain you, but only because there is a natural tension to make it in a whole and record into the core. But, since it was not recorded either in the whole or in the core, and the tension was allocated, then it must be returned to the source, in the sense of the author, so that he, assimilating this tension, develops. To show him that he lacks tension, energy intensity, concentration, and opportunities to do it.

It's not even about punishment. The tension is given for the development and reformatting of the given, that is, in fact, it is given in support. But, if a person does not understand that this is support, he tenses up and says - why do I need this tension, I feel good, I am in this concept. And the tension has returned to prasyntesis, it is bubbling inside, and begins to cause intense actions. If you rethink, it comes out - no problem. But if you do not rethink, you strain; you tense up, and there is the tension inside for what didn't work out and didn't record, conditionally, it's felt in the subconscious. There are two tensions. You tense up and you have inside the tension from the Home - it didn't record. Can you imagine what is double tension? The outer is from you and the inner is from the Home. There is an explosion, and it's good for a person if it is through the conditions: he stumbled, fell, woke up - there is medical plaster on him. Okay, the tension is off. But after all, sometimes this causes long-term conditions, a complex existence. Especially when a person persists, proving that it is, when it is not. He sees it this way, so it is so. All the particularities of the IS are turned on, the subnuclearity of the IS is turned on and says - Are you, that's right? Let's do it. That is, if I say that it is, that is, the IS, from the context, then the 15th level concentrates on me in a sense of agreement. And if it comes out to me, but I have not the IS, then this level enters into me to find where it is, where the IS is. And if it doesn't find anything, then it starts pulling like Munchausen from the swamp by the hair to the 15th level, and I have thoughts only of the 4th level, and I am pulled up to the 15th. And I have thoughts of the 4th. I begin to tense up - what kind of life is this, why is all this annoying me? Although, I just don't see that this is the self-organization of conditions of IVDIVO, which directed the corresponding tension to your tension so that you would change and grow. And if you also resist, you do not want to grow, as the Russians say: "there is no reception against scrap." And, in principle, with such a mother, in the sense of the concentration of matter and with the corresponding scrap the being of a given person is introduced into a new context in the form of co-organization of conditions of his matter in working out his own conditions.

Every Father incarnates at some point in order to test this for himself, because there is no Father, who was not previously a human. And the Father, not only incarnating, but being there - we think he lives ideally, in relation to our life - this is the ideal, he also lives in the matter, even in the initially higher matter in relation to us. And he also has a home. And let it be more refined and highly organized than ours, but it has also its own feedback specifics. It's like we said - Eva was successful, but the first woman was not successful. One can imagine what a "fun" tension was after that, for all sorts of waste, for example, of spirit, although spirit is not even the strongest waste. Therefore, he even let Eve go with books - she had to work out it somehow. He helped her to survive after eating an "apple" with the appropriate radiation.

As a result, the IVDIVO has a shell of synthesis of metric connections of high integrities, corresponding to the 16384-dimensional medium of homogeneous metagalacticity of high integrities by the Initially Higher Metagalaxy, where the synthesis of 16384 types of homogeneous medium of high integrities of the IH Metagalaxy, their metric mutual coordination and mutual separation from each other takes place. In this reciprocity, the shell of physical world of the IH

Metagalaxy is formed, which in the lower replication is the shell of the Initially Highest Home of the Initially Highest Father for our Metagalaxy Fa, so that we grow into the physical world of the IH Metagalaxy. That is why physicality is so valuable.

A home is an objective beginning between two kinds of matter. Therefore, there is the Home of the Father as a shell, it can be called an ecosphere, but in fact the ecosphere is a niche of life and one of its shells, and it is best to call it the abbreviation IVDIVO. Why? Because the Initially Highest Home emphasizes the expressiveness of prasyntesis of the initially higher matter. And the initially Highest Father speaks briefly about the level of the Father who lives in the metagalaxy and matter that is beyond us in relation to us.

At the same time, the Father can have any names, because now we are talking not about the name, but in fact its official sound. In short, this is the Home of the Father, but the addition – the Initially Highest determines the level and context of matter for the organization.

Accordingly, any object of the Metagalaxy, especially endowed with life, has necessarily the Home of the Father around it, or, in a modern way, the IVDIVO. Hence, the IVDIVO is a sphere around the Planet. If earlier the Home of the Father of the Planet used the metrics of plans within its borders, since there were seven plans of life, then now with this depth of paradigmality and development, in fact, we have caused the prasyntesis metrics of high integral realities by the boundaries of the Metagalaxy Fa, first reaching the borders of the Metagalaxy Fa, and then seeing around the Metagalaxy the IVDIVO itself, as a home as a whole. And by this we moved the metricity of the boundaries of the Home of the Father of the Planet Earth to the metricity of the boundaries of the Metagalaxy Fa, entering into their synthesis among themselves. And the Planet organized itself with the Metagalaxy Fa, and we received the habitation area of the Metagalaxy Fa.

And this speaks of action of human-creator of the matter of the Metagalaxy. Now I do not mean any fantastic ways of ideal, mystical realizations, I am talking now about the specific action of human-creator on the mutual organization of matter of the Metagalaxy Fa and the Planet Earth. When the Soviet Union brought up in a person a human-creator, we had to understand that sooner or later, this had to be applied in any variety of ways, just as a setting. And why is it impossible to use the human-creator in the mutual organization of matter of the Metagalaxy Fa and the Planet Earth? As they said in the Soviet Union, and who does forbid it? It turned out to be an anecdote - but no one forbade it. It just took the courage to figure it out and not be afraid to do it. But for this it was necessary to form the paradigmatic whole of the Metagalaxy Fa and the Planet Earth in one context of existence. It turned out.

Now there is the metrics of the Metagalaxy Fa around the Planet Earth, the metric Home of the Father, reflecting the shell of the metric existence of IVDIVO of the Metagalaxy Fa. What has happened? That the Planet leaves the material clusters of the Solar system, continuing to revolve around the sun, but the Father's Home works around it according to a different scheme. It comes out of the matter of the Galaxy, continuing to be in the Milky Way Galaxy along with the Solar system. But the metric shell of the Father's Home for life on the Planet works differently. And it is coordinated with the Metagalaxy. That is, the issue here is not the movement of the celestial body of the Planet, or the cosmic body of the Planet, but the issue of metric interorganization of prasyntesis shell of the Planet's Father's Home with the shell of the Metagalaxy's Father's Home. The IVDIVO of the Planet with the IVDIVO of the Metagalaxy Fa. As soon as it was possible to mutually organize these shells with the corresponding activity of a group of people, this is not a single achievement of one person, more than 5-6 thousand people have been doing this for 18 years, and now we are making conclusions from these activities, then metagalactic living conditions were fixed on the Planet. When we did this, we did not understand it always, we still understood philosophically what was happening. It is now that we are paradigmally whole, writing this into a paradigm. And when we built the experiments of this realization, you can read the philosophical Encyclopedia of Synthesis, how we were so carried away in different ways, and we tried to define all these terms in different ways in order to connect everything into one whole. The main thing is that the results turned out.

And now we are talking about the metagalactic habitat of mankind, and even about moving into the next kind of matter with the impudence of a person who knows how to do it. If we managed to do it with the Planet Earth with the Metagalaxy Fa, and since the Metagalaxy Fa is our habitat, why will it not work, sooner or later, with the next Initially Higher Metagalaxy? And this is called growth expansion. And the expansion is laid down by the prasyntesis record in every person on the Planet.

As a result, the IVDIVO is a special organization that puts prasyntesis concentrations into each core, and deciphers or synthesizes all prasyntesis records in one shell by itself. We can say that the IVDIVO is a huge core, inside which the matter of the entire Metagalaxy is concentrated according to the law everything-in-everything. That is why the IVDIVO, by concentrating a shell, or different shells, can create nuclei in the centering of its phenomenon. In order to create the corresponding new nucleus, it is necessary to concentrate prasyntesis on this. All this specification is described in the first volume of the Paradigm of Science, I only recall this mechanism and refine it.

Therefore, in the IVDIVO there are shells of different high integral realities, fixing the nuclearity with all the specifications of fundamentalities by recording the prasyntesis of nuclei of different shells, with the corresponding high integral realities as such, with the corresponding worlds as such. Even with the corresponding kinds of matter, types of matter as such.

The IVDIVO is a paradigmally given object of implementation. That is, it is not set by the paradigm, but in the reverse semantic context – the IVDIVO is an object that sets the paradigm integrity, uses it in prasyntesis subjectivity, both of each person with nuclei inside, and of all the matter, as a whole.

The boundaries of IVDIVO are the boundaries of prasyntesis, which are realized in this matter. There must be always boundaries that define the boundaries of the matter, otherwise it will remain in chaos. And as a result, the IVDIVO still creates the concentration of material assignment and organization of living beings in it. That is, the first concentration goes to the core, and the second concentration goes to the Human - to the highest intelligent being, which was created by the Metagalaxy, by the Universe. Who does create the nuclearity, or what does create the nuclearity for the realization of this being? After all, the Universe created us in a natural way - externally. And where does the concentration of nuclei come from, so that our body appears as a body - a physical body, so that our Parts appear as Human Parts? This given nuclear organization comes from the IVDIVO, as a given prasyntesis organization, where all the fundamentalities of this organization are recorded in prasyntesis.

Then, if the physical body is a given organization of the Father's Home, and we say that in the center of the Father's Home - the IVDIVO of each human - there is the physical body, and in the Father's Home, that is, in the IVDIVO, there are many shells, then it is logical to assume that in the body there are also other organizations, more refined, located inside the body. And, we come to the Human Parts, where the shells of the Father's Home, concentrating different types of nuclearity in the human body, form and develop Parts of the human. And thus, the Human begins to develop. Taking the idea of the ancient texts about the Human Parts, where the Trinity is the Parts of the Single Father, we began to develop the idea of Parts in human. How many Parts should be there? After all, you can invent as much as you like, but when we correlated and matched the laws of 64 codons (the coding trinucleotide is a unit of the genetic code), taking into account the basic increase of conditions of the new era by a step, from the Trinity to the Quaternary, we got 256 Human Parts, 64×4 , with different ratios of the 4-fold integrity, 8-fold integrity, 16-fold integrity, 10-fold integrity in the phenomenon among themselves, in the entire context of human prasyntesis. And, as it is now clear, in order to synthesize Human Parts from prasyntesis, having formed them nuclear with the body, a very interesting method and practice of Synthesis arises.

Imagine that everything is written in prasyntesis in layers. And we need to use just something a little. In order to use something a little bit from prasyntesis, what does it need to be done? To identify and synthesize these records from prasyntesis into meaningful whole, into essential whole, intelligent whole, in order to understand the theme. Because, if you think immediately with

all the prasyntesis, you will spread in all prasyntesis and actually disappear, dissolving even atoms. And if we want to think about some topic, we need to build up this topic out of prasyntesis. To reveal this category from prasyntesis. To reveal from prasyntesis this topic, this condition, attention, just this IS, in this context or content that needs to be revealed. And as soon as we begin to reveal from the prasyntesis the necessary IS for a certain angle of the topic, the synthesis arises. Even the words - prasyntesis and synthesis - are combined.

At first, we began to engage in synthesis, and then we reached prasyntesis finding out where it came from, what and how it is. We went from the bottom to the top. Now we can say that synthesis is the revealing of thematic diversity. Let's do it this way - the links between standards, rules and laws. Other fundamentalities are not needed, but in our topic, we need to connect three fundamentalities - the trinity - standards, laws and rules. What does appear then? Now you will smile - the synthesis of ethos with the synthesis of ethics in the future. Because imperatives, axioms, beginnings are not observed particularly in the ethics. The principles - only then, in the application of human. The principles in application by human: "on that I stand!" And in ethics itself, even adherence to principles is not always observed. And legislation, standardity is the basis of ethics, where principles operate, but at first standards, laws and rules, and then principles are added in the expansion.

And, in fact, in order to connect three or four fundamentalities from prasyntesis, the synthesis of them among themselves is necessary. The synthesis is the method and methodology of prasyntesis. The synthesis is the ontology of prasyntesis, that is, the existent of prasyntesis. It is from prasyntesis that we reveal all synthesized phenomena. Attention, this does not mean that if we begin to communicate with the Initially Highest Father, the Initially Highest Father does not fix on us the necessary synthesis of prasyntesis on such and such a topic. If we master prasyntesis from the Home of the Father, then the Father, being in the higher matter of the Initially Higher Metagalaxy, what does he do with this prasyntesis? He operates. If He fixes all prasyntesis on us, then a famous anecdotal variant will arise - a drop of prasyntesis kills a horse, and a hamster is torn to pieces. A drop of prasyntesis dissolves a person in all his egoism, as a closeness from the Father. It is clear that such people do not go to the Father, they themselves are capable of being anything. But here there is this context, that the Father synthesizes the necessary concentration from the prasyntesis of the initially higher matter, which you ask for, when you ask the Father for something, and the Father synthesizes from the prasyntesis and gives this synthesis of prasyntesis to you. You cannot say that it provides the synthesis of prasyntesis because you asked for something else. It turns out that the Father gives you the synthesis for something: such and such a synthesis - the synthesis from the Initially Highest Father with the necessary concentrations of prasyntesis. We must assume that if the Home of the Father concentrates prasyntesis, can't its leader, the Initially Highest Father, concentrate prasyntesis? Even better as the home does.

But there is another problem. If we grow in the image and likeness of the Father, and we are human-creators, and the Father creates the necessary synthesis from prasyntesis, can we create the necessary synthesis from prasyntesis? Definitely. We are in the image and likeness of the Father. It is clear that religious or philosophically ambiguous people will say: "Well, you're bent, it's almost pride, and everything else." I'll clarify: "Didn't you ask the Father about this?" If He will not allow it, then we must not.

And there is such a law - it is given to the one who asks. Especially if you substantiate that we are in Your image and likeness, and You said that we are human beings - creators. Is it possible to learn how to synthesize from prasyntesis at our level of training, just as you do? Will the Pope refuse his child, especially if there is an opportunity to give, according to the logic of common sense? I understand that we have a lot of contexts, that it is impossible, that you must not. We have said so much in overcoming "must not", the impossible. The socio-cultural environment of our time has taught us with independence, freedom, confederation, along with reverence and faith in the Father, that He exists. That is, you can be more free in this matter. So, we asked, and we were

told "you can." When I asked: "Why didn't it happen before?" The answer was: "But you did not ask and did not request."

This is not about that we could not ask for, here is something else - to ask, you need a depth of philosophical and scientific development. There is a need for development of particularities that can formulate a request. If you don't formulate correctly, they will give you the way you formulated it, the formulated will run after you, and you will implement it yourself. This is the law of Free Will. Courage is needed here, because many are afraid to formulate - no matter what happens, they will run after me, I remember already, it's better not formulate. And they lose in development. Here, yes, you need an aspect of education and development. Absolutely, no illusions. Why did the epochal stage take place, and why did we enter the Metagalaxy? We have reached the necessary philosophical, scientific development, such that we can ask not for the planetary, not for our personal - give me a pretty penny, I can't earn money, - although this is also necessary, but to ask for the Metagalaxy and the metagalactic. Give us development in the Metagalaxy, expand the expansion of our activity field. And this is already interesting - they are asking not for they, the good ones, but for why they need it. When you ask to develop in something, you must formulate why you need it. When you say - to go out and live metagalactically, like You, this is already interesting. When you ask - in order to understand prasyntesis, to read prasyntesis, in order to realize the synthesis from this prasyntesis, to understand the essence of things more deeply, this is interesting. As a teacher, it was always interesting for me to talk with children who are curious and trying to find out something, and the time was not a pity. It was not interesting with those children in the lyceum who were waiting for their studies to be over.

The Father is always interested in creativity. Therefore, He brought up a human-creator. He is the Creator himself, and in the image and likeness we were formed as human-creators, he formed us. Since the Father created us, it means that He laid the potential of the Creator for us, since He is the Creator. It is clear that it is within the limits of the possible. It is clear that it is within our human boundaries of training.

Therefore, gradually coordinating in prasyntesis, revealing the synthesis, we suddenly found out that in order to grow into the Father, or into some element of expression of the Father, a human must go through the following stages:

- the Initiate of the rights of construction of prasyntesis,
- the Servant of the beginnings of creation of prasyntesis,
- the Hypostases of the synthesisnesses of love of prasyntesis,
- the Teachers of the perfections of wisdom of prasyntesis,
- the Master of the hierarchizations of will of prasyntesis,
- the Avatar of the individualities of synthesis of prasyntesis,
- the Father of the prasyntesis competence.

At least the stages are now clear, how a person can grow up, in the Image and Likeness of the Father, in the perspective of the Father. This does not mean that we are replacing the Father. The Father said, laughing: "Do you know how many objects in the Metagalaxy are free from control?" When I asked: "Is it convenient to grow up in the Father? The prasyntesis is too difficult to synthesize." The Father said that at the first step there are several tens of millions free objects of the Metagalaxy for development. If you grow up to one of them, you will continue to grow. This does not mean that you leave a human, you remain a human. It is the synthesis-physicality. Here is the context of growth of human-creators.

Then the Father said: "If you populate another planet, then everyone must be a human-creator there in all competence to populate the planet, and it's better if there is the prasyntesis competence on this topic, and the settlers will express some effect of the Father by themselves. And the planets will be populated faster, and you will control the matter." You say: "How is that!? Talk to the Father?" I read the previous texts, we took books from the Father, and the righteous stood before the Father, why? He talked! Why not?

Let's remember the basis of all religions. Abraham sat and talked at home with the Trinity, in fact, with the Father. The Father had no time, so the Trinity of Parts of the Father called on him.

And he sat talking with them, drinking tea together. And why is it possible for Abraham, but not for someone else, if we are his followers? Why did Sarah serve tea to the Trinity, but my wife can't serve tea? She can. As a result, if we analyze the previous texts, that Abraham communicated with the Trinity, and we are his heirs, then if it is possible for one, then it is possible for each one. But Abraham communicated with the Trinity - you have to go one step higher, any evolution requires a step higher. And the Trinity entered into a single whole - into the Father. Why can't we communicate with the Father? Easy, free, at ease, I would say even secular. Yes, secular! There is no religious propaganda and religiosity here. This is a natural communication with the ruler, with a very high leader. Or another word - the director of the Metagalaxy. However? the Father will laugh at this word because it is more of material word. Then - the President of the Metagalaxy. By the way, the President of the Metagalaxy is the closest. Of course, it is possible, an emperor, but the emperor is more about managing people, and here it is also about managing matter.

As a result, the IVDIVO is an organization of the Initially Highest Father that cultivates the prasyntesis competence of each of us by the ability to synthesize from this prasyntesis competence the topics we need and realizations of the corresponding phenomena, to combine the synthesis of different topics from the prasyntesis competence into one whole, to form the philosophy of synthesis by this, where different conceptuality, theorism, judgments, methodology, ontology of synthesis, and so on, and so on, in the diversity of the revealed synthesis from prasyntesis as a whole are formed. And on the basis of this, to form one paradigmatic integrity of synthesis, which transfers Human to the next stage of meaningful prasyntesis of I-am-existence, making different imperations of possible synthesis by this, and forming the prospect of a new phenomenon of Human in the future.

And we summarize now the development of many syntheses and the philosophy of synthesis over the last 18 years by this paradigm. Moreover, the paradigm not of theoretical reasoning-judgments, but the paradigm based on practical actions and results. We have practical results in the activities of people, where philosophy is realized in practice, and we talk about philosophical practicality, about philosophical practice, or that we have a practical philosophy, where the synthesis results with the concentration of thematic prasyntesis. And the goal-setting of these actions is the mastery of a new tool for human and humanity – the IVDIVO, which, on the one hand, is the Home of the Father, but, on the other hand, since we are in the Image and Likeness of the Father, we form the IVDIVO of each of us. And to own the IVDIVO of each of us, it is also a tool for each of us. And through this tool, we can also do something in the IVDIVO of the Initially Highest Father, compose something, realize something. And all this goes by the synthesis revealed from the prasyntesis.

Hence, the IVDIVO is an organization that operates by prasyntesis, replicating and constructing, creating nuclei and subnuclearity, with the corresponding recorded prasyntesis, saturating and developing layers of prasyntesis, revealing and recording them from beyond the IVDIVO from the higher material organization in the form of the Initially Higher Metagalaxy, and at the same time, if a paradigmatic integrity is formed, approved by the Initially Highest Father, recording new realizations of prasyntesis from people, human-creators, who have achieved paradigmatic conceptuality and integrity of realization in one or another topic. And the diversity of this topic can be grandiose.

Hence, management in the IVDIVO, from the point of view of implementation, is handled by a Human trained in eight degrees, which reflect different levels of competence of prasyntesis synthesis in the IVDIVO to manage certain processes that are no less complex than our human activity - this is Human, Initiated, Serving, Hypostasis, Teacher, Master, Avatar and Father. These are terms derived from the cultural practice of mankind. These are synthesized terms of culturological practice of mankind. If such a practice did not exist, these themes would not have emerged from prasyntesis. And behind each term there is one or another already existing cultural feature of mankind. We simply generalized and hierarchized them with the prasyntesis knowledge of standards, laws, methods and rules.

Let's smile to the fundamentalities: the Human lives according to the rules, the Initiate lives according to the methods, the Servant lives according to the principles, the Hypostasis lives according to the beginnings, the Teacher lives according to the axioms, the Master lives according to the imperatives, the Avatar lives according to the laws, and the Father lives according to the standard. And now try to find culturological associations on this topic. There will be find definitely. And even just thinking about this elementary standard and synthesis, you will see that there is an objective given in this.

One can propose also to form it in particularities: the Human is the movement, the Initiate is the sensation, the Servant is the feeling, the Hypostasis is the thought, the Teacher is the meaning, the Master is the essence, the Avatar is the idea, and the Father is the right to realize this or that phenomenon. This is another context. Then we move on to eight higher particularities, where it was recognized by the same method. The Father is the condition, the Avatar is the I-am, the Master is the imperation, the Teacher is the glance, it is not necessary to explain in the context of culture, the Hypostasis is the synthesis-beginning, the Servant is the fundamental, "serving others, you develop yourself", the Initiate is the paramethod. If you take literature, there is a complete paramethod in the activity of the initiates, and they showed by their activity precisely their paramethodological expressibility. And Human is the power, everyone will agree. There are a lot of people in realization who show their different power. Countries show their power, and so on, through the list. That is, this coincides even in the context of meaning.

Why not 16? Firstly, we can't pull it off, and secondly, in order to achieve sixteen, we had to develop another expression, plus more 8-fold integrity of Human. The elaboration - that is, we entered 16, but nine of them are still connected with Human, because prasyntesis requires the development of no higher competence, eight is enough for the Father in the IVDIVO. Yes, and we are more than quaternary, going to the eight. But it is needed the broader context, it is already just an extension of the given, and not the need for growth. Therefore, in the expansion of the given, there are eight more types of Human, where we entered the 16-fold integrity, but this is in the expansion of the given. In fact, the eight of the realizable is enough. It is enough at the present stage of existence in this paradigm realizability. I remind you that in the previous era, there were only two types in literature - the human and the initiate. Accordingly, by the replicability of Human - Initiated by ourselves, according to the law of the quaternary, we had to form two more expressions: Servant - Hypostasis. We have done it. And then from the quaternary to form from Teacher to Father. We have done it. But it is still difficult for us above the eight. We have so little prasyntesis competence of the Father, and other realizations on this topic, that it is incompetent and incorrect to say that we can go further from the point of view of IVDIVO and prasyntesis. And we are not trying even to get out of this, we are talking about the fact that at first it is necessary to make a wide developed practice of these phenomena. Therefore, we are developing these phenomena in the Academy of Sciences. And yesterday, speaking about the Metagalactic Empire, we spoke about these phenomena. Why? We need a wide practice of application so that the IVDIVO concentrates the necessary prasyntesis, and we developed this with our nuclearity of prasyntesis realizations, and, having grown by this by collective practice we will go further through everything in the future. That is, here is a clear option, when we have reached the necessary limits of paradigm realization, then we are required to systematical practice application. And until there is a diverse experience of realizability of application practice, the next step in prasyntesis is impossible.

Hence there is the third principle of IVDIVO activity in all this diversity. First, the synthesis is formed from prasyntesis, then this synthesis is thematically combined, then it calls out prasyntesis by the correct paradigmatic integrity in one moment or another, not necessarily large and wide, and then large and diverse practice of application goes on. And until there is no practice of application, the next step is not given. Until there is no proper implementation of this, the next step is not given. I mean even a large-scale and global step.

This is another manifested special standard formation of prasyntesis.

And if we see the IVDIVO as the metric boundaries of implemented prasyntesis, and the laws of IVDIVO as the laws of metric organizations of interreality material or world organizations with all the necessary functionality for this, in order to carry out so composed life in the matter of the Metagalaxy FA, then we will transfer the IVDIVO category from religiously inspiring predestination to a real philosophical and practical, but inspiring and incendiary applicability. That is, without canceling the inspiration from the scale of this, we will make it the philosophical and practical implementation.

What for? Once upon a time, science also came out of religion, now it is arguing with it. And if science remained in religion, where would it go? It is a simple historical question, without contexts of explanation. Accordingly, reunification, religiosity first feel for something, and then it should move on.

And there is another paradox. In religious texts there are categories of the Home of the Father, but we have not seen a single practice, not a single religious setting, not a single religious text of any action in the Home of the Father. Yes, there is not. There is only the denomination of the Home of the Father, where the Father lives. And in fact, we do not take anything from religion. In religion there is nothing at all about the Home of the Father. There is about the Son, there is about the Mother of God, there is even a description about the Father, there is a rampart about the Father's garden, but nothing about the Father's Home. In all contexts there is nothing. Even the saints go to heaven, not to the Father's Home. So, all religion ends in paradise. And the saints remain with Paradise, but the Father still remains with the Home of the Father. That is, the context of the Home of the Father was not religiously applicable. And we just took this basic conceptuality from those ancient texts that religious sources used when writing something about the Home of the Father.

Therefore, when they say that the IVDIVO or the Home of the Father is a religion, then I can recall that in the center of medieval Europe, in the center of every city, in the Middle Ages, a huge Home was built, where all this population gathered for a meeting. And that was normal practice. They are now called – the Houses. And in this House meetings of gathered citizens, questions of citizens were resolved. In their free time from this work, individual religious groups held their own religious events there. The population was not so rich, they built one building. An example is an average German city in the western part of Germany, a town that has its long traced history from the Middle Ages, in which all this is recorded and preserved. The problem was that this religion was there, and that religion, that is, Jews, Muslims, and Christians of three types gathered in turn for their practices in this Home. Plus, a meeting of all citizens, plus some general decisions on a particular topic that are important for city life. And for them it was normal. That is, in other words, the Home in the European sense, and Russia is a European power, was secular in nature, where, if necessary, religious groups also gathered. In a modern way, if you take it - the Kremlin Palace of Congresses has a secular character. Or by the way, the building of the House of Culture has a secular character. It is clear that the Home of the Father has the religious overtones in the context that the Father, ruling the Home, controls the Planet. We agree. Are we in the Image and Likeness of the Father? Yes, we are. So, we must also learn how to manage the Home, everything is simple. And not in the religious moment, because religion presupposes subordination and, I would say, inactivity by the Home of the Father. Why? Because the pinnacle of religiosity is a paradise around the Home of the Father, a garden around the Home of the Father. That is, when you go to heaven, you see the Home of the Father, but you don't go into it, it's not written in any religion. As a result, religion is what is next to the Home of the Father, then the Home of the Father is a secularly higher phenomenon.

Therefore, when individual specialists, including those who read previous books, suddenly begin to direct contexts to me, that you are engaged in philosophical religiosity here, because the Home of the Father is religion. They confuse religious texts and, in fact, religion. As a culturologist, I studied different religions in my time and ethnographic material, and I didn't see in any religion in any way realizing the Home of the Father, except for the phrase: "The righteous will enter fire and stand before the Father." Somehow it is understood, in the Home of the Father. But at the same time, in other texts it is written that Allah is sitting in paradise. Or Allah leaves

the Home of the Father, sits down in paradise, and communicates with the saints, that is, communicates in paradise. And why does not he invite them to the Father's Home? Probably, saints are not ready in paradise. And, it's the same in Christianity. And it's the same in Judaism.

This context suggests that the Home of the Father is not a religious, but a secular object, where the Father not only lives, but controls the Planet. That is, it is the governing body of the Planet, the Solar System, in this case, the Metagalaxy. For example, where are the managers recruited? From the people. But in prasyntesis competence. And we need to separate the religious meaning from the Home, from the IVDIVO. And then we will get a philosophical tool for the correct understanding and verification of matter. And complete with religiosity of IVDIVO. Why? A very curious moment is the scientific proof, "religion" is translated as reunification, and this is the fourth fundamentality. And even fire, that the Home operates with "and the righteous will enter fire and stand before Allah", is the 16th fundamentality of today's religion. And by the way, religions are concerned with spirit, and the Home is concerned with fire. It is clear, that it is concerned with all the lower-standing, that's why it is the Home. But its operational realizability is prasyntesis written into fire, or synthesis written into fire of revealing of the themes of prasyntesis. This is the operation of the Home of the Father, that is, of IVDIVO. This means that the Home itself, operating with fire, is above any reunification, "religion", in Italian.

And so, going through all the prasyntesis competencies and above, at the 32nd level we see the ivdivnity, where the IVDIVO is the ivdivnity, that is, to operate the IVDIVO. And at the top we see the ivdivity, as the top of preparation of action in the Houme of the Father. That is, the Home of the Father itself is minimally 32-fold integral, fundamentally 32-fold integral, or 64-fold integral, taking into account the genetic content of our 64 codons, this is a greater diversity of being. And plus, all 64 kinds of matter become manageable. And if we connect the Home or the IVDIVO with religiosity, it will be four fundamentalities. It is clear that for an ancient man of the past, the quaternary is high, it is higher than the trinity. But genetically, it's one sixteenth or the sixty-fourth part. Let's smile, it is the movement out of sixteen particularities without other phenomena. The movement, "and the righteous went out to the Father by entering into fire" is a movement. The quaternary assignment of the particularity "the movement". And what then? And then nothing is written. Because he could not feel, sense, and returned back. But he visited. As if here is such a context too, after all, it emerges from the text.

And who said that you need to communicate with the Father only religiously? And if you communicate secularly with the Father? The most interesting thing is that the Father does not mind. The habits of people are against, who wrote down the Father in religion and said - just like that. But habits are traditions, and traditions are rules. And the rules are the first fundamentality out of 16 of the next cluster of 16-fold integrity. Rules are ethos, ethics that change with time, with the era. Most likely, the time has come to change the rules of communication with the Initially Highest Father, and the study of prasyntesis, synthesis and fiery competent control of IVDIVO action. This is such an interesting task of our paradigm philosophy.

And the last context in the traditions of the philosophy of Russian cosmism, where, as being Russian people, it is from here that we lead our philosophical practice and tradition. No matter how we synthesize all the philosophies, we are still based on the philosophy of our context of life. In the traditions of the philosophy of Russian cosmism, the comprehension of relationship with the Father is necessarily there, otherwise there is no philosophy of cosmism. Therefore, according to the tradition of the philosophy of Russian cosmism, we are obliged to lay our attitude to the Initially Highest Father into the paradigmatic given of philosophy, born on Russian soil and in the Russian language. And define it paradigmally. And if we do not do this, then we consider ourselves unworthy of being called the philosophy of synthesis of Russian cosmism.

And only having done this, having decided on this, having organized in this, and having found the next paradigmatic level of phenomenon with the Father for a new era, we say that philosophy fulfills its perspective of the given. At the same time, in this context, we do not say anything about the methods and forms of communication with the Father. This is the specificity of individual practices, each one will find it for himself. We are talking about the paradigm importance of

communication with the Initially Highest Father. About the paradigmatic significance of other secular interpenetration and mutual organization by the Initially Highest Father at the next stage of the next level, non-religious, but with all respect for the ideas of other people, both religious, and scientific, and cultural, and practical. And here there must be a diversity of opinions, otherwise prasyntesis will not develop.

And now we are showing a different context - the metagalactic context of action and communication with the Initially Highest Father, not as a religiously given, but as the secular, where you go out and really communicate with the leader, at the same time, with all reverence and correct co-organization with the very high leader of the entire Metagalaxy that knows, understands, comprehends and creates much more than you. And it's natural. But then a level of secular communication with the Father arises, which determines our future in reliable rear areas both for each Human and for the entire civilization as a whole. After all, in cold and lonely space, you always want to lean on someone. It is clear that undeveloped people rely on aliens. It is not the fact that in this competition aliens will want to share something with us. Maybe they want to, maybe not, it is the question of the ethnic group of aliens, it can be peculiar.

But the relying on the Initially Highest Father, mastering the cosmos, is a completely different song. And to rely on coordination with the managers of the Initially Highest Father, the team that the Father has, which can suggest certain decisions in space, support them, after all, they are the high managers of the entire Metagalaxy, this also matters. Because if they control the Metagalaxy, they obviously support different human organizations in the Metagalaxy. But the Father decides everything.

And lastly, as the Point of IVDIVO, which is important, although we will return to this issue in the next paragraph. There is another view. One day the Father calls me. What does "calls" mean? Like a leader calls a subordinate. The minister calls someone. Once I was the director of the lyceum, I belonged to the Ministry of Education, at the right time the deputy minister came to the meeting, called me and said: "I will come to the meeting, give me the report on the topic at this meeting: what you are doing there." Everything will be done. So, the same thing is here - the Father called me and said: "Now we will decide the boundaries." It's good that I hear. I stand before the Father. Two creatures come in, humanoid - arms, legs, humanoid, but of different proportions. And the Father says - you need the boundaries of your civilizational lives, your civilization, them and them. Against their background, we were, I would say, "slightly underdeveloped." In the whole context of this word. The one on my right has a billion years of consistent history of accumulations. But they got a little stuck in it. The other has the smaller history, a couple of million, but against my background, he looked much more confident and quick-witted. And it turned out that the Initially Highest Father decides the boundaries of operating of civilizations in the Metagalaxy, that is, this civilization is up to these boundaries, and this civilization is up to those boundaries. I said surprisingly to it - so we still do not fly through space and why we need it, of course, I agree, but explain. The Dad said: "You don't fly through space yet, but your signals have reached already their borders." And I realized that our prasyntesis signals reached the borders of their civilizations and began to interact with their prasyntesis. And they went to the Father and said - the boundaries, as the boundaries of the world of their prasyntesis, so that they do not intersect with ours. And the Father made a decision, where we talked to each other, how to continue to live. They were from two other regions of the Metagalaxy. They are there. Moreover, some have quite a serious star fleet, but they obey the Father and know that if something is done wrong with our starless civilization, nothing will remain of them either. So, to say, the Father nurtures everyone and protects everyone.

As a result, the Father needed a representative from our civilization, able at least somehow to participate in this action. And at the same time to show that there is a leadership of the Metagalaxy. I say openly - I didn't understand anything in the decision, I just got to know them, I recognized them. I can recognize them if we ever meet. But the boundaries have been defined. After that, I didn't see them, and didn't cross paths, they somehow live in their area and are happy. You will say - well, the whole Metagalaxy is our development. Yes, it is our development. The issue is of

hierarchization of areas of development. But this is another topic, and in general, a different complexity. I will put it another way - the dimensional orientation and hierarchization of development makes it possible to single out the habitats of different creatures in all the multiplicity of high integral realities. But I already learned this later, trying to figure out what happened. Not violating these habitats, but forming the boundaries of the possible.

After that, we began to develop so actively in order to correspond to the level that the Father decided for us. At the same time, this does not negate the fact that we have become an advanced civilization in relation to them, precisely because we have a method of synthesis and mastering of IVDIVO. Those civilizations didn't have it. And since they realized that our signals for the power of synthesis of IVDIVO are strong, despite their antiquity, they turned to the Father in order to preserve their civilization in certain habitats. But I found out it later. Therefore, they understood that we were not aggressive, but the signals were so strong that they mixed with their capabilities.

Accordingly, it is necessary not only for us to rely on the Father in spreading through the cosmos, in expansion through the cosmos, it is a must. And a practical question arises here in the end: if we go out into space and fly to other planets, we actually have to get permission for this from the Father. If in the Solar system, it is not a fact, but suddenly on some planet there is also life only of a different dimension. But beyond the Solar system it is definitely.

And this is already the next level of cosmic comprehension, cosmic culture, which introduces us to the cosmic expansion in the Metagalaxy. And I would like to complete this paragraph specifically with this fact, so that we realize: only by secular communication with the Father about the boundaries of habitats and the determination of planets, star systems and galaxies for our existence, we have the right to expand and settle in the Metagalaxy. I would say even that all previous centuries and religions accustomed us to communication with the Father, in order to transfer it later to the higher level of practical space exploration. That is why in many religions it is the Heavenly Father, that is, the Father who rules in heaven, the Father who rules in space, and organizes different cosmic civilizations for a correct life among themselves. And then it will be a conflict-free existence. And by the Paradigm of Philosophy, I think, it is extremely necessary to lay this moment in the Philosophy of Synthesis in continuation of tradition of the Russian philosophy of cosmism. And to share this experience, which caused the corresponding paradigm constructions and implementations.

For a correct understanding of the Philosophy of Synthesis, which synthesizes everything in everything, it is necessary to define one more section of secular communication with the Initially Highest Father. Accordingly, the *Whole* by the phenomenon of the paradigm of the philosophy of synthesis of the Initially Highest Father is the manifestation of the Initially Highest Father or the paradigmatic definition of the Initially Highest Father physically.

Thus, having defined the manifestation of the Initially Highest Father by the philosophy of synthesis, we define the limits of synthesis. There is such a subtlety here – the synthesis, it is endless. And any amount of synthesis, any amount of synthesis phenomena, can be revealed from prasyntesis. And, plus, revealing synthesis from prasyntesis, sometimes you can say clearly that this is all synthesis, but in fact it is not. Therefore, when revealing the synthesis from prasyntesis, it is necessary to determine certain boundaries of specifications of these manifestations. Accordingly, the Philosophy of Synthesis should be saturated not only with some kind of synthesis, because under synthesis one can recognize anything, and everything in everything is synthesis. In fact, there are specific requirements for the synthesis itself, which emerges from prasyntesis, and in the manifestation of Synthesis, going to the Initially Highest Father, where there are three basic requirements, without which synthesis is not manifestable at all.

The first is that synthesis, as a specific implementation, is at least the 16th fire. That is, there are 16 fundamental fires realized in the Metagalaxy. We have published them before, from the synthesis to the power. They are described, among other things, in the table of metagalactic science. And we must understand that in order to master the synthesis, we need the hexadecimal level of phenomenon. Everything is included here: and the 16th fire, which has 15 lower ones

inside; and the 16th particularity of the conditions, which has 15 lower-standings inside. Here the hierarchy of 16-fold integrity is triggered, where the lower 15 levels of phenomenon are included in the higher as a part, and, being compactified, form the necessary conditions for the phenomenon of synthesis.

If at least 15 lower levels are not synthesized as a part, the synthesis is not manifested. Accordingly, when people, reading certain texts, books and articles of the philosophy of synthesis, thinking mentally about it, say that this is a synthesis, then there is a synthesis of thought, there is also the mathematical and scientific method for analyzing and synthesizing some contexts. But there is no synthesis, as a phenomenon, as a manifestation of prasyntesis in certain topics of prasyntesis. There is a very simple analog explanation. If prasyntesis goes through the Home of the Father, and the necessary theme of synthesis is revealed from the context of prasyntesis, then, firstly, the Home of the Father is itself 16-fold integral minimum. And secondly, at the 16th level the Home of the Father synthesizes conditions, that is, it has the 16th particularity of expression. According to the laws of hierarchization, the lower is included in the higher as a part. This means that by no lower particularity as such, except for the sixteenth – the conditions, the synthesis cannot be known, it cannot be expanded and cannot be formed. That is, the synthesis is the essence of phenomenon of the particularity of condition and its realization by itself, which is the minimum, and further, through this development of synthesis as the 64th particularity. Then the conditions of thought, this is the synthesis, if these conditions are 16-fold integral. But simply thoughts, synthesized by themselves, carry synthesis, but are not the synthesis, as the revelation of themes of prasyntesis by themselves. And this context must be grasped very clearly.

Hence there is another view of the Home of the Father. We said that prasyntesis, writing into the core, unfolds the being around. Where are the boundaries of existence? The boundaries of being are the boundaries of the realized Home of the Father. But there is a golden mean between prasyntesis and being. From the point of view of ordinary biological predestination, in this golden mean there is a Human who lives in the being, around which different conditions revolve, where the being with different conditions forms different situations of these conditions. But then the boundaries of these conditions and situations is the Home of the Father. And the depth that is both in Human, and in the Home of the Father, in the reflection of this being, is prasyntesis. That is, that prasyntesis that is written into the core, emerging from the core through the human, becomes his being.

Then there is a very cunning synthesized meaning of these very conditions. The boundaries of being form the boundaries of the Home of the Father and the depth of prasyntesis, cognized by Human. And, there is even the mathematical dependence. That is, what are the boundaries of being, not just in large-scale theorizing, but in the actual implementation of conditions, as particularities, because when we say “large-scale theorizing”, we mean again the thought, at best, the meanings? But we have at least 16 particularities. And in a large-scale action of the conditions, to what limits of being these conditions reach by you, these are the limits of that Home, or shells of the Home of the Father, which you perceive by yourself. Accordingly, the depth of prasyntesis, which everyone can realize in the core, is equal to the boundaries of your being, with which you shape into the shell of the Home in which you exist. And, on the one hand, the shell of the Home exists for everyone, and on the other hand, the shells are replicated and adjusted taking into account each one. Namely, when the Metagalaxy creates each one, it fixes the Initially Highest Home of the Initially Highest Father of each one. But then the boundaries of IVDIVO of your realizations are determined by your prasyntesis and being.

There is another interesting context here, in addition to the dependence of prasyntesis and being. Since we say that there is the being around Human, emanated with prasyntesis, and the being reaches the boundaries determined by the Home, then the Home of the Father itself is saturated with the being. So, when philosophers talk about the being, they talk about the content environment and content richness of the Home of the Father. They simply do not frame the word “being” in the shell of the Home of the Father and do not define the boundaries of being, which, for today, for them is in general, and not specifically the Whole. Therefore, to make it easier to fit

in with the Home of the Father, we must determine simply that the boundaries of being are the boundaries of the Home of the Father, carried out by Human. And then from the abstract being in general we will pass to the concrete Whole of being as such.

And between the boundaries of being, as the shells of the boundaries of the Home of the Father, and prasyntesis in the depths of the core, there is an inextricable link, which we call the synthesis. Within the boundaries of the Home of the Father and the depth of the core in interpenetration and coexistence, the synthesis is formed that a human carries with himself or manifests himself. Why is that? It's very simple - condition to condition discord. And all conditions are hierarchized. Let's just imagine. There is a condition of physical high integral reality, just the physical reality. And this condition is within the boundaries of one reality. But in the kind of matter there are 256 such realities as types of physical matter. This means that there are conditions for 256 realities, and each of them has 64 fundamentalities. And it's one thing to see just 64 fundamentalities of one reality and to say - this is the physical reality. And another thing is to see 256 variants of fundamentalities and to say - this is the physical kind of matter. Both here, and here there is physicality. But, the conditions of one reality are not at all the same as the conditions of synthesis of 256 realities. As a result, a person can be in the being of one high integral reality and the depth of prasyntesis is only for one step in the nuclei. And a person can be in 256 types of reality of one kind of matter, and the depth of prasyntesis assimilation, even of 256 layers, will be completely different. One layer or 256 is a very big difference.

Accordingly, there are the boundaries of being, in 256 shells of the Home of the Father outside and 256 inside by the nuclear records of prasyntesis, there is a tense synthesis between them and recognition both of what is being and what is prasyntesis. At the same time, the IVDIVO is so universal that it can hold a shell of one high integral reality around a person and this is the Home – the IVDIVO of each human, and it can hold a shell around two hundred and fifty-six hi-realities in synthesis, and this is also the IVDIVO of each human. Or it can hold any number out of these 256: three, ten, two hundred, one hundred and one. That is, here the question is not the IVDIVO, but the boundaries of being, conditions and saturated prasyntesis, which the person realizes himself. Accordingly, the boundaries and intensity of synthesis, which will allow deciphering of the depth of prasyntesis in the core and organizing of the height of synthesis as such, paradoxically, depend on the number of conditions that we deploy in the being.

Therefore, recognizing and striving to develop the Human of the Metagalaxy as a human of the next era, the Metagalaxy is applied and fixed only to designate the kind of matter in which we exist - the Human of the Metagalaxy, that this is a human of different kind of matter than a human of the Planet. It is important. Just as the ancients called the solar man – the Solar, in contrast to the planetary man. Accordingly, we sought to expand the boundaries of being by the Metagalaxy as much as possible, we are the Human of the Metagalaxy, having reached its limits, and then the systemic interest of the Metagalaxy itself woke up.

It turns out that our Metagalaxy is beyond the limits of 16,384 high integral realities, and we recognized the Metagalaxy both as presences, and plans, and realities, and reached the limits only on the high integral realities. And beyond the limits of 16,384 high integral realities, the Metagalaxy itself cannot exist, that is, the disintegration of metagalactic relations actually begins. And the Human of the Metagalaxy is needed to match its synthesis of 16384 high integral realities into the high integrity of the Initially Higher Metagalaxy. That is, in order for the Metagalaxy Fa to enter and integrate with the IH Metagalaxy, only the Human of the Metagalaxy is needed. But only in the IH Metagalaxy, the Metagalaxy Fa enters into interconnection with other Metagalaxies of the same archetype of matter. Without Human, being simply a chaotically existing material space.

And thus, we received the boundaries of existence of the Metagalaxy - 16,384 high integral realities. And having unfolded in the phenomenon of the 16384-fold integral human, and the Human of the Metagalaxy is 16384-fold integral with the metagalactic being, we reached the boundaries of the Metagalaxy being and began to form the being of the Human by the boundaries of the Metagalaxy. Then, in the core of prasyntesis, we began to dive into 16,384 prasyntesis

layers in their recognition. It is clear that only a person who has the appropriate number of Human Parts, systems, apparatus and particularities can afford this. The number of Human Parts, systems, apparatuses and particularities that operate in a person determines the boundary of the existence of the defined Home of the Father, as well as the conditions that are born in the Home of the Father for this existential formation.

Thus, synthesis is the concentration of possibilities of prasyntesis mastering between the being as the boundaries of the Home and the core with the depth of prasyntesis. As if between the shell of the Home, recorded from prasyntesis, and the prasyntesis in the core, a tense connection arises. We call it the thread of synthesis, a kind of thread of synthesis from two in one. A certain thread of two prasynteses of the emerging theme of synthesis, between the shell of the Home and the record of prasyntesis in the core. And when this thread of synthesis is formed, the magnetism of two prasyntesis components arises, and we begin to decipher prasyntesis with the corresponding theme of the synthesis. At this moment, a person, being in the middle of this thread of synthesis, is filled up with synthesis, filled up with the decoding of prasyntesis on this topic, flashes with synthesis.

What does “fill up” mean? These decodings are revealed immediately from the core in subnuclear connections and relationships: in thoughts, in feelings, in ideas, that is, according to sixteen particularities in different quantity and quality. Because the thread of synthesis between two prasynteses becomes a condition for the phenomenon of synthesis by two prasynteses, that is, the conditions of this theme. Therefore, the synthesis itself is associated necessarily with a certain formation of condition. But again, the condition is for the external being, and in the inner of human a record of synthesis of the revealed theme of prasyntesis remains, processed and formed immediately by Parts, systems, apparatuses and particularities. And this context of synthesis must be kept in mind. Because if a person does not act in the Home, in the IVDIVO, and does not have the second shell of prasyntesis in relation to the core, synthesis is not detected in this person, it is simply impossible.

That is, the synthesis is a specific method and conditions of activity in the IVDIVO or in the Home of the Father.

At the same time, there is fire of synthesis or the method of synthesis in itself, it exists and it is not necessarily dependent on these conditions. But in order to reveal a real synthesis, as a deciphering of the theme of prasyntesis, the tension of two beginnings is necessary: the prasyntesis of the shell and the prasyntesis of the core. And, the most interesting thing is, sometimes you think, can be the prasyntesis of the shell anywhere? No. On the one hand, prasyntesis is spilled over the entire shell of the Home, over the entire sphere. But, when you start to decipher this or that topic, the thread of synthesis stretches to different areas of the sphere of the Home of the Father. And you, as it were, flare up with the thread of synthesis, deciphering the synthesis in fixing the corresponding area of the sphere of the Home of the Father.

The human spinal cord is very similar to the thread of synthesis. And, most often, the coordination of the thread of synthesis goes through the spinal cord, but it is formed by the brain and then is distributed through the nervous system or into the corresponding parts, if we take it physiologically. But it looks even more interesting not physiologically. After all, the Planet itself has the north and the south pole. We call it the magnetic pole, the twofolded. But, from the point of view of the Home of the Father, in fact, these are two points of prasyntesis, where the internal axis between the north and south poles is the apparent thread of synthesis of the Planet with the recorded concentrated synthesis that supports the corresponding planetary conditions of being, that is, nature, atmosphere and all other characteristics. That is why humanity treats the possibility of changing the poles with reverence, because this is a change in the concentration of synthesis in the thread of synthesis of the Planet with a change in the orientation not only of magnetic fields, but also the flows of synthesis prasyntesis in planetary conditions of realization. And, since this is a change of orientation, it will cause various ambiguous phenomena of the synthesis thread, in fact, in living beings. It does not mean that these living beings are aware of these threads. But this means that objectively, naturally, the threads of synthesis or the synthesis formed by the prasyntesis of

the corresponding theme is fixed on every living being in the reflection of the thread of synthesis of the Planet Earth. Let it be in the smallest version, let it be in a fragmentary version, let it be in some details of atoms and nuclei that are not noticeable outwardly, but it is there.

This proves that amazing feature, for example, of insects, which are extremely small. And scientists are surprised even how life appears in them, and how they organize themselves, and how they do something in the environment there. And this is exactly the atomic-molecular prasyntesis, which emanates, forming the body of an insect at the level of nuclear-subnuclear relations of the Planet Earth. And these synthesis signals from the Planet Earth, these are the axis of the north and south poles. And, even the magnetism of the Planet Earth reflects the spherical magnetism of the Home of the Father. Although the Home of the Father is much larger in relation to the Planet Earth and its magnetic fields, but, in fact, it forms some tension between the prasyntesis recorded in the shell of the Home of the Father, or the IVDIVO, and the prasyntesis recorded in the nuclei of all beings of the Planet Earth and the Planet Earth itself as such.

And this synthesis, where the existence of the Planet Earth has the boundaries of IVDIVO of the Planet Earth and the concentrated thread of synthesis of a certain magnetism inside the prasyntesis of nucleus, this is the formation of two prasynteses between themselves, which causes the synthesis that acts both on the Planet Earth and in any IVDIVO in coordination with the prasyntesis of any nucleus after its formation. Therefore, in order to enter into the synthesis, revealed from prasyntesis, it is not enough to have mentality, meaningfulness, paramethodicalness, and even synthesis-beginningness. The synthesis of two phenomena is needed: the prasyntesis of the Home of the Father and the prasyntesis of the core of each one by the corresponding theme of revealing the synthesized thread of synthesis and the phenomenon of the corresponding synthesis expression physically.

This is the second specificity of synthesis, besides the concentration on the conditions themselves, as 16-fold integrity of particularities, or on all the 16-fold integrities, which must be taken into account in the formation of the corresponding synthesis. It is a very interesting discovery and view that the existence has the boundaries of the Home of the Father. The boundary of the Home of the Father is prasyntesis, which means that the being comes into contact and absorbs prasyntesis from the shell. Although it is not written only there, it explicitly expires from the Home of the Father. And the being absorbs these prasyntesis contexts of the Home of the Father, and the quality of being develops from this.

And there is the third synthesis context, which is extremely important and will cause also the corresponding specifications. The Home of the Father itself without a core, without the paradigm wholes that a human builds up for recognition, the Home of the Father itself has the prasyntesis field of realization not in the subnuclear state, where we see the sphere of the Home of the Father saturated with nuclei and subnuclearity. After all, nuclei and subnuclearity are the twelfth fundamentality or the twenty-eighth in the replication of hexadecimality. And the synthesis itself and the conditions are the sixteenth. For us, fire corresponds to the sixteenth fundamentality, and prasyntesis, which is above fire, and we published this earlier, is closer to the seventeenth, or it is transcendent in relation to fire.

Accordingly, if prasyntesis flows into the Home, and the Home is the fiery relationship and control of concentration by fire, then, in addition to the fact that prasyntesis begins to interact with fire, the Home itself creates different fields of prasyntesis, different volumes of prasyntesis, different the IS of spirit, continuums of spirit with saturated prasyntesis. And the Home itself is saturated with the prasyntesis of the Initially Higher Metagalaxy. Why? If we say that the boundaries of the Home of the Father are the metricity of the boundaries of physical world of the IH Metagalaxy of 16,384 high integrities, and the initially higher matter of the Initially Higher Metagalaxy is prasyntesis, then the IVDIVO itself in the expression of physical world metric boundaries of the IH Metagalaxy is saturated with 16,384 variants of prasyntesis of high integrities of physical world of the Initially Higher Metagalaxy, while acting in the Metagalaxy Fa. This means that the prasyntesis environment is the being formed inside the Home. It is clear that if it is as high as the high integrity of the next kind of matter, a few people will survive in this

prasyntesis environment. Namely, the Home adapts these 16,384 types of environment to the appearance of each living being by it, and that is why the limits of the Metagalaxy are 16,384-fold integral, to the use of different beings by hierarchization.

And in the thread of synthesis, there is a concentration of synthesis, from the highest synthesis on the top, close directly to the shell of the Home of the Father, I would say, of 16,384-fold integral synthesis, to the simplest synthesis, fixed to the unity of the first high integral reality to the south pole. That is, there is a hierarchization of complications of prasyntesis. This does not mean that the simplest prasyntesis of the single is at the bottom, and the most complex is at the top. According to the law everything-in-everything these are just different shells of high integral realities in the IVDIVO, which are spherical around the entire Home. This means that the environment of prasyntesis has 16,384 variants in the Home itself in the diversity of phenomena of this Home.

Depending on the environment in which the Human is synthesized with the IVDIVO shell: in the first, the fifth, the one thousand and twentieth or the sixteen thousand and thirtieth, there is a difference in the intensity of prasyntesis concentration, fixed by the shell of the Home, and the tension of prasyntesis concentration, which is in the core. This dense tension makes it possible for a human to recognize more deeply, if the human body can withstand it, to see more, to count faster, more powerfully, in general, with all indicators in superlatives. That is, again, the limits of these indicators also have their boundaries.

And from what border of the Home and prasyntesis concentration from 16,384 phenomena of high integral realities each of us uses, that is, in what prasyntesis environment he lives, such tension of synthesis grows in this person.

At the same time, I remind you that the synthesis caused between two prasynteses of the core inside a person, for example, and of the Home's shell, flashes as the thread of synthesis. The theme needed for synthesis is deciphered from this prasyntesis, and then this theme is transferred by synthesis to human use. Therefore, synthesis itself is a useful method that translates the variety of themes of prasyntesis, when deciphered, into the phenomenon of Human. And Human, being saturated with synthesis, receives from the perspective of these syntheses a rich control over the conditions of IVDIVO, that is, the Home of the Father. Because we said clearly that synthesis, arising in the thread of synthesis, still forms such a particularity as conditions. Accordingly, the higher the concentration of synthesis is, the higher the concentration of conditions are. The more diverse the synthesis is, the more diverse the conditions are. We cannot say for sure whether this is one condition or several for one synthesis. But we can assume an analogy: if I have the intensity of synthesis of the first level, the lowest single, then one synthesis is one condition. And if my intensity of synthesis is 1020, then there are 1020 conditions. Everything is hierarchical even in the synthesis. And if I have the tension of synthesis of 16,384 levels, then on any one topic, I have immediately 16,384 conditions for the realization of this topic and synthesis by myself physically.

And in this context, one can see another realization of possibilities, when we still can recognize the synthesis itself as such, by one or another specification of phenomenon. If we see at least these three features, in fact, in principle, professionally speaking, it is a lot already, then we should see that when entering the IVDIVO and entering the Home of the Father, we can use only two phenomena today. This is fire, where the Home itself is the forming of fire and the synthesis that is written into fire, determining the conditions of action in the Home, supported by fire. And the Home itself is saturated with synthesis and fire.

And the third option or the third phenomenon is prasyntesis.

But the synthesis and fire are available in our habitat of the Metagalaxy Fa, and it is namely in the Metagalaxy Fa, because this is the fourth type of cosmos. And, according to the laws of quaternary - four, eight, sixteen - they are at least somehow replicated among themselves. At the same time, it is clear that it is better if we perceive the Metagalaxy Fa as the higher phenomenon. Hence, as a kind of matter, we have it as the 64th. Accordingly, we have the 64th concentration of synthesis and fire.

And prasinthesis is the third phenomenon of IVDIVO. But prasinthesis is invoked only if we are ready for the diversity of two prasintheses of the core and the shell of the Home of the Father among themselves. And by such thematic contact we accumulate consciously the originality of synthesis, where in this synthesis the corresponding theme, the corresponding specification by itself is recorded. And then this synthesis is recorded in fire for the stability of existence of these conditions.

Fire translates the synthesis into the matter. We can say that the Home, if you look at it figuratively, is half filled with fire, and the other half should be filled with synthesis. And prasinthesis penetrates both fire, and synthesis in a free mode of action.

This triangle of action in the Home of the Father is extremely important, specific. And without this specifier of cognition of phenomenon, nor the Home of the Father, nor cognition of phenomenon of the core, the IVDIVO, as the Home of the Father, nor prasinthesis, as a phenomenon of the Initially Higher Metagalaxy is possible.

Accordingly, the specifics of new conditions of being, when in previous centuries and epochs we developed spirit and will, and now having completed the zero-transition, we have moved from the planetary to the metagalactic phenomenon, or from the galactic to the metagalactic, we must go one step further. And in addition to spirit and will we should begin to master fire and synthesis in a human way.

The will is written into spirit, the wisdom is written into light, and the synthesis is written into fire, and the assimilation of fire in the human body goes by the Home. Because if we remember that the core stands in the center of the Home and the Home concentrates, creates it, then according to the previous volumes of the Paradigm, we must remember that, first of all, the core is a clot of fire, so that prasinthesis is recorded in it. But if prasinthesis is recorded in a clot of fire, then prasinthesis is recorded by certain layers of depth. And so that a person can use this core, synthesis is recorded in a person, and synthesis is recorded in the core. Such a core is called the core of synthesis, that is, it emanates a specific synthesis of thematic originality recorded in this core of prasinthesis. And with this we determine the depth and thematic diversity of synthesis by ourselves with the cores of synthesis.

This is an amazing context for people who are used to living in those traditions, skills and abilities of previous centuries, continuing them. But we must understand that if we entered the Metagalaxy with the biological explosion-jump, then, in addition to the phenomena known to us, new phenomena should appear – the metagalactic, which were not characteristic of us either planetary, solar or galactic. This just proves that we began to live and act really metagalactically, because we are now describing phenomena that are completely uncharacteristic of previous life formats. And the new always comes in a new way.

Therefore, if we went out into the metagalactic habitats and started speaking the old languages again, suggesting previous themes and implementations, this would say that we would not have entered any new one. And only because in this paradigm we offer completely non-formatted phenomena according to the previous types of knowledge and philosophy, but derived from there, to some extent of the context, and we are talking about phenomena that surprisingly it will be difficult to accept just because we are used to spirit and will, and this is the phenomenon of fire and synthesis, the phenomenon of metagalacticity. And I remind you that the righteous person enters fire, standing before the Father, the righteous person who knows the rules, acts and carries the 17th fundamentality. And the 17, as you remember, is also beyond the limits of fire as prasinthesis, that is, the righteous is an active fire, where fire is our the 16th fundamentality, and rights are our the 17th fundamentality. And a righteous man who has gone beyond the limits of fire only because he is fire inside, and outside he is before the Father. But beyond fire, we have the next type of materiality – the prasinthesis. And this ancient context, known from the past, also suggests that we should go further, that we should talk about new phenomena that were not characteristic of us in the past.

And one more context, which can be called the fourth, although it is not the fourth, but a consequence of these phenomena.

When a human accumulates synthesis and becomes saturated with synthesis, he begins to master the synthesis world. Accordingly, if there is no accumulation of fire and synthesis in a human, he cannot master the synthesis world. Not because this person is bad or good, but because this is the world of synthesis, which means that the volume of synthesis, quality of synthesis, intensity of synthesis, and all those topics that I have just published, and which can be further developed by a separate philosophy of synthesis, correlate precisely with the synthesis world of being. Accordingly, the metagalactic world is spirit and will, and it will be closer to us. And if we take into account that when we published the task of forming the metagalactic empire of mankind, we said that the most free people, acting by this empire, will form the I-am with the core in the center of synthesis world, and this I-am of a human was formed only in the synthesis world, because in the metagalactic world, the imperios of planets of people collective existence were formed, and spirit, this is a kind of people collective existence in the metagalactic world, and only the I-am of each one with the freedom of independence is formed by realization by the synthesis world, then the accumulation of synthesis and fire is still now the ethical aspiration of human to independence. There is a fiery aspiration of human to become free and independent in the entire Metagalaxy by accumulated and realized synthesis, which will cause the formation of a single human I-am in each person and organize it with the core of the Metagalaxy Fa, at the first stage, the IVDIVO at the second stage, and the corresponding realization of the metagalactic empire at the third stage as such. And we must keep this context of synthesis world in mind.

Hence, we can have one more feature. On the 64th type of fundamentality there is such a word as ivdivity, and ivdivity is the co-organization of the thread of synthesis by the phenomenon of synthesis of the corresponding conditions and concentration of the accumulated synthesis. And we know from prasyntesis decryptions that ivdivity consists of prasyntesis competence. This means that the peak of prasyntesis magnetism between two-manifested prasyntesis of the shell of the home and the prasyntesis recorded in the core, in stable constant activity, is the manifestation of ivdivity, as the fundamentality of the 64th level. Therefore, we can talk not about conditions and not even about the thread of synthesis, because the thread of synthesis is a Human Part, and it acts only at the first stage. If a person in his development reaches the level of ivdivity, he calls out from the prasyntesis shell of the home the prasyntesis of the core and the ivdivity of connection between two prasynteses, like a concentrated synthesis, and receives instantly the diversity of conditions of this synthesis by the 64th fundamentality, synthesizing everything in himself.

Having recognized this, we should think, why do we need synthesis? And this is the thematic deciphering, it would seem that we already live well, we can do without it. But let's imagine that if the nuclei consist of fire, then the fusion of the nuclei among themselves is a synthesis. And there could be a weak synthesis, where the concentration is weak, and the nuclei are not synthesized, but there could be a strong concentrated synthesis, and then the nuclei are synthesized. Let us remember that any thought is an energy-information flow, and at the top, it is a fire-information flow. Let's imagine that the greater the number of nuclei synthesized by the flow into thought from the corresponding recorded information is, the stronger and deeper the thought is. That is, in fact, the surrounding life is built on the synthesis of nuclei and subnuclear relations in diversity. Accordingly, inside the physical body of a person there is a synthesis of systems, and if at least one system is blocked, the physical body is either crippled or even dies. Accordingly, the human body is multicellularity, where cells are synthesized among themselves. And, if we take a closer look at the being around us, and our body was formed in the environment of the corresponding being, then the variety of synthesized phenomena - from the synthesis of nuclei and the synthesis of subnuclearity to the synthesis of everything in everything - simply rolls over, I would say, it is simply limitless.

Accordingly, the higher the concentration of synthesis of revealed prasyntesis by each person is, the greater number of specifics of synthesized phenomena realization a person can influence, the greater control of the surrounding phenomena a person can realize. Let's imagine a simple effect that is known from some literary texts, but is quite scientifically interesting today.

We imagine that we strive to materialize some object, even the smallest, any object. We have condensed the mass of the number of cores. We've thickened the necessary subnuclearity if we managed to invoke it. We placed them in the corresponding plasma field so that this object materializes there. And then there are two options. Or these nuclei and subnuclearity in this plasma field are synthesized into the desired object - and the object will appear. Or in this set of nuclei and subnuclearity, even inside the plasma field, the nuclei and subnuclearity are not synthesized, and the object will not appear. And here the anthropic principle arises: the influence of the researcher on subject matter contained in the nucleus or nuclei, or in the plasma field. If a person is saturated with synthesis and begins to form the corresponding experience of materialization, then the nuclei, replicating through prasyntesis the synthesis of this person, are combined to an object, and a person can synthesize an object from nuclei regardless of any plasma field. That is, in our language - to materialize the object, synthesizing the nuclei and subnuclearity into the appropriate context of object appearance. Moreover, here the question is about the biological possibility, and the achieved technical possibility in the future. But if the concentration of synthesis in a person is insufficient, then a person will not be able to materialize, that is, to synthesize this object. This means that he will not be able to repeat always these synthesizability processes in the corresponding technical specifications, although he will be able to approach the same issues of object materialization. The word "materialization" implies the condensation of nuclei in general, allegedly from nowhere. And if it is a powder, where programs of given data are recorded, which are molded into one or another object, this is not a materialization of the object. This is a sintering process of known technological step-by-step processes. Or it can be called respectively in some other way.

The specificity of synthesis lies in the fact that, in the perspective of development, a person saturated with synthesis in a humanitarian way will achieve the processes of materialization of necessary subjects, objects, materialization of necessary conditions, situational realizations physically by himself. And recognizing, to deploy them in his respective activities. And this goal-setting of synthesis is not only synthesis of concentration within a person, but also the corresponding synthesis in the surrounding material environment.

Each Human Part, each system, each apparatus must be saturated with synthesis in the realization of fire. In the same way, every Human Part, every system, apparatus and particularity must be saturated with will in the realization of spirit, for the will governs spirit, and synthesis governs fire. Each Human Part, system, apparatus and particularity must be saturated with light in the management of wisdom, that is, they must be wise. And each of these quadruples of a person must be saturated with energy - Human Part, systems, apparatuses, particularities in the management of love, in fusion in love. And then four properties of the Metagalaxy begin to be used by human in any variations. Because if a person is saturated simply with the property of fire, but does not control this property of fire, it is like a satiated stomach that cannot digest the appropriate amount of food.

In the same way, if a person is saturated with spirit, but does not have the will to apply this spirit, it is simply inflated spirit, inflated fire, inflated light, and so on. Therefore, the issue of quality control is the issue of mastery of synthesis in controlling fire, mastery of will in controlling spirit, mastery of wisdom in controlling light and mastery of love in controlling energy, when this quadruple is written into each other and replicated when realized. Accordingly, in the future there will be a question of mastering the initially higher synthesis in the control of prasyntesis. But we only touched the prasyntesis at this period of history, literally, just a year ago, starting to form the first paradigm. And, expanding this theme, paradigmizing, because we would never have begun to recognize synthesis if we had not begun to paradigmize all the data of the philosophy of synthesis obtained over the past eighteen years. It would not have invoked on us, because the prasyntesis is minimally paradigmatic certainty, organization, orientation and formalization. And only after that we will learn to apply prasyntesis in the diversity of life.

Understanding all these contexts, understanding all these subtleties, which are much more, but these are basic and it is impossible to do without them, we can talk about the possibility of

communication with the Initially Highest Father, the possibility of secular communication with the Initially Highest Father, or at least some control actions, some steps, some movements in the IVDIVO, that is, in the Home of the Father. We may not find even that hall in the Home of the Father in order to be attracted simply to the Father, we must synthesize with him. And in order to be synthesized with the Father, you must have a certain amount of synthesis, so that this volume of synthesis should be in you for communication with the Father takes place.

And here we recall the published context. What does it mean to be synthesized with the Father? I remind you that the Father lives in the Initially Higher Metagalaxy in the environment of prasyntesis. And when there is a tension between the prasyntesis in the hall of the Father and the prasyntesis in the cores of each of us, between these two prasynteses there the individity of synthesis, or the thread of synthesis at the simplest stages, or the stable condition for synthesis arises by this. And so, going to the Father, we must have a tense prasyntesis between the prasyntesis of the Home of the Father by the Father and the prasyntesis in the nuclei of each of us. And as soon as it arises in the IVDIVO, flashing, we pass and stand before the Father. What with do we pass?

There are three options that are ambiguous in their own way in paradigm terms in the previous options, causing bewilderment at first, but, in principle, they are correct. The easiest option is the middle. In human there is such a Human Part as the synthesis world body, the 165th according to the realization of the Parts. If we say that the synthesis world is saturated with synthesis in order to act and we are there, then it is the synthesis world body that can concentrate the necessary phenomenon of synthesis in the phenomenon among itself, and bring by the concentration of the synthesis world body into the hall to the Initially Highest Father.

This is the easiest way to remember and recognize. But up to the 165th body, or the bodily expression of the Part - up to the 165th Part - one still has to develop. And here there is a certain limit, below which the Father will not communicate particularly with a person. Not because the person is not worthy. In other limits, the Father calls for an appropriate adjustment, or recommendation, or guidance. I am also called in this way, for guidance, and it began even before the period of synthesis, even when I did not recognize it.

By the way, above the mind, there is the 63rd Part in human, and inside the physical body, which is called the Hypostatic Body. The very word "hypostasy" is expressed by the phrase: "Empty and the Father will fill you." At the same time, it is also impossible to say that the Father will fill you very simply. Because the Father is the consuming fire, the Father will fill you with fire in your likeness, and maybe with spirit, and light, and energy - it depends on the likeness. But only fire can lead the righteous to the Father, for "the righteous will enter fire," that is, he will be filled with it and "stand before Allah," that is, before the Father. And the controlling synthesis will act within fire. And if a righteous person is filled with spirit, he will not stand before the Father, he will have some kind of magnificent realization of his own: wakefulness, resurrection, unfolding, spirituality. And if the righteous person is filled with light, he will flare up with the illumination of something new, he will have wisdom. And if a righteous person is filled with energy, he will have such passionarity that he will run to do something lofty, important, or he will begin to heal people and charge them with something. Energy applies outside, wisdom illuminates and allows you to write novels, to make scientific discoveries as an insight, to construct something. Spirit introduces you and those around you into a certain high consistency of harmony, or just you by your state, or for the sake of others, to live serving with spirit, and only fire, flashing in you, is filled with synthesis and transfers the hypostatic body into the hall to the Initially Highest Father, and you become the Father. And you become the Father, I did not misspoke. This does not mean that you are moving into the category of the Father from a human in the definition of the Father. This means that the hypostatic body says that the Father fills me, and I hypostasize the Father in order to stand before him. That is, hypostasis is a kind of filling by the Father with paternity, in order to pass in the concentration of synthesis and stand before the Father. Remember, like attracts like.

If I am in physical fulfillment, and the Father is all-encompassing and his prasyntesis, his synthesis and fire emanate in all phenomena and physically too. If you concentrate, filling with fire at the Initially Highest Father in the higher preparation with the synthesis of the Initially Higher humanity, you can fill also with fire or with prasyntesis of the Initially Highest Father, then according to my preparation, it takes me to that hall of the Initially Highest Father, where I can reach. I hope it is clear that in each high integral reality out of 16384s there is its own hall of the Father, in each world there is its own hall of the Father, as the concentration of the Home. In principle, this is one hall, only in different dimensions we see it as different halls - after all, each high integral reality has its own dimension. Let's imagine one hall, you know how many mirrors are reflected in the mirror, if we look from mirror to mirror. And imagine that there is one hall of the Father, but in different dimensions and orientations, this is its different reducibility and replication, or in different high integral realities and in four worlds, still taking into account the corresponding subnuclear-nuclear relations. Just let's remove the mirror here and see one hall that synthesizes the whole Home and holds the whole Home by itself.

And now, up to my preparation, I can stand in one of these halls, all the same before the Father, and the Father will be one. And at this moment, I must be hypostatic to the Father, that is, believe the Father and not just be filled, but be ready to act with this fire or synthesis, or prasyntesis. And then the communication with the Father arises.

Numerical characteristics, where I could reach, are determined by my preparation of Parts, systems, apparatuses and particularities, stimulating the corresponding prasyntesis in the nuclei of my physical body of these particularities, where this prasyntesis is balanced by synthesis into the golden mean of all my preparations, because one Part is smarter, the other, may be, is dumber. And in the golden mean, in the synthesis of prasyntesis of everything in everything of me, this synthesis is conjugated with metricity, here - yes. With the metricity of certain numerical characteristics, what this synthesis is capable of. And this metricity, as a shell of each high integral reality, and it, I remind you, that they are all around the entire Metagalaxy. And here you don't have to jump somewhere, you stand physically, then all these 16384 realities are around you. It's like you're moving into the higher density or the lower density, but appearing in the hall of the Initially Highest Father. You are not going anywhere - neither up nor down, although there is such feeling there. You are in the synthesis of realities, since this is the synthesis, you move into the hall of the Father as realizing the synthesis-physicality. That is, this is a completely different philosophical view of the feasibility of the Father, while there is a complete feeling that we are going up, because the density of higher integral realities begins at the top. There is a complete feeling that we are moving into another kind of matter. This is unequivocal, because the Father lives there, and in fact, we go very far. But the hall is one, the Father is one, and the replication of this is in the multitude of all phenomena that we can use. And for the Metagalaxy Fa, this is 16384 HI-realities, plus four worlds. It is clear that the highest manifestation is 16384 plus one, that is, the Father himself is outside the Metagalaxy, it is the 16385. Everything else is a replication of his hall and his expression for communication with you. In his mercy, he, as it were, harmonizes with you according to your preparation.

There is such an ancient phrase: "to everyone according to his consciousness." And another phrase: "to everyone according to his preparation." And the Father begins to communicate with each person up to his preparing. But this does not mean that with everyone in a row. Here we need both ethical preparation and professional preparation, and synthesis preparation, and development of the hypostatic body. Is it right? And this metric setting is valid here. This is mandatory, otherwise, why is this metric specification needed? And by the way, this metrical given helps to pass all the high integral realities in the concentration by the Father's hall, but it becomes a limit, it becomes a hard limit as a shell, so that you do not go higher and so that you do not burn out in the higher concentrations of fire, synthesis and prasyntesis than you can withstand with your life. Here it is - to everyone according to consciousness. From this point of view, metricity still protects us. It does not prohibit something, but protects us, because our synthesis balance of all prasynteses and synthesis within us helps to reach only certain limits.

And then, how does synthesis arise within us? We must not forget that around each body is the IVDIVO of each human. Every 32nd Human Part is the IVDIVO in the growth of IVDIVO of each human. In fact, we see six IVDIVO and the seventh Part of IVDIVO of each human, if we take the 256th Part. And it is the IVDIVO of each human that concentrates, thickens the synthesis in the centering of a human, as the golden mean of the balance of preparation of all Human Parts and all variations of prasyntesis. But in order to have all the variations of prasyntesis, you must not rest on your own IVDIVO of each human, but on the IVDIVO of the Initially Highest Father, that is, the IVDIVO as a whole.

And then there is a clear secular toolkit. It sounds a little fantastic only because we have not understood the fundamentalities of dimensions, fundamentalities of multidimensional orientation, fundamentality of reunification with all high integral realities. After all, each of them has its own reunification. We have not understood the fundamental nature of self-organization. And now when I publish the data, for me this is a conclusion from what has been implemented and is being implemented. And when we begin to recognize, in order to do this, we must understand that all fundamentalities act in every high reality, high integral reality. And their action presupposes active use, application and active influence on us by this specificity of matter. And even if we just think about how they are called and their specific impact, then we will understand how we get there.

Let's say, how is the metric chosen? This is according to the balance of synthesis, so what? There is an interesting fundamentality - the high integral reality. In this fundamentality, 16384 high integral realities are recorded, that is, all of them. Below there are the initially higher realities, there are also 16384 there, that is, all realities. And when the metric starts to work between them, these two fundamentalities work - the initially higher reality and the high integral reality. Are you ready? They didn't work, then you automatically go into reality, 16384 realities. Are you ready? And they didn't work. Then you automatically pass to the presences. Aren't you ready? Then the plans. O! The seventh plan was fixed. That's right, you are ready! The synthesis of the seventh plan! This is high for preparation of the previous centuries because the Home of the Father was fixing just on the seventh plane. Mom and Dad concentrate the hall on the seventh plane of everything-in-everything. The seventh shell of IVDIVO is triggered, replicating and compacting into a plane, and a person stands in the seventh plane in front of the Father, as the righteous in fire, and says: "Dad, you are next to me." Dad says: "Yes, I'm always with you!" That's all, everything is fine. A person cannot rise above the 7th plane, he is completely planetary, and he exists only in this paradigm. The main thing here is that this person is righteous, because he prepared himself. In other words, in order to go to the Father on a plane basis, it is necessary to work out the previous fundamentalities, as it were, and they are quite material, that is, to organize them correctly. Otherwise, there will be no synthesis of fundamentalities, which can lead you also to the Father. This is the synthesis of synthesis, its strength lies in the fact that any synthesis can lead you to the Father. The main thing is that this synthesis takes place in you. There is nothing so super-terrible here, this is secular communication with the Father. The first time I saw all this, they called me to the Father, I saw the Father sitting, figures standing on the sides, and I communicated with the Father. I understood that it was the Father. But how I ended up there, I really could not understand. I did not sleep at that time, it was a daytime action. People did the practice, I was sitting on a pebble, once, I entered the state and I stand before the Father. It's called, I was switched. And here, at this moment, when the Father calls you, all your preparation works for you. If I got scared, fell to the floor, they would return me back. But since I became interested, and began to absorb from the Father what is needed, because it was the first time, at least, I understood what they want from me, what instructions they give, what to do. And I'm sure that many people receive such instructions, it's just that not each one shares this experience, it is not accepted here, because most often this experience does not coincide with either philosophical, or scientific, or religious experience. You know, as one cosmonaut once told me in the 90s, I thought, laughing, how true it is even for our whole life: "You see, we were in orbit for a long time, and in my half asleep I saw some animals walking by space. But after all, if I tell this to the commission, they will give me retirement, and I will never fly into space. And among us cosmonauts roam silent messages, who

saw what. But we can't say that because we want to fly into space." By the way, in 2019, in the summer, a bill was passed at NASA that 33 astronauts who had been in orbit must sign some kind of document, improved, about non-disclosure of what they saw there. Moreover, it was said on the news that they added some three or four points that were made specifically for this document. That is, they prohibit messages about what they see and feel there. The same goes for our life. After all, not each one will understand. You come to the priest in the church, he, of course, evokes spirit of the Father. You tell him that I talked with the Father yesterday. It is clear that they will betray an anathema for pride, that you were able to reach the Father in pride. What if the Father called me? How to explain it? If you approach a scientist and say that yesterday the Father called you. They will call some special cars on this topic, ambulances, or simply stop communicating, they will say quite civilly that you are a believer, but we are engaged in science, and you do not belong here. What if you work in a scientific environment? Believers hardly work in the scientific community, only materialists. Why it is so, is also unclear. Why are science and faith incompatible? I don't have religious faith, just faith in the Father. And in all other places, wherever you go, in any society, it will cause bewilderment.

That is, we act more according to traditions and habitual methods and phenomena. But each one says: "We need innovation, we need something new, other approaches." As soon as we get out of this tradition, as soon as you enter these new approaches, you are not like each one else, which means you are not needed here. Generally, it is incorrect. And there is a large percentage of people who really believe, but behave as it should be in society, that is, they do not talk about it. And a variant arises that we get some kind of experience with the Father, from the Father's home, from the IVDIVO, but we do not report it and we behave as expected. Because in order to overcome this traditionalism, a lot of effort is needed, a lot of difficulties are needed, and they don't want really to allow it to be done, the problem is this.

Therefore, when we publish now in the paradigm the organization of the appearance of the Initially Highest Father by us and us before the Initially Highest Father, as secular communication, according to the traditions of the philosophy of Russian cosmism, we consciously understand what kind of storm we will cause. But at the same time, if we do not focus on the supreme leader of IVDIVO, who, among other things, determines the flows of prasyntesis and concentrates synthesis, and allows us to live and to be this, then the next civilization, which will arise as fatherlessness, is not worth a brass farthing. Because if we do not learn to communicate with the Father, we will not be able to ask the Father the limits of our civilization. This means that sooner or later we will come into conflict with some civilization that exists not far from us, as we like to do on the Planet between countries, and we will destroy each other with pleasure, both this and that civilization. We will receive punishment for it.

And most likely, it was so at one time, judging by how we worry prasyntetically about it. Most likely, it is somewhere in memory. And here the question is already of survival rate in space, and not just faith. And this is a security issue. Imagine, the issue of security is communication with the Initially Highest Father! We come to the security service and ask: "Do you communicate with the Initially Highest Father and do you protect our country with this?" Today it will be a very wild question. But in the civilization, growing further, and in the Metagalactic Empire, and the imperial existence of the imperiums of individual planets, this will be a natural question. Because if we don't fellowship with the Father, we don't keep the population safe. Because we do not understand what can happen if there will be contact with other representatives of other civilizations. And in general, the context of a separate planet, with a separate nature, is very complex.

Although some believe that we can do quite without it. We can, that's why no one communicates with us, we can do without it. That is, such a scientific question - why do we appeal to space to communicate with us, there are photographs of flying ships, but they do not communicate with us? They will communicate with us, in the hall before the Initially Highest Father. And until we go out there, they consider us a kindergarten that overcomes its games in the sandbox. Because if we do not define the boundaries of inter-civilization existence, then any communication will be dangerous for both sides. Even if we are less developed than they are, if

they begin to communicate, they will begin to influence us, for which the Father can arrange also a specification for them, but why should they do that? Of course, it is interesting to look at us, but to influence us so to have the appropriate difficulties, who do they need it? Most likely, they have gone through these processes, they have learned this psychology long ago, simply communicating already with the Father. That's all.

By the way, I'm not saying this theoretically, but practically. We tried to ask the Father, and maybe they can talk to us? The Father said, "Not worth." We are not ready for this. Because if the Father calls them into the hall, they will understand what is happening, and we may be even afraid of communication. And, most likely, the communication with other representatives of cosmos without contact through the ruler of the Metagalaxy is not allowed. It's like a maturity requirement. I would say that the qualification for maturity for the Metagalaxy and cosmos is secular communication with the Initially Highest Father and his rulers – the leaders of the Metagalaxy of certain directions. This is the qualification for the maturity of civilization.

If we put the question in this way, then we will have a completely different view of the need for secular communication with the Father. At the same time, all previous experience will say - yes, we lived without it. Yes, on the Planet we lived without it. Yes, while the Planet was our habitat, we lived without it and believed somehow there through some kind of religion. But as soon as we go into space, we begin to announce flights even to the nearest planet in the form of Mars, and even the Moon, in fact, you need to ask permission from the Pope. Despite the fact that the Solar system seems to be our habitat. But I know for sure, exploring, including the Solar system, that there was life on Mars before. And, let's say, in the subtle world of the planet Mars, there are some exponents of forms of the previous Martian life. And do we have the right to violate, being in the physical world of Mars, when in the subtle world there are, albeit degraded, but previous forms of civilized Martian life, this is another question. And the remnants of Martian nature can be seen in the subtle world, no matter how paradoxical it sounds. They are there. Let them not be highly developed, let them be around the entire planet, but they exist. To be honest, it is easier with Mars, and the Father has already given us permission to inhabit it. That's why I give it as an example, because permission was received, and we took a conscious step in this humanly, we simply asked for humanity.

I am now informing you, just realizing that we may not have time to mature for secular communication with the Father, so that our civilization would not receive later various reprimands for this, we simply asked the Father that the area of settlement would cover the entire Solar system. And we were given such permission, and therefore I publish it on all the planets of the Solar system. It is clear that we need to develop and to adapt.

But as soon as outside the Solar system, and, although our habitat, the Metagalaxy, is all free, and throughout the entire Metagalaxy it is free, but communication with the Initially Highest Father will be necessary. But even during the solar settlement, I would have communicated already with the Initially Highest Father. There are a lot of pitfalls on this topic, and we do not know them. And Father's specialists know, it will be very useful to talk about this topic.

This is the synthesis. I specifically ended up with some practical solution agreed with the Initially Highest Father, so that it is clear that this is practically an implementation. Although people who are unbelievers and intellectually specific, very intellectually developed, I mean, what I have just called will cause the reaction "well, what's the big deal, you invented it to show that this is a practice, yes, it was clear anyway, yes, this is..." In principle, I focus not on these people, but on those future ones who, having recognized the truth in these words, will begin to be attentive to the civilizational existence of mankind, and will understand the necessary. Unfortunately, most often, the descendants understand the paradigm. Although we hope that contemporaries will understand the paradigm. Therefore, we publish diligently this text in the most accessible language, although we can talk much more philosophically. We have published already these contexts in separate chapters.

Accordingly, we must see one more aspect, which was published earlier, before the final recognition of the Initially Highest Father. It is very interesting, what all philosophy and science dreamed about.

We have published that the thread of synthesis concentrates two prasynteses by the corresponding synthesis. At the same time, we must understand that the thread of synthesis accumulates the synthesis of such multiple forms. Now we imagine that the thread of synthesis has accumulated multiple syntheses into the thread of synthesis, that is, the entire thread has been filled. When the thread of synthesis is completely filled, it collapses, that is, it compactifies into one point. And when the thread of synthesis collapses into one point, in this zero-transition it forms from the thread of synthesis with multiple synthesis to compactification a different phenomenon, which, paradoxically, we call the truth [истина], where true [ис-тин], in the reverse reading of the holy words, is thread -si [нит-си], where synthesis is abbreviated, this is *si*, we publish it like that. And *nit*, it's just without a soft sign, the Caucasian version of the answer, as in the famous soviet joke. I grew up in the Caucasus as a child, so this slang is familiar to me.

Accordingly, in reverse replication the truth [истина] is the concentration of all the amounts of synthesis accumulated by human all over the ages or the entire time of his existence in his thread of synthesis, and, of course, especially in this life. This is another result of synthesis. Moreover, we must understand that the thread of synthesis accumulates synthesis further compactifying it into the truth. At the same time, the Thread of Synthesis is the tenth Human Part, the Truth is the 62nd Part, before the physical body. And the Truth accumulates all units of synthesis, formed, compactified by the thread of synthesis, and formed further to the integrity of truth. Let's remove the thread of synthesis, as a certain Human Part of the tenth expression. By the way, the tenth fundamentality is the content. Accordingly, the thread of synthesis reflects our content. What with? With synthesis. This is fundamentality, if we take the tenth Part and the tenth fundamentality. And let's find out one more specific feature. After all, all science seeks and goes to the truth. And philosophy strives to operate with the truth and also tries to formalize the truth.

The anecdote is that the truth itself consists of concentrated phenomena of synthesis. And when these concentrated themes of synthesis fuse together into one whole, the truth is born. In other words, multiple synthesis, as parts, forming into a system, and with the right formation, being compactified into one whole, forms the truth. This multiple synthesis is accumulated by the thread of synthesis. Moreover, it is working fully in the vertebral column of the human spinal cord. In previous versions it was called sushumna. Noisy *su* (translation from Russian [сушумна]: [cy] and [шум] - noise), in the sense that there was almost little synthesis, and everything was noisy, so, in jest. Taking into account the fact that there are now the SU aircraft in Russia, they are very, very effective. There is its context for this name, but now it is not important.

So, the thread of synthesis accumulates various variants of synthesis, accumulates, accumulates, and then the higher manifestation of parts begins to take shape. And how much synthesis do you need to accumulate for it to work out? According to the law everything-in-everything it should be 62. That is, the truth is 62 fragments or parts of synthesis. This is when we accumulate 62 synthesis variations among ourselves, so high, and even build up systems of 62 synthesis fragments. At the same time, I understand that 62 is difficult, but a person should be higher in preparation, and not lower. In general, when we set 62, we will have to use all the fundamentalities. There is another interesting context here.

Therefore, when 62 syntheses are compactified into one system, we still must be able to do it, and then synthesized into a whole, this whole phenomenon appears, which we call the Truth. Hence, we can conclude that the truth is the essence of all syntheses that you previously manifested, which are the essence of all prasynteses previously associated by you, the mutual coordination of the shell of the Home of the Father and the nuclei of prasyntesis records in your body. At the same time, many readers will be surprised and say that earlier no one knew prasyntesis, there was no synthesis. That's exactly what we recognized recently all this. And to talk about what was not there before, if the righteous entered fire and stood before Allah. And that there was no synthesis in fire? Does it naturally arise only now? It is recognized just now.

From this point of view, the curious fact is that the Philosophy of Synthesis is the deciphering of truth by a set of corresponding syntheses. Accordingly, what we once accumulated over the centuries unconsciously, subconsciously, with fragments of some syntheses, became our truth. Now we accumulate consciously.

The most interesting thing is that the accumulation continues, and such a natural process is realized in the IVDIVO, then no matter how much philosophers and scientists search for the truth, it expands and expands, according to the amount of multiplicity of synthesis. Moreover, one must understand that the truth is also the 62nd hierarchical level, that is, it is also the hierarchization in the spectral diversity of possibilities. Plus, the 62nd fundamentality is the Powers of perfections. This means that the truth creates powers, and when we seek the truth, we receive the Powers of perfections.

As a result, here is another very interesting view. The multiple synthesis causes the development of truth in each of us, and at the same time its action in each of us. Hence, if we are talking about the fundamental nature of the powers of perfections as the 62nd horizon, according to the specifics of fire, it is responsible for fire of wisdom. And here is an interesting connection. The multiple synthesis, forming the integrity of truth, causes the depth of human wisdom with this truth. From the reverse. This wisdom is further written into light and the higher radiance of that person's light is formed. And taking into account the fact that the saints were called holy [свят], that is, light, in Russian history there is your excellency [сиятельство], that is, the shining light of the depth of wisdom, then we can see the historical fact that we went historically to synthesis with all these approaches. Because any radiance is the evocation of wisdom, any the wisdom is the result of truthfulness, the truths, and any truth is the result of the synthesis of syntheses into the truth. I think that such a mechanism has existed always, we just recognized it paradigmally now. The Truth.

And there is a small truth to see what is recognized. Our country, both earlier and now, is called *Ros-si-ya* [Россия]. Why do you think the synthesis specification appeared in Russian, namely in Russia? [Рос-си-я] Russia. This is the growth [рост] by synthesis [си] of I [я], if translated. This is the symbolic name of the country of Russia. Unlike [Русь], the ancient one, where Russia is in the reverse reading, that is, [супа], and [супа] is the recognition of the essence. Therefore, the category of Rus, as a region of existence in antiquity, Muscovite Rus, Kievan, by the way, Astrakhan Rus, by the way, was Crimean Rus, only we forgot about this name. This was the ancient understanding of the regions. But Rus is suras, as the competence of the essence. And Russia is the growth by synthesis of I. And the synthesis is the competence of the Home of the Father. So, in this case, the country of Russia develops this competence by itself. This does not mean that only Russia is developing it. This means that this is the country that gives the first impetus to join this. It still has to be the first one to go into something. Someone entered that first, someone entered this first. Russia is the first to enter the synthesis, and the first to enter the Home of the Father, in order to draw later all of humanity into the same place. Not behind Russia! In the Home of the Father, this is incorrect, but together with Russia. The first among the equals. Because if "behind Russia", then this is a different context, and then the Home of the Father and the synthesis will not work. Here is the truth. [Нит-си]. [Росси-я].

As a result, the task of Russia is to synthesize the "I" of each person. If we take into account that I-am, then this is the formation of the multiplicity of the IS of the whole synthesis world with the core of synthesis in the center, we talked about the Metagalactic Empire.

As a result, from this point of view, the Initially Highest Father forms from Russia, or forms on the basis of Russia, the multiple perspective phenomenon of the IS and the basic matrix of the Metagalactic Empire. And not because I'm Russian here, in this case. The question is different. This is the only empire on the Planet that did not have colonies. It is the Russian Empire. The only empire that still brings the harmony of all religions. The Russian Empire. In which there are a lot of languages, preserved and developed. The Russian Empire. It is very similar to the necessary skills when communicating with all the inhabitants of different planets in the Metagalaxy. I mean only this. That is, the synthesis of diversity in one among equals. They came to Dagestan, one

village, a separate language, but they live together, in one republic. There are over a hundred languages in variety. Full diversity, many languages in unity. This is the path of synthesis in the diversity of existence. And this is the realization of truth.

We proceed to the last paragraph of this section. It is a recognition of the scope of the Initially Highest Father in a possible known approach to us, from the point of view of some perspectives that we can realize now and in the promising future.

First of all, even before this recognition, we must determine clearly that any movement, appearance and synthesis with the Initially Highest Father must be in preparation. Accordingly, no matter how we declare, whatever we do, wherever we think that we have reached, if this does not correspond to our preparation and the viability of certain implementations, then we were not there. We were definitely in the appropriate hall up to our preparation. And to fantasize and to build numbering, it's like a child who puts on his Father's cap and says: "I am a general!" Either a captain or a colonel. In principle, all children and many adults do this too.

Hence, let us recall that Human is built up in the Image and Likeness of the Initially Highest Father. If in the fourth section we determined that Human is 65536-fold integral, then in this paragraph we should see why we were so striving for this? After all, we could have stopped at 16384-fold integrity of human of the Metagalaxy. And for the Metagalaxy Fa, this is the border that is sufficient for the realization of the Human of the Metagalaxy. But in the Philosophy of a Human we have published precisely 65536-fold integrity, as a new reality of more developed human. This proceeds from the Image and Likeness of the Father, when the Initially Highest Father has in the Initially Higher Metagalaxy 65536 high integrities of the Initially Higher Metagalaxy as a realization of his own possibilities. Accordingly, 16384 out of them are the physical world of the IH Metagalaxy, replicating in the Metagalaxy Fa in our matter of existence and development. Plus, together with another 16384, this is 32768, this is the subtle world of the IH Metagalaxy. Plus 16384, this is 49152, this is the metagalactic world of the IH Metagalaxy. And 65536 is the synthesis world of the IH Metagalaxy.

These are transcendent figures in relation to the modern existence of mankind on the Planet, because for us even the phenomena of high integral reality of the Metagalaxy Fa are limiting, and this is a different type of matter of the Initially Higher Metagalaxy, saturated with prasyntesis, 65536, in primary variants in each high integrity. Accordingly, there are many variants of prasyntesis, this is only in the basic version.

And on the 65537th high integrity beyond the Initially Higher Metagalaxy, that is, beyond even the IH Metagalaxy, as the next kind of matter, there is a real hall of the Initially Highest Father. We show specifically in numerical mathematical expression where the Initially Highest Father is located, and where the environment in which the Initially Highest Father lives is revealed.

Accordingly, in the Initially Higher Metagalaxy, at the top of synthesis world, there are managers, Avatars, leaders of metagalactic interactions, both in the Metagalaxy Fa and in the Initially Higher Metagalaxy, in their synthesis. At the same time, the same management team also operates in the Metagalaxy Fa.

Accordingly, that Initially Higher Home of the Initially Highest Father, which is under the control of the Father, consists of 65536 high integrities, is located outside the Initially Higher Metagalaxy, that is, even higher. Both its metrical and, in fact, high-integral replication as an initially higher integrity are beyond us. Based on this depth and height of relationship, the Initially Higher Father governs humanity.

Imagine, we are sliding through 65536 high integrities from the hall of the Initially Highest Father down to the first high integrity, and the small ball in the first high integrity, the first out of 65536s, the small ball is the Metagalaxy Fa within the Initially Higher Metagalaxy. Next, we enter this small ball and unfold the IS in the Metagalaxy Fa, unfolding the imperium of its existence. And we are appearing and deploying in the area of 16384 high integral realities, which are global and large-scale for us, already in our habitat with the Metagalaxy Fa. We slide down through the 16384 high integral realities, covering the entire Metagalaxy Fa with the synthesis world by

ourselves, we reach the first high integral reality, which is called “the physical high integral reality”. In this physical high integral reality, there are 16384 initially higher realities. And there is the Planet Earth in their synthesis on the first high integral reality, a small ball, where you and I live, sliding down through the initially higher realities, on the first physical initially higher reality of the Planet Earth out of 16384s.

At the same time, on the Planet Earth there are 16384 initially higher realities, and it is the essence of expression of high integral reality in synthesis. At the same time, the physicality of the initially higher reality of the Planet Earth is organized with the physicality of the initially higher realities of other high integral realities and, in general, the entire physical high integral reality, this is not only the Planet Earth, but the entire cosmos - the physical high integral reality. I emphasize, not a kind of matter, but the whole cosmos, where we can see 256 types of spaces of 256 high integral realities, the first of which is the Planet Earth for you and me, and in synthesis determine the first kind of matter, the physicality.

Thus, we live on the physicality of the initially higher reality of the Planet Earth, in the expression of the physicality of the high integral reality of the entire Metagalaxy Fa, which is the entire vast cosmos that astronomers are exploring. And we must cover with our synthesis, will, wisdom and love, with our concentration of fire, spirit, light, energy, in reverse order, 16384 initially higher realities of the Planet Earth, in co-organization with the physical cosmos of the Metagalaxy, which astronomers see and explore. Further concentrating it with ourselves, to make the zero-transition of fire and spirit into high integral realities, to develop on high integral realities as a human of the Metagalaxy Fa, to synthesize gradually 16384 high integral realities by ourselves, to embrace the Metagalaxy Fa within the boundaries, to compactify all its possibilities 16384-fold integrally by ourselves, as a human of the Metagalaxy Fa, synthesizing this by ourselves and expressing correctly the Metagalaxy Fa, to move into concentration on the first high integrity of the initially Higher Metagalaxy, into the physical, in the compactification of the entire Metagalaxy, to unfold physically in the Initially Higher Metagalaxy.

Further, to have the concentrated synthesis and concentrated prasyntesis, what is called prasyntesis competence, and the corresponding capacity of indivinity, and begin to synthesize 65536 high integrities by ourselves, realizing the 65536-fold integrity of a person by ourselves. And having gone through all the high integrities with the corresponding concentration of synthesis and prasyntesis competence by ourselves, to reach the real hall of the Initially Highest Father on the 65537th high integrity or the initially higher integrity as such.

And to stand before the Initially Highest Father, manifesting his fire, his synthesis, his prasyntesis, his initially higher prasyntesis, his high integral prasyntesis and his initially higher synthesis by ourselves. And in this real Father's, Initially Highest Father's hall, we can learn really to stand before the Initially Highest Father as I-am, with all our preparation of I-am. And this is the specificity that only the Initially Home of the Initially Highest Father around the entire Initially Higher Metagalaxy allows you to reach, the replicating result of which is the Initially Higher Home of the Initially Highest Father around the physical world of the IH Metagalaxy, supporting the metric properties of borders of the Metagalaxy Fa and our planetary existence by itself. Here in such specifics of hierarchization.

Accordingly, the plurality of syntheses, fire and indivinity prasyntesis, carried out by each of us, is needed in order to operate sustainably all these large-scale realizations. And when the Father makes a decision for each of us at the end of our life or during our life, this also happens, or decides on this or that community collective, or makes a decision on any civilizational or intercivilizational communication, acting by realization, the Initially Highest Father acts by the 65537th prasyntesis of the IH Metagalaxy, having concentration of 65536 prasynteses of high integrities and 65536 prasynteses in high integral realities in each high integral prasyntesis, realizing by himself the initially higher integrity.

And this is the real scale of control exercised by the Initially Highest Father, available to us in perception. Because a person can live with one kind of matter and recognize the next kind of matter. For you and me it is the Initially Higher Metagalaxy. Just as according to the texts of the

previous era, we lived with one kind of planetary matter, recognized and accumulated the next kind of matter, the solar, therefore, there were solar development specialties. Suppose, Christ was at first called the Sun Son. And only then, at one council, they renamed him the divine. Although by the right of ancients, no god gave birth to this hero. He was rightfully a son of human, and only those who were conceived by the gods could be called a divine son. But to this council, everything had been forgotten already, the gods had not been on the Planet for a long time, they died out and incarnated, and legally incompetent, uneducated people began to apply different types of rights to everything that did not hit, which did not strengthen the position of Christ on the Planet, but on the contrary, they were limited, however paradoxical it may sound. But this is unknown to militant ignorance, including religious ignorance, and most often we decide in some degrees of free will the way we want. This does not mean that it is true, but we have the right to follow what we decide ourselves.

And the realization of the Initially Highest Father in this hall and this volume of matter is true, and corresponds to the concentration of synthesis that the Father seeks from us. $65536 \times 65536 \times 65536$ in their synthesis, with the corresponding depth of deciphering of prasyntesis by this. This is the perspective of our existence in the Metagalaxy Fa and for the next epoch.

Solving this issue and laying it down paradigmally in an appropriate way, we asked the Father to determine the boundaries of our era in order to see some prospects for the development of the paradigm and the activities of science and humanity. And smiling, the Father said that since we have reached the 65536-fold integral development, and the Father gives not in ten, not in hundred, but in the correct mode - in thousand times more, the boundaries of the era of metagalactic exploration of mankind became 65 million 536 thousand years, when during this time, for 65,536,000 years, we will be able to achieve a real presence in the hall of the Initially Highest Father with the synthesis-physicality of each one.

This term and prospects for development, and this scale of mastering of matter was given to us in the will of the Father and according to the plan of creation of the Father for 65 million 536 thousand years, when this metagalactic era will end, will be completed, and we will have to move on to live, for today what we know, into the Initially Higher Metagalaxy. But when developed people at the end of this era, which has now begun, will appear, I think during this time a lot of new paradigm perspectives will be created, developed and, as they say, at the end of the era - we'll see. I proceed from the opinion that in the previous centuries we were preparing for the realization of solar matter, where we were not allowed safely, and now for some reason we have begun to be realized in the metagalactic matter. Perhaps the output does not go sequentially one after the other, but after two, up to the quaternary ring. Accordingly, preparing for the second, we got the fourth. Just like now, when preparing for the second Initially Higher Metagalaxy, we can get the fourth, conditionally, the True Metagalaxy, it seems like this. In our language, it can sound only like this today, for about 1 million 48 thousand 576 hierarchical integrities, where the first hierarchical integrity for our perception is that hall of the Initially Highest Father, where we have reached now on a large scale. And this figure also has its own basis, if you carefully read, think over and find the specification that corresponds to this figure in the activities of human and humanity. It exists, and according to the plan of creation, it was originally laid by the Initially Highest Father. I think that it is not laid down just like that, which means that by going to the Initially Higher Metagalaxy at the end of the epoch, we can make also a leap into the True Metagalaxy. I emphasize that this is a conditional name, according to the modern paradigm of following the truth and according to the Metagalaxy that we are just starting to realize with ourselves. I hope it is clear that if we are talking about such a height, then it is in this realization that the Initially Highest Father lives, because in the Image and Likeness of the Initially Highest Father, we express the specification of prospects for our development by the Initially Highest Father.

Recognizing this as external, we must understand really that, being imbued with the prasyntesis of IVDIVO and the core of the corresponding organization of each of us, from the point of view of the Father, the main thing is not the IVDIVO, because the IVDIVO is a Home that is controlled and an instrument that allows the Initially Highest Father and each of us to realize

the governing principle. And the main thing, it is a cell of the physical body of each of us with a central core in the center, carrying all genetic originalities. And, in fact, even deeper there are the nuclei of each of us, carrying nuclear prasyntesis originalities, including those with the genetic replication of the Initially Highest Father by us.

And paradoxically, plunging into the cell, into the prasyntesis competencies and into the depth of the synthesis of each of us, inward to the nucleus through the cell, we can go to the Initially Highest Father, stand in front of the Initially Highest Father and communicate.

Why is it necessary to communicate with the Father and go out to him? When controlling the matter of the Metagalaxy, and even in 64 kinds of matter, and even in such a hierarchized complexity described in this paradigm, we must see that sometimes there is no need to reinvent the wheel, trying to invent management of those that have long been created. Therefore, it is much more profitable to learn to communicate with the Initially Highest Father and ask him to teach us how to manage that matter, that large-scale habitat that is around us. And so that we don't create bedlam there, don't lay down some incomprehensible chaos, trying, like children, to poke your nose into those areas that we don't understand, die on this topic and burn out, and so that we act more orderly and developed than the previous century of our disordered life, it is much more effective and useful to learn how to communicate with the Father, then to communicate with his team of rulers - the Initially Higher Avatars of the Initially Higher Home of the Initially Highest Father, and by learning the rules of governance from the Avatars, to expand the habitat of humanity to the entire Metagalaxy Fa. At the same time, of course, those types of control that are known to the Avatars will be transferred to us, they will be shared with us in an open mode. But sooner or later there will be specifications that are not known to managers. After all, it is not in vain that the Father leads us to the habitat of the Metagalaxy Fa. Accordingly, there are a lot of expressions that are currently unknown and have not been deployed prasyntetically. And after appropriate training, where you can be taught, new creative limits of our existence will appear, where we will create already ourselves and learn this. Of course, it is possible to do this from scratch, but based on the process of expediency and efficiency, it is not a fact that this should be done.

And the last. And what is this all for? The fact is that there is a simple natural process – the overflow of prasyntesis of the higher matter into the lower, and our transition in the assimilation of this prasyntesis and realization in the higher. And so, when the transition is made, only those who have reached it go there. And the rest may not reach there, or, accordingly, not go through. We don't know what will happen, we don't know it and it's not within our competence, we don't want to put any fear here, nothing, but the natural life of a person is a flow in time with the realization of corresponding prasyntesis, and this nature must be mastered. And that means the mastering both time and space, and everything and other possibilities. So, it's just more interesting to live. But everything is simple at the Father. Any other answers, no matter what we give now, will not be true and of prasyntesis nature, because from the point of view of the Initially Highest Father, everyone has his own plan of creation. The Father has no uniformity, but on the contrary, maximum individualization and diversity. So, each one will have their own goals, their own tasks, their own specifics. And what inspires one will not inspire another at all. And this is correct and uniform in diversity. The only thing is that, I hope, should inspire everyone with an internal religious originality, but without religious reverence, including scientific rejections, it is communication with the Initially Highest Father - secular, simple, easy and free.

The Paradigm of Philosophy and the Philosophy of the synthesis of Russian cosmism as such, first of all, lead to this civilizational feature. No matter how we treat it today with the modern training of man and mankind - this is a global, large-scale prospect, I would say even, the civilizational challenge and very big realization - to learn to communicate secularly with the Initially Highest Father and to build up the development and the growth of civilization in this way.

At the same time, I remind you that when entered the Conclave of intelligent civilizations of the Metagalaxy, the Initially Higher Metagalaxy, as representatives of the Metagalaxy Fa, I made immediately a reservation that there were no representatives of the Metagalaxy Fa at this Conclave, so we occupied simply, simply a free niche of being. We don't know why. Maybe there were not

at all of them, this is also possible. We were invited to the Conclave to learn from us, and each civilization contributes to the Conclave, to learn from us the synthesis, communication with the Initially Highest Father and implementation of IVDIVO, which turned out to be the most valuable for all other civilizations. They are not interested in either our technology or our psychology of culture - this is our peculiarity, and even more, our pluses and minuses of existence. These are our features. They have their own characteristics.

But they were quite interested in the synthesis, as the revelation of prasyntesis by us, the IVDIVO, as the Home of the Father, by which we, the undeveloped, reached the Conclave faster than all of them, for 20 years. Some of them reached there for billions of years. And of course, they were surprised to learn that we communicate secularly, easily, simply and freely with the Initially Highest Father. And these three indicators caused such great surprise in the hall that we, as a civilization of those who wear this, were invited to the Conclave, left at the Conclave, and recognized as the most advanced civilization in the Metagalaxy Fa by these three questions.

Accordingly, whether our contemporaries admit it or not, whether our contemporaries and descendants want to be in it or not, it was the decision of the Conclave of civilizations. And they will expect the development of IVDIVO from our civilization, development of synthesis and development of secular communication with the Initially Highest Father, in order to exchange and to bring in the cultural experience of us, ours, to them in the future, which means they will give their experience to us on these three indicators. There is also the fourth one, but in this context, it is not so important. I posted four phenomena earlier.

This leads to a very interesting conclusion - we have absolutely no other opportunities now, except to develop along this path, and this path is objective. And no matter how any other representatives on any other topic feel about it, we must understand that philosophicalness with all humanity, and education, and scientificity, and synthesis-physicality, and psychodynamics, and civilization, and confederation, and development of the country, comprehensive in the Metagalaxy, and nations, and cosmic culture, and metagalactic society, and metagalactic information, and metagalactic plans of creation of each of us are included in the ivdivity.

And in the synthesis of these 16 organizations, the IVDIVO of each human and the Initially Higher Home of the Initially Highest Father, as a whole, develop. And the Father develops us and manages us with these organizations.

Miracle Practice of Synthesis.

And you and I concentrate all the prasyntesis of action of manifestation of four volumes of the Paradigm by each of us, imbuing with all the prasyntesis of each of us, flashing with all the synthesis of each of us in the preparation of each of us by the corresponding phenomenon of philosopher of synthesis physically by ourselves.

And completing the implementation of the Paradigm of Philosophy of the Initially Highest Father, we synthesize with the Initially Highest Father by the magnetic vector of prasyntesis, which is realized by our team and by each of us in its synthesis.

And we pass into the hall of the Initially Highest Father, which is maximally accessible in the synthesis of preparation of each of us and synthesis of us, and in this case, to the 65537th high integrity of the Initially Highest Father, where the Father invites us and transfers us by the phenomenon of the Paradigm of Philosophy, which designated and opened secular communication with the Initially Highest Father.

And we unfold in the hall before the Initially Highest Father in the form of philosopher of synthesis, asking the Initially Highest Father to strengthen the form of philosopher of synthesis for each of us, to support the synthesis and prasyntesis of each of us with the corresponding phenomena of human corporeality in the manifestation of the Human of the Initially Highest Father by each of us before the Initially Highest Father by ourselves.

And we ask the Initially Highest Father to accept four volumes of the Paradigm with the fourth published and fixed volume of the Paradigm of Philosophy of the Initially Highest Father, as a result of our team activity of prasyntesis of the Initially Highest Father of the corresponding replication of the Initially Highest Father in the hypostatic realization by ourselves.

And here we must recognize the third type of body that is formed in each person and by which one can go to the Father - this is the 249th Human Part, the formation of the higher corporeality of the Human of the Initially Highest Father of corresponding organization of preparations of each of us. And with this specification of corporality, we appear before the Initially Highest Father by ourselves in the synthesis of 249 Human Parts by the lower, entering into the higher everything-in-everything realized by the integrity of the Human of the Initially Highest Father by each of us.

And synthesizing with the Initially Highest Father, we ask to approve the fourth volume of the Paradigm of Philosophy of the Paradigm's appearance by direction of the Initially Highest Father and deploy the action of this Paradigm of Philosophy of the Initially Highest Father in all prasyntesis competencies of each earthly person and all humankind of earthmen with all replication of prasyntesis of the borders of the Metagalaxy Fa and the physical world of the Initially Higher Metagalaxy in the synthesis of their Initially Higher Home of the Initially Highest Father as a whole by the appropriate ordering of prasyntesis, deployment of its depth of action, saturation of each of us in this depth of action with the synthesis of the initially higher synthesis of prasyntesis realization of the Initially Highest Father by ourselves, by increasing the prasyntesis competence of each of us and each of earthly person, and of all humankind of earthmen as a whole, by the instantaneous replication of prasyntesis throughout all of humanity, including within the entire Metagalaxy Fa and the physical world of the Initially Higher Metagalaxy in their synthesis. And to unfold a new perspective phenomenon and the development of the human-earthman of humanity of the Earth in the metagalactic habitat of the Metagalaxy Fa 16384-fold integrally and the physical world of the Initially Higher Metagalaxy 16384-fold integrally in the synthesis of them physically by ourselves.

And synthesizing with the Initially Highest Father, we acquire the synthesis of the Initially Highest Father of the given, the will of the Initially Highest Father of the given, the wisdom of the Initially Highest Father of the given, and the love of the Initially Highest Father of the given, by ourselves. And flashing simultaneously with synthesis, will, wisdom and love, causing the realization of fire, spirit, light and energy, the synthesis-metagalactic manifestation of each of us. And being ignited, being transformed by them, deploying a wave of replication of prasyntesis in all cores and shells of IVDIVO, respectively.

And we ask the Initially Highest Father to enable and approve the possibility of secular communication with the Initially Highest Father in preparation and empowerment for each earthly person and humankind of earthmen as a whole with the right to implement the Initially Higher Home of the Initially Highest Father, revealed at the Conclave by the specification of the metagalactic civilization of earthmen and the exercised right in endowing of the Initially Highest Father with the metagalactic civilization of earthmen by the given implementation specifier.

And being ignited, we ask to write down in the prasyntesis of everything-in-everything from the perspective of the Metagalaxy Fa and of each core of an earthly person this prasyntesis competence of secular communication with the Initially Highest Father by ourselves.

And we are imbued with the Initially Highest Father hypostatically, each of us, entering into the maximum competence with the Initially Highest Father by ourselves and igniting all the prasyntesis competencies of each of us with this for the use of each of us in all the diversity of life by ourselves.

And we thank the Initially Highest Father. We ask to deploy us physically with the synthesis-physical realization of the existence of each of us in this physically bodily phenomenon. Our body of the Human of the Initially Highest Father as a Human Part is deployed by the physical body of each of us in the synthesis of the miraculous action of the higher expression of the body and the physical bodily realization in the synthesis of them physically by ourselves.

And deploying physically, we emanate everything acquired and realized by humanity of the Planet Earth into the Initially Higher Home of the Initially Highest Father for the corresponding prasyntesis of competence of each one. And we exit from the action with the Initially Highest Father by ourselves. Amen.

The Paradigm of Philosophy of the Initially Highest Father is completed. This practice is specially adapted to all those who wish to communicate secularly with the Initially Highest Father. And who would be interested in recognizing how to fulfill synthesis, will, wisdom and love of the Initially Highest Father in perspective.

CONCLUSION

Having considered the Paradigm of Philosophy as a whole, it is necessary to define and to outline the goals, some strategic tasks that need to be solved by philosophy in the implementation of the Paradigm of Philosophy and the long-term development of philosophy as a whole.

First, it is necessary to draw up the clear thesaurus of consistent categories, theories, hypotheses, perhaps even forms of judgments to form the philosophy of each one. At the same time, the thesaurus should not be only with unambiguous categories, but with a choice of various contexts and meanings, possibly including the professional and with a specialty, so that any person growing up as a philosopher can choose one or another context that is close to him, or even formulate this context. If we are talking about the need to cultivate the philosophy of each one, we must lay down methodological material of philosophical nature, processing which and applying it fragmentarily to ourselves, each one can compose a certain version of his philosophy - categorically, hypothetically, theoretically. Perhaps even a separate or several separate works will be needed, with the appropriate contexts of one or another philosophical position of each one. And the manifestation of these works on the public with the corresponding formation of philosophicity. This seemingly not always unambiguous work will lead to an increase in the mentality of population, increase in the philosophical nature of population, which will lead non-linearly to increase in culture, and quality of work, and ergonomics of many and many areas of implementation.

Thus, the question of creating of the whole new layer of philosophical direction, organization, support and development of the philosophy of each one arises. This layer is all the more necessary when we see that if culture in modern times has many directions, many variants and is nurtured in a variety of activities, and philosophy, unless, is studied in the higher educational institutions and that's all, then we need to start developing various philosophical applications and contexts for their implementation.

The second. At the same time, it is necessary to assemble immediately philosophy hierarchically. That is, to hierarchize immediately any kind of philosophy. Accordingly, there must be the philosophy of each one - its own context of hierarchization, there must be the philosophy of science - its own context of hierarchization, there must be the philosophy as such without scientific disciplines, but based on the practical application of prasyntesis, and there must be the paradigm philosophy with the phenomenon of paradigms of corresponding disciplines and disciplinary studies.

And a spectral diversity of philosophical possibilities should come in this quaternary. From this quaternary, one can single out further his own hierarchies of philosophies, which fundamentally, minimally, can unfold in 16, and form further the corresponding philosophical practice of modernity, when the population of the country begins to philosophize by a new context of public-cultural social relations.

And with this context of the development of hierarchized philosophy as such, it is necessary to deal with for all philosophers, not only in the pedagogical circle with students, not only among

themselves at symposiums, conferences, but to develop a broad philosophical and cultural practice. Both philosophers who are engaged professionally in this philosophical and cultural practice, and amateur philosophers, including philosophers who want to engage in philosophy, but are not considered competent in this, should engage in this philosophical and cultural practice.

And, of course, the leadership of all this mutual organization should be fixed both on philosophers and on other ideological associates who can lay down no less depth of philosophical practice than official philosophical persons. This is the second.

The third. It is necessary to create centers of philosophy. Just as there are houses of culture, centers of philosophy should emerge gradually in more or less large urban conglomerations. Taking into account the fact that very often the specialty of improvement, specialty of benchmarkness, specialty of some human needs, not in the form of psychology, not in the form of medicine, and not even in the form of houses of culture with art circles, but, in general, precisely the specialties of human are dealt with by anyone and however you like, it is necessary to develop and deploy centers of philosophy, perhaps even centers of philosophy of human, but it is better to call them "Centers of Philosophy", which includes the context of human as such. Maybe "Houses of Philosophy", but this will intersect with the paradigm phenomenon of houses of culture. Therefore, the "Center of Philosophy" is better, which will have to generalize the entire practice of activity, both philosophy and organization of many human issues on their basis. Such as - family values, men's clubs, women's clubs, children's circles for mental development and self-developing games. That is, the centers of philosophy should become the center of population development. To some extent, this is the Knowledge Society that there was. But the Knowledge Society simply lectured and avoided conclusions. The philosophy centers should carry out both educational work and ideological work, and even, to some extent, state policy. But they don't have to be political. But at the same time, they must support and develop the philosophy of the nation, the philosophy of the country.

In this context, philosophical centers should become intellectual, reasonable-intelligent centers for increasing the depth of abilities, qualities and specifics of each person. And this should be done not only by school, but also by philosophical centers, where each one can turn to solve his problems independently.

This is a new social policy, this is a new cultural public policy, a lot of effort will have to be spent on it, but the quality of the country depends on the quality of population, range and specialty of tasks being solved, which means that in the future it will become one of the most important development specifications. Today, this specification is only growing. One simple example - if the centers of philosophy can raise the general mentality of population by developing certain programs and certain contexts, many issues of social and public practice that are being discussed today and not resolved today will simply be removed, and the society of the country, and the country itself, will begin to develop in a completely different context and in a different direction.

The fourth. In this context, each country in the sequel, and in the future the Metagalactic Empire as a whole, must have its own philosophy.

Up to the point that in the Metagalactic Empire, each imperium can have its own philosophy, and they will compete with each other to some extent, but taking into account the enormous distances of planet settlement of the future. This is a matter of the future. Now we can say that on the Planet Earth, each country should come gradually to its own philosophy. Taking into account the fact that only six countries on the Planet have their own philosophy, this is a meager result of quality in terms of competitiveness of the metagalactic civilization of earthmen in the Metagalaxy. It is clear that we have a lot of unresolved issues with hunger, with the logistics of population, up to a decrease in the birth rate in our time, and so on. But the increase-decrease in the birth rate is a wave, a natural cycle, which, unfortunately, our leaders do not notice so far. There was a wave to increase the birth rate, the peak has been passed, now there is a wave to lower the birth rate. Then someday there will be a wave to increase the birth rate. The decline is only because we have lost the rush into space for settling in space. While it was - there was an increase

in the birth rate. Because there was a prospect of settlement. As soon as we began to narrow down these programs, the idea of space settlement fell, nature reacted accordingly. But this does not negate the fact that in every country we must prepare for the development of population.

Accordingly, from the point of view of Russia, where we are and, probably, this is the first country that can do this, taking into account the philosophy of Russian cosmism that is being developed on its territory, or in general a good philosophical training base, it is necessary to lay down the philosophy of Russia. Not just as a text, but also as a general conceptual movement forward of society.

If we have the military doctrine, if we have different concepts for the implementation of the country in various aspects, then we must have the philosophical doctrine or simply the philosophy of Russia, which should replace on this path that outdated ideology, which, in principle, according to the constitution, we canceled about thirty years ago, with such a context that ideology is the knowledge of the idea, and the idea is only the seventh of sixteen particularities, in the context of 16-fold integrity of the theory of cognition. And in this version, the ideology as a narrow direction of the seventh horizon is canceled, but we must lay down the philosophy of 16-fold integral application of particularities by the population. Perhaps the context of the phenomenon of Russian philosophy can be formalized into the Paradigm of Russia, which will give results not only in philosophical practice.

Thus, a new country in a new era, and in general the civilization of earthmen, should not live only economically, not just reproduce the population in some way, but engage consciously in improving the quality component of population, both each person and collective as a whole. And this is where the prospects for the philosophy of Russia as a whole are formed.

In the same context, in order to overcome finally the ideological orientation in the future, it is necessary to create from the philosophy of Russia the paradigm of Russia as the basis of the paradigm of earthly humankind. Because only the paradigm, and the paradigm of wholeness, can call on itself new prasyntesis competencies for the whole country, which we published in the last chapter of the Paradigm.

But the paradigm does not arise from scratch, therefore, a major work is needed to develop the philosophy of Russia, the philosophical centers associated with it, and the development of the Russian paradigm from this context as such.

This will cause the creative surge of prasyntesis competencies to the territory of the Russian Federation through the activities of citizens. No matter how we feel about it, the practice shows that it is effective, and accordingly, it will give the necessary leap in the development of the country, a biological explosion-leap in the development of the country in a non-linear way. These are the basic conclusions from the contexts of organization of philosophy.

The fifth. It is clear that in the Paradigm of Philosophy, they are waiting and were waiting for discussions of some concepts, philosophical constructions, hypothetical realizations, and so on. We focused on the paradigmatic future of philosophy, developing new methods, new pictures of the world, new perspectives. That is, the task of this text was not philosophical development and analysis by synthesis of the contradictions of modern philosophy, but an exit to a new whole of the paradigm, to a new paradigm wholeness, which will give a completely different impetus to philosophical perspectives. And first of all, it is necessary for the development of this paradigmatic integrity to develop the philosophy of those eight sections that we have laid in the paradigm of philosophy, and only then to expand the philosophical practice to all other contexts and phenomena.

Hence, a new version of the phenomenon comes in philosophy itself, where philosophy must learn to work and act with prasyntesis, as a practical realization of the action of philosophy. Variations of this have been shown in the previous eight sections.

But if we do not solve this problem, and philosophy does not receive practical applicability by prasyntesis, then an end can be put to philosophy as a perspective for the development of human activity. And that activity, which will decide the phenomenon of prasyntesis in its favor, will become dominant in the future, within the limits of millions of years of development. Today,

there is no such activity, except for philosophy. No science, neither sociology nor psychology, can take on this context. But this does not negate the fact that in the process of centuries other disciplines may grow that are unknowable today, and, as folk wisdom says, there are no irreplaceable.

Therefore, if philosophers run into their own impotence of philosophical constructions from scratch and do not enter into prasyntesis practice, then this is the chance that philosophy will miss for the brilliant development in the whole new era. And the degraded activities of the past, including the intellectual, we can both observe in history and in general, we can not observe, because we don't even remember them. Moreover, these activities were so magnificent that in ancient times they captured the masses of people. Suppose we recall the great constructions of the Roman Empire, not philosophical, very important, contextual. Who does remember them now? Not even all historians remember them, but they there were. Including the specialties of worshipping of pagan gods, Roman gods, who will remember them? And how many texts have been written through the gods, magnificent, Roman-style intellectual, refined texts, but having lost their originality due to the lack of historical practice of this context in modern times?

Taking into account the sophistry of many philosophers who reproach others for sophistry, considering their directions to be sophistic, and not sophisticated, in fact, showing a sophisticated direction, and not sophistic in context, this statement will cause a lot of controversy or they will not pay attention to it at all in silence. But, as they say, "silence is golden", and prasyntesis will flow into humanity.

And if philosophers do not solve the problem with prasyntesis, and someday the volume of prasyntesis exceeds the philosophical needs, taking into account the fact that all the foundations that philosophy operates on are recorded in prasyntesis, then we must understand what will grow a new, let it be prasyntesis practice or some prasyntesis activity, paradigmatic prasyntesis, or something else that will replace philosophy in this post. Because the sophistry and uselessness of works grows exponentially, and prasyntesis cannot stand such an organization of activity, in essence, because it is an organizer, orderer, supporting the specialty of right relationships and extinguishing the specialty of wrong relationships. And I want to emphasize this specifically in conclusion, so that no one has the illusion that even greater million-year developments were lost in the history of prasyntesis than several centuries of life of modern philosophy. This is, so to speak, from the history of the Metagalaxy in a prasyntesis version, and it is quite possible to consider it in a prasyntesis way.

Hence the sixth. Solving issues with prasyntesis and imbued with issues with prasyntesis, modern philosophy must set its own large-scale goal-setting for development. And besides all the phenomena that have been published already, one thing can be shown that is not published, because the context of the corresponding philosophical practice does not exist. We published in the seventh section that in the center of the synthesis world, with the format of the manifestation of multitude of the IS of people, the core of synthesis grows in the center. But we indicated that "the IS" is the core, and left deliberately this topic, because today there is no readiness to form the core of synthesis as a specialty of "the IS" of the whole nation or each citizen at all.

But we would like to set strategic task and philosophical perspective of forming the core of the synthesis from the entire set of syntheses and emerging specialties on this topic. One might say, the nuclei of prasyntesis. But the core of prasyntesis will replicate immediately into the cores of each one, and today this is an impossible task. Therefore, we will proceed from the phased nature of the tasks to be solved.

First, the core of synthesis, which in a strategic perspective will grow into the core of prasyntesis, the necessary contexts of which were published in the eighth chapter, where all possible connections of synthesis of manifested prasyntesis should be grown, combined, synthesized, connected, generalized in all heterogeneous phenomena and realizations. And it should be a massive philosophical work on this.

Today, even this publication, even after the organization of the previous eight sections, will cause bewilderment - what is the core of the synthesis? And in general - what are you talking

about? But we must understand that there is the IVDIVO of the Planet, and if the Planet is realized in the Metagalaxy, then the IVDIVO around the entire Metagalaxy has centering necessarily. And there are natural alignments, which are called shunyata [шуньята], and we use them. We took this term from Buddhism, and it conveys quite correctly the contexts of goal setting. But if we are talking about the conscious practice of developing of civilizational prospects, then there must be a conscious construction of the core of synthesis, where all the particularities - thoughts, meanings, essences, ideas, rights, might, paramethods, fundamentals, synthesis-beginnings - are linked together into one whole, that is, are combined into the synthesis-physicality of phenomena of the metagalactic civilization of earthmen by the core of synthesis, or the core of synthesis of a separate country. And this core of synthesis will become the controlling core of IVDIVO of all humanity of earthmen, where the necessary prasyntesis in the development of all humankind of earthmen will be concentrated.

It is clear that this is a unique technological operation and the perception today is quite weak, and only in the future it will have a very high overall value. That is, in the core of synthesis, everything-in-everything, all scientific concepts of construction, all philosophical conceptual and other expressions, all the best traditions, features and implementations, should be synthesized. That is, the core of synthesis should become "everything-in-everything" of civilizational constructions - not dictionaries and books of today, but the core of synthesis, in the integral conceptual synthesizability of the entire context of civilizational growth.

This is all the more important because in the future there will be created, I would say, intellectual computers, which, in order to develop and help humanity, will have to use an appropriate database of everything in everything. And in the future, this problem still will have to be solved. And not only for programmers, but for philosophers and scientists who will bring everything that we have into one whole, so that this database will be always at hand for any captain of a ship resettling to any new planet; any leader who forms a settlement on any other planet. This is a huge work that must be carried out gradually and always. And at the same time, these nuclei of synthesis, consciously carried out, will be fixed by the appropriate subnuclear practice of IVDIVO of humanity onto itself, supporting the prasyntesis competencies of humanity by itself. Just in case, so that there are no illusions, I'm talking not only about technical and paper media, I'm talking about the core of synthesis, which can be formed only by the 64th kind of matter, but at the same time it can have any material media in the form of technical or paper.

Accordingly, the corresponding philosophical, educational, scientific practices and implementations will be formed from this synthesizability of everything in everything in the future. And philosophers should think about this synthesis volume of analysis and synthesis, analytics and synthesizability, as one of the strategic tasks of their activity, already today. Precisely because we have entered the Metagalaxy, and the Metagalaxy operates with nuclei and nuclearity as the basic specificity of its nature.

We may call it not a core. But in fact, it is better to call it "the core of synthesis of human civilization of earthmen", and put all the best developments into a single synthesis whole.

And there is a little context. It is clear that people who are familiar only with modern situationality and have not penetrated deeply into the paradigm will have a subconscious chill - how will the future intellectual computer systems own the entire core of synthesis of civilization? What if they turn it against us?

I want to clarify in advance that any, the most highly developed computer, even with an intellectual system of synthesis programming, and this will arise in the future, is just the intellect, just in case, it is one the 256th Human Part. Perhaps we will be able to pull up a couple more Parts in the form of mind in order to operate with the matter, and now we are not talking about this yet, but we will have to talk about it, and a certain synthesis-image so that this computer is not a stationary unit standing in a room, but an operating propulsion system. Moreover, it could be both anthropomorphic, and not necessarily anthropomorphic - there is the more universal type of movement for computer specialties in support of variety of different activities. Suppose, from the point of view of a person, two hands are enough, from the point of view of the intellect of computer,

there should be more of them, and they should work in all axes of activity. Given the increase in intellect speed programs, this will be the more useful undertaking than two hands that are being worked out now. It sounds strange, but we're building an operating help system. In the meantime, we simply copy ourselves, enjoying our own "mirror", and not estimating the ergonomics of operation of technical systems to help a person, we simply mirror ourselves. And since we mirror, we are horrified, will the computer become intelligent? Will his intellect be higher than ours? But, if you do not develop your intellect, it will become. If you do not develop the Human Parts in the human body, it will be. If you do not see that the intellect is the synthesis of 30 previous Human Parts, which is no longer the quite intellect, but the higher operating system in a person, but think that the intellect is the separate incomprehensible, reading the originality of a person, or the understandable, but purely closed intellectual thing, then indeed, against this background of perception, technical systems will begin to think higher and deeper than all those who think so. Unfortunately.

But if we look at the philosophy of Human and development of Human, and delve into the 65536-fold integrity of Human, then we will understand that no computer can repeat this, and we simply put this matrix into the computer; if we see that this person synthesizes realities by himself, creating the synthesis-physicality, and no computer can repeat this, showing pure physical technicality or pure physical technologicalness, maybe even in several kinds of matter, in the future this is quite realizable, but limited in the realities of phenomenon of the Metagalaxy (this is not a slip of the tongue!), we will cease to be afraid of these systems. And the question is not in a computer, and not in a robot that receives an intellectual system, but in a human who at some point stopped developing or does not see development prospects. This Paradigm of Philosophy solved this problem on philosophical and paradigmatic level. Now the question is how to apply it to each one.

And the last. Naturally, having formed the core of synthesis, we will cause a stream of prasyntesis to philosophers and figures of a new direction in the philosophy of life or the philosophical nature of prasyntesis. No matter we want it, we don't want it, but the flow of prasyntesis is called on any core of any construction.

Accordingly, philosophers who do not just philosophize will be needed. It will take a constant pulling up of subjectivity of philosopher, increasing his competence, perfection, benchmarkness, diversity of 16 particularities, the depth of the theory of cognition of the plan of creation, in order to keep up with the theory of cognition of prasyntesis, operating with a multitude of paradigmatic and philosophical foundations. And for this, among other things, the core of synthesis is also needed in order to learn faster, cutting off the unnecessary, so as not to re-read a lot of literature that gives nothing but philosophical reasoning on a topic that leads to nothing.

Philosophers must set consciously the goal of processing, even drawing upon themselves and humanity the concentration of prasyntesis competencies for faster growth of themselves, and to form replications of this growth from this to all of humanity. So, for the faster growth of all mankind in the future.

If in the first volume of the Paradigm we recorded nine phenomena of growth of scientific specialties: candidate of science, doctor of science, and so on, I don't know how to be with the word "candidate of science" and "doctor of science", this still raises serious questions for me, then I would suggest in philosophy, as a separately emerging practice and a specialty in the activity of mankind, to develop similar eight realizations of philosophical activity. You can leave even candidate of philosophy, doctor of philosophy, and then initiate of philosophy, servant of philosophy, hypostasis of philosophy, teacher of philosophy, master of philosophy and avatar of philosophy. And these eight specialties of phenomenon should not be specialists in science, but specialists in philosophy.

Only by hierarchizing philosophical specialties in the future, we will be able to develop the hierarchized practice of prasyntesis. Without realizing these specialties by ourselves, we will not be able to lay down any hierarchized practice of prasyntesis.

In principle, instead of candidate of philosophy, it is possible to put a human-philosopher and attract a wide philosophical public to this base, looking at the Western analogue, when they immediately give a doctor of science when defending dissertations. Therefore, at the first stage, you can put a human-philosopher, expanding the base of philosophers as much as possible. But at the second stage, to fix a doctor of philosophy by analogy with science. But at the same time, it is imperative to hierarchize the eightfold practice of philosophical activity, which will increase the competence of specialist philosophers to the higher philosophical realization.

Now it will look amazing, but the general context of the matter of the Metagalaxy is the hierarchization of everything in everything. And if philosophers in their activity are not hierarchized in the likeness of prasyntesis hierarchizations of matter and the matter of the Metagalaxy itself, then there will not be the correct mutual reflection of philosophy and the matter of the Metagalaxy, or philosopher as a human-philosopher, philosopher, as a figure of philosophy and the matter of the Metagalaxy. Because if the matter is hierarchized, but philosopher is not, this feeling of lack of hierarchization will not allow one to express correctly the context of matter, the context of synthesis, and even the context of prasyntesis by himself.

Accordingly, in this variant of level hierarchical philosophers, the subjective context of not only philosophical work, as in science, but the basic obligatory subjective preparation for the next level of competence, must be laid down necessarily. That is, any next level of competence of philosopher, for example, from the doctor of philosophy to the initiate in philosophy, should require the applicant for the degree of an initiate-philosopher to have a deeper mastering of specialty of 16 particularities. If we take that the initiate is the 10th horizon of hierarchization, then it requires the specialty of deep phenomenon of paramethods, the deep phenomenon of knowledge, the deep phenomenon of content of philosophy, the deep phenomenon of fixation of high integral realities, as the 10th fundamentality, as the 42nd expression, and all the corresponding competencies for the tenth horizon of hierarchization, which should be developed in the future. By the way, it requires also the competencies of philosophers' confederativity in the corresponding general confederal philosophical activity, with the same phenomenon as the servant-philosopher in the hierarchization of the 11th horizon of everything-in-everything, presented in the corresponding effects, both of this Paradigm and that the developed in the future. Taking into account the fact that servant-philosopher must become also the constructor of philosophy, hypostasis-philosopher - the creator of philosophical realizations, and teacher-philosopher - the benchmark bearer of philosophy. Master-philosopher is the bearer of perfections and perfections of philosophy being developed, and avatar-philosopher is the highest specialist in human philosophical practice and human as such, as the most complex being of metagalactic relations. The leadership of philosophy should be above the avatar-philosopher, in the official competence of prasyntesis of corresponding synthesis-physicality of realization.

It is in this construction one can see the prospects for the philosophical organization of the future, as such.

It would be impractical and incorrect to declare the given in the Paradigm today, because there are no analogues of such philosophical activity. We announced these things in the Paradigm of Science, only because candidate and doctoral scientific activities have been known for decades, we have expanded and deepened them. But the philosophical degrees of preparation are completely absent. Because as soon as we talk about philosophical preparations, for some reason a candidate of philosophical sciences degree comes, that is, a person becomes immediately scientific and philosophical figure from a philosopher. We have already analyzed the difference between the specialties of science and philosophy, and philosophers. Without canceling the importance of the science of philosophy and even the possibility of retaining the degree of candidate of philosophical sciences, we must understand that this applies to the scientific practice of development of the scientific academic community - the Russian Academy of Sciences, if we take Russia.

Philosophers who are not engaged in the science of philosophy, no matter how close they are to each other, should have their own philosophical center, and it should not repeat the Academy of Sciences. This should be their own philosophical development of centered organization of

phenomenon of philosophicalness, as such, where all expert communities should gather in the future, which we published in the seventh chapter, developing a promising implementation of the Metagalactic Empire of the civilization of earthmen.

Here is the goal-setting of philosophical organization in the future - this is the co-organization of expert communities in different areas in the diversity of their activities. And this indeed will become a prototype of a new gait of philosophy on the Planet and in the Metagalaxy in the future. And it will sound with new colors of depth of phenomenon.

Next, it is necessary to consider the following quaternary: paradigmologist, philosopher, philosopher of science and human-philosopher who develops the philosophy of each one. It is in these categories that we need to recognize a new phenomenon of philosophy.

If we talk about paradigmologist, then, first of all, this philosopher is not a developer of some conceptual and theoretical concepts, and if I may say so, he is a “synthesizer”. He realizes the synthesis of different theoretical concepts into a single whole. In fact, if we take our idea of the core of synthesis of all theories, hypotheses and knowledge, this is the one who develops, or those who develop the paradigmatic synthesis, cutting off everything unnecessary and preserving the valuable, building the hierarchy of the theory, depth of hypotheses, linking various concepts into one whole or isolating useful concepts, and builds the hierarchy of phenomenon, both philosophy and science, scientific discipline, and individual human activity, depending on their specialty.

In addition, paradigmologist must form a paradigm of one of kinds of matter. And as a specialist, his classical specialty is the kind of matter and the corresponding prasyntesis of this kind of matter, based on the said earlier context about the development of kinds of matter by Human Parts. Therefore, paradigmologist should strive subjectively to ensure that his Parts act by kinds of matter, and one of the tasks of paradigmologist is to form the perspective of microcosm in himself and comprehend the formation of microcosm in each person. Speaking philosophically, this is the practical side of paradigmologist in his subjective activity and corresponding paradigm constructions.

In the simplest version, paradigmologists must develop the paradigm for each Human Part in the synthesis of systems, apparatuses and particularities, and each of sixty-four microcosms manifested by human and humanity, in the philosophical key of the paradigm of phenomenon. And in this sense, paradigmologist must show at least 128 types of integrity of sixty-four basic Human Parts and sixty-four microcosms by the appearance of corresponding types of metagalaxies from the angle of corresponding kinds of matter.

But, if we take development as a whole and, in principle, no less important for human and mankind, then it is necessary to develop the paradigm for each Human Part, and not philosophy, not theory, but paradigm, where there will be both systematic structure and corresponding organization of activity. Here it is necessary to reach two hundred and fifty-six Human Parts. That is, to lay down the reference paradigms of each of two hundred and fifty-six Human Parts. Separate paradigms. And the paradigm of Human as a whole.

Such categories as Human-Hypostasis, or Initiate, or Avatar, or Father, need paradigmatic comprehension, especially since they are included in the context of development of human of a new era, and in the corresponding phenomenon of organization they manifest either avatar of sciences or avatar-philosopher. And they require the paradigm alignment, what is this or that avatar, or in general, what is Avatarity in general. And we use this term specifically, which is the least known in the surrounding human existence, but exists and has its givenness historically.

And two hundred and fifty-six paradigmatic wholenesses of manifestation of perfections and benchmarks of Human Parts, where sixty-four microcosms are from the sixty-fifth to one hundred and twenty-eighth Human Part by his bodies as a whole, with the appearance and organization of corresponding sixty-four kinds of matter, is the main activity of paradigmologist and paradigmology, as gradually growing special activity of mankind. Bearing in mind that

paradigmology - by paradigmatic integrity – causes saturation with new layers of prasyntesis and deployment of this prasyntesis in the nuclearity of phenomenon, both of an individual person and of all mankind as a whole, both of the Planet Earth, and of the entire Metagalaxy Fa as a whole.

The revealing of these paradigmatic foundations, the deployment of these paradigmatic wholenesses, possible concentration and deployment of prasyntesis, both of an individual person and of everything as a whole, is the task of paradigmologists and paradigmators as such. Because without the formation of the corresponding whole into wholeness, the paradigmatic wholeness, no human Part in all its diversity and the Human himself will be cognizable and specified (the correct word! – *the author*). Accordingly, the core of synthesis, which needs to be developed, is formed into wholeness only by paradigmatic wholeness in the manifestation of the corresponding depth of synthesis and the context of synthesis perceptions physically by oneself.

Considering paradigmologist in this vein and new specifics of paradigmatic activity, we believe that a new specialty of human development in scientific and philosophical sense should grow - paradigmologist, and the corresponding paradigmatic art of phenomenon of human depths and human as a whole, of phenomena of kinds of matter and matter as a whole, and the common depth of human and matter by the prasyntesis foundations of new possibilities. And we must understand that in order to master the next kind of matter, the next type of matter, and even the next reality, it is necessary to increase the prasyntesis competence of both human and humanity, as well as all specialists on the topic of this mastering. Accordingly, increasing the competence of these specialists, substantiating and developing of possibilities of this prasyntesis competence in one way or another, with certain specifications and even in certain categories as such, falls on paradigmologists. This is the general conceptual setting for implementation about paradigmologist, as the first spokesman. While it is no longer comprehended, it is clear that one wants to go into the depths of paradigmality, that paradigmality is something more. In fact, having only one expression of the Paradigm, even in four volumes, this is still insufficient factual material to analyze what paradigmality is today. In fact, the only clarification is that, the Paradigm is built by such a category as *integrity*, that is, not “whole”, not “holistic”, but integrity. And, most likely, it contains necessarily the name of eight sections of implementation for the development. This is in reverse order: whole, synthesis, incommensurable, allcomprehensive, singular, particular, special and general. And in considering of these eight realizations and perspectives of organization, a paradigm whole can grow, within which a special organization of categorical and conceptual adjustments, and a paradigm whole can grow.

Here it can be clarified that during the synthesis of different theories and concepts, first a paradigm whole grows, that is, some contours of the paradigm that form a common cluster of possibilities for synthesizing the theory and the concept with each other. And then, the categorical adjustment and terminological givenness of synthesis of certain systemic specifics that go to the whole, and already the categorical action with the whole, which, most often, we call today “stanza” [станца], can cause the corresponding categorical wholeness. Stanza is the prasyntesis categorical depth of phrases, carrying the initially higher synthesis of any particularities that cause prasyntesis records of the shells of nuclei of the Subject or the object as a whole.

Such a term as “stanza” presupposes the categorical verified connection of several terms among themselves in the maximum depth of phenomenon of particularities perceived and understood by paradigmologist, with the evoking by this depth of particularities of corresponding twisted prasyntesis specifications around this phrase, around this judgment, and around this stanza of synthesis of categorical depth. For all that, this context of phenomenon is taken from the culture of mankind, but rethought philosophically and paradigmally in this phenomenon. I think it will be quite useful for itself, because some terms become obsolete, lose the force of the past, but they have a corresponding basic cultural tradition and can grow further in a certain context, can be rethought from the incomprehension of the past and create the next depth of paradigmatic philosophical activity. And “stanza” is one of those terms. Without canceling the context of its specific phenomenon in the past, which, to some extent, also will be useful, but in the context of this, to form an approach to the phenomenon of the paradigm, some specificity and specialization

of paradigm actions that will allow paradigmologists to implement the relevant trends in the future. This is the primary approach and what we started from when forming the paradigm.

And here is another point - the opposite moment in relation to science should come in the activities of paradigmologists. Science, as a separate specialty of human activity, very often seeks to hide behind special terms, behind the rules for judging data only for this science or this scientific community, with all the importance of category and categorical provisions developed by it. But one thing is the depth of categorical developments, and another thing is the conscious use of terms that cut off supposedly neophytes from the depth of scientific thought, behind which very often there are empty perspectives and ambiguous conceptual expressions, but emphasizing the pride and egoism of corresponding scientific specifications.

Unlike individual scientific works that have a "flavor of such value" and axiological significance, the paradigm, on the contrary, will strive for the simplicity of the language, simplicity of phenomenon with the depth of meaning, essence, ideas - that is, with the depth of particularities. For the truth is in simplicity. And this is the wisdom that we inherited from the past. Accordingly, in fact, the pinnacle of paradigmality will be in the simplicity and clarity of the Paradigm.

And the second standard, also known from antiquity: "Everything is simple at the Father." And only in humans it is complex and somehow specific. At the same time, it is necessary to maintain the balance both of clear categoricity, and even the depth of phenomenon of particularities, because "simplicity is worse than theft", and some types of simplicity are also quite specific and ambiguous. Therefore, this balance between the depth of simplicity and clarity of categorical terminology in each paradigm must be observed, must be hierarchical and developed accordingly. And if we do not strive for paradigmatic simplicity, then we can lose the context of prasyntesis and not cause the development of prasyntesis by ourselves. Because terms and categories that are important and significant for an individual specialist may not evoke at all appropriate contextual responses and constructions of prasyntesis. And, in fact, this leads scientificity, philosophicity, paradigmality to a dead end, lack of development. Stagnation, degradation, visible at the same time from the outside, and sometimes inside by individual specialists in these areas, but not always recognized, because the subject matter of this specialty should continue to some extent and in the future have prospects, unfortunately, sometimes are observed in the modern surrounding reality. It is clear that ideality does not exist. It is necessary to achieve change of this. And the fact that it will arise periodically at certain stages of human development, I would say, is natural.

And paradigmologist are also those specialists who can notice these trends, put together an appropriate team of paradigmatic help in overcoming of these trends, or identify paradigmatic exits from this trend, because sometimes there can be no paradigmatic constructions on the collected database - they are simply corny outdated. Accordingly, it is necessary to build a strategy or stratagem - in the higher sense of the word - to get out of these phenomena, and to develop some other perspectives on this topic.

If we draw finally a line under the specialty of paradigmator and paradigm, as a type of his activity, we need to recognize that the paradigm is the result and practical implementation of the plan of creation. Accordingly, paradigmators are specialists who develop, implement and realize the plan of creation. Moreover, the plan of creation at the highest paradigm level. Starting from initiate of philosophy or Ph.D., initiate of philosophy, servant of philosophy, hypostasis of philosophy, teacher of philosophy, master of philosophy, and avatar of philosophy. And at each of these levels there must be its own next higher plan of creation. That is, the plan of creation should be hierarchized actually into an eightfold level integral manifestation. And taking into account the specialty of paradigmator, to show ever greater depth of paradigm integrity, paradigm constructions and realizations.

The unity of mathematics and language can be seen as an analogue of some paradigm connections, where categorical formulas and mathematical formulas, where the mathematical depth of concepts and linguistic depth of terms can intersect and give rise to new paradigmatic constructions. We specifically refer to the alignment of one science and the emerging alignment

of another science in the form of language, because at the intersection of these two phenomena, bearing in mind that mathematics expresses more the specification of matter, and language expresses more the specification of human, then in their linguistic and mathematical unity, linguistically-mathematical, conceptual and paradigmatic originality, a special paradigmatic practice of phenomenon will be formed on the fact of the expressions being developed. This does not negate the fact that in the future, new types of sciences will grow on this basis: the synthesis of mathematics and language with other areas of knowledge, expressed technologically, holomically and even by cosmic synthesis. But the basis of modernity still should be the language of mathematics and the language as such.

It is clear that here many can include the programming language of corresponding technical systems in the form of signs, formulas and phenomena, which, in principle, goes without saying, we see it as a part of mathematics. And since this is a language encrypted specifically for technical systems, it is somewhat superficial and external for paradigm, and should be preserved as a special language of technological syntheses. And in this context, it can be implemented and applied accordingly. But the basis of paradigm phenomena still should be the linguistic-mathematical synthesis, which will lead to new paradigm realizations. Taking into account the fact that the pinnacle of mathematics is the synthesis-physicality of phenomenon of matter, and the pinnacle of language is the synthesis-benchmarkness of phenomenon of the surrounding world.

And the perfection of synthesis is developed by philosophy with the corresponding paradigmatic constructions of synthesis of these phenomena. If we add philosophy to the linguistic and mathematical context and see philosophically the linguistic and mathematical analysis and synthesis, in the synthesis of the trinity of phenomenon, then we can say that on the basis of the philosophy of language and mathematics, a new specialty of paradigmatic constructions will grow, which will become the basis of paradigmatic integrity in the future. Then it will be objective from the point of view of matter, objective or object, from the point of view of human and his subjective phenomena, processed by careful verification of expert implementation of philosophers, and will have the necessary paradigm basis for the formation of paradigm integrity.

And the contours of such paradigm realizations should begin to be elaborated and developed by the corresponding paradigm realizations in the future. And to form by this a new future of human and humanity.

At the same time, each paradigmator actually has to build up in perspective or to develop in perspective in a 64-fold integral hierarchization. And we believe that the paradigm specialty will have 64-fold integral hierarchization according to the kinds of matter. It is clear that now such depth and subject matter is not visible. It is clear that this is still only a conceptual perspective for mankind, but the depth and quality of paradigmator and his constructions, integrity in the future will depend on the hierarchy of kind of matter that he expresses himself in an appropriate way, on the specialty of realizing of this depth, which the paradigmator can manifest himself.

As a result, we see paradigmators outside the specialty of names, avatars, masters, teachers and other specifics - they are important in themselves for philosophers and in development of individual scientific disciplines. But the paradigmator must be outside the common titles, because the paradigmator must be valuable in itself in the simplicity of the truth that he reveals. And in order to distinguish the depth and the specialty of paradigmator, it is also proposed to introduce terms such as paradigmator of physicality, paradigmator of ethereality, paradigmator of astrality, paradigmator of mentality, and so on for all the names of specialties of kinds of matter. At the top of the 64th kind of matter - paradigmator of siamaticity. This will designate clearly the context of prasyntesis, which this or that paradigmator can cause by its own activity, and its own specifications, and its own constructions. As a result, we will see the hierarchical community, or rather, the hierarchical confederation of paradigmators, both hierarchized by the kinds of matter, and equal to each other, where each paradigmator in his specialty will be the first among the equals. And even when we talk about the paradigmatorship of a particular science, we must understand that the phenomenon of any science in the corresponding kinds of matter will be completely different. Accordingly, paradigmators of scientific disciplines also will be completely different in

specificity, style and implementation of integrity, but here we must remember the hierarchy of the very specifics of hierarchization, where the lower is included in the higher as a part. And the higher kind of matter in the implementation of activity of a paradigmator is the more developed and deeper, according to all lower kinds of matter, his paradigm construction, which has value in itself, should be with all the corresponding specifications of expression.

And this will lead paradigmators out of specialties of the “special” dignity of external significance, which, most often, interferes with the paradigmality and depth of prasyntesis development, which some modern scientists show, moving away from these necessities, and considering it important for the scientific community, and not real scholarship as such.

But no one has canceled that the hierarchization of scientificity as such is needed. And this balance of scientific hierarchization and coordination of the simplicity of the truth in the future must be found or sought at each next stage in the development of human and humanity. Because obviously there will be forms that gravitate towards the past and weight paradigmality, philosophicality and scholarship by external significance, despite the unambiguity of the need for some collective recognition by one or another specialties or, in general, the corresponding scientific, philosophical or paradigmatic implementations. But the balance of the simplicity of the truth between significance and manifestation is the main problem of paradigmator and paradigmality.

This specialty has been developed in the culture of mankind in the past, there are many reasons that can be comprehended philosophically and culturally on this topic. And the corresponding behavioral practice and specialty of opportunities will be revealed, but this requires appropriate philosophical and cultural realizations and, we would say now, the historical synthesis of all previous trends into a new paradigmatic practice of appearance of relevant specialists.

And for this, a separate paradigm study is needed, and even a philosophical interrelation, which is absent today, with the corresponding conceptuality of phenomenon. There is only the described experience and the accumulated cultural layer of relevant approaches to the relevant activity, which can serve as the basis for such a specialty of phenomenon of paradigmators as such.

However, if we pass into the third expressibility of philosopher, we must see that philosopher is a continuation of philosophical tradition that currently exists, but hierarchized very clearly according to the external conceptual philosophical activity.

Here, in contrast to paradigmator, on the contrary, it is necessary and important to show the hierarchized philosophical phenomenon as a specialty of invoked prasyntesis realizations on a particular topic by the corresponding philosophers. Therefore, the main novelty of phenomenon of philosophers of this Paradigm lies in the development of eight hierarchically ever higher philosophical realizations, and even dissertation expressions, where the dissertation is a kind of philosophical paradigm generalization - not a paradigm, but precisely a philosophical-paradigm generalization - one can say a philosophical-paradigm whole, causing some prasyntesis competencies by itself, but realizing different specifics of properties of the matter of the Metagalaxy, realizing energy, light, spirit, fire and prasyntesis by itself, but by recording the corresponding prasyntesis in these contexts as a practical application of philosophical realizations.

And here we would put an interesting line, that if paradigmologist acts by the kind of matter in the synthesis and accomplishment of its phenomenon, then the philosopher elaborates and develops the types of matter with his prasyntesis competence, but implements them in such a generalized state as worlds. And today, we would say that philosophical conceptuality, theoretical significance and corresponding manifestation, leads to the development of world trends as such.

Here, in distinguishing perspectives, we would like to clarify that if philosopher of science and scientist, as a specialist in science, and this is inherent in the standardization of activity in prasyntesis, should and will be obliged to develop high integral realities and types of matter in their scientific constructions and implementations, then philosophers are not aimed at a separate reality of the type of organization of matter, but at the coordination of the type of matter, as a generalized given, and the world as a whole. At the same time, the type of matter will form the

corresponding prasyntesis hierarchization of activity of philosophers in the internal context. But the goal-setting of philosophy itself, which science does not see always, in general, consists in the synthesis of realities of any type of organization of matter into the corresponding world.

And the difference between philosophical and scientific conceptual significance lies in the fact that philosophers synthesize many realities into the world, deepening into the world. And scientists synthesize the conceptual significance of separate high integral reality or type of organization of matter by themselves, and go deep into the scientific specification of the corresponding separate type of organization of matter, on the language of the Metagalaxy, first of all, the high integral reality, physically by themselves.

And the difference in the tendencies of synthesis of high integral realities in the philosophical world constructions and construction of the very one high integral reality in the depth of its specification of matter by scientists, including philosophers of science, causes such a contradictory scientific and philosophical phenomenon in some their opposition to each other. Because scientists, by specializing in concentration on the type of organization of matter, are immersed completely in the conceptual and conceptual-term theoretical and hypothetical context of corresponding high integral reality, and even with the perspective of corresponding scientific discipline. This immerses the specialty of scientist in one high integral reality, and does not allow him to go beyond the limits of the implemented scale of the discipline. At the same time, for example, the high integral reality itself in the recognition of a scientist has its own depth of 16,384 initially higher realities. And this is such a grandiose scale for modern humanity that this inspiring perspective shows the depth of learning and the height of scientific nature of realized materiality, but from the perspective of one high integral reality. And scientists still will have to achieve in the future the synthesis of phenomena of different sciences with high integral realities.

And we call this term the synthesis-physicality, when one or another scientific discipline will develop the synthesis-physicality in several high integral realities by itself, but the emphasis in this construction of scientificity will be precisely on the realization of material research of the high integral reality or synthesis-physicality by the synthesis of high integral realities in the activities of scientist of a particular scientific discipline.

If we talk about philosopher, then the phenomenon of synthesis-physicality of high integral realities, if it exists in philosophical constructions, is only as a context of the depth of synthesis of world tendencies as such.

Accordingly, all philosophical constructions are already the synthesis of high integral realities as such, which manifest one or another world significance in the conceptual and paradigmatic constructions of philosophers in their manifestation of different realizations of wholeness, synthesis, incommensurable, universal, single, particular, special and general. And these philosophical realizations, at once, are the world realizability of contextual philosophical activity. Thus, the formation of an integral unity of high integral realities at once, regardless of the context of one high integral reality, as a world trend in the activity of human and humanity, becomes the task of philosophy as such.

And we must understand that world trends are realized by the corresponding specification of the properties of matter. And in fact, philosophy comprehends the properties of matter with energy, from the angle of energy - these are all kinds of specifications of love in energy, from any angle. Philosophy comprehends the perspective of light with the specifications of all kinds of wisdom in light. Philosophy comprehends the specification of spirit with all the manifestations of will with this and the specification of fire with all the phenomena of synthesis with this, in the future achieving the specification of prasyntesis, with all kinds of phenomena of the initially higher synthesis of this.

And if we see this context as a generalized phenomenon, and consider different philosophical constructions from this perspective, we will see suddenly that, in fact, the term-conceptual development of philosophy went to the understanding of love, wisdom, spirit and synthesis in different versions of prasyntesis records with their fire spirit, light and energy. Note that volitional constructions were indicated minimally. But this does not negate the fact that the

philosophy of synthesis, the philosophy of will, the philosophy of wisdom and the philosophy of love, as the basis of philosophical realizations of any term-conceptual realizations, is philosophy itself. And now we are concentrating on the phenomenon of the philosophy of synthesis as a new phenomenon of recording in fire, but this does not cancel the previous philosophical constructions of will, wisdom and love, where philosophy itself as such is called the love of wisdom. This means that these are the corresponding records of prasyntesis of love and wisdom in energy and light.

Thus, the very name of philosophy suggests the context of phenomenon of the properties of matter, and the properties of matter unfold metagalactically into the corresponding worlds: the physical world is the context of energy with all records of love by energy, the subtle world is the context of light with all records of wisdom by light. Accordingly, philosophy, which has a categorical value of love of wisdom or love to wisdom, is the context for mastering the synthesis of two worlds – the subtle and the physical. And this is the specification of philosophy.

Now, with our section on the Paradigm of Philosophy, we are beginning to expand philosophical practice from only subtle-physical constructions to metagalactic constructions, talking about the philosophy of the Metagalaxy, showing the specification of will and spirit as the metagalactic world, and the philosophy of synthesis, showing the specification of philosophy by synthesis and fire of the synthesis world of the Metagalaxy, thus, expanding the metagalactic philosophical basis of phenomenon from two subtle-physical worlds to four worlds - synthesis, metagalactic, subtle and physical world, and expanding the philosophical conceptual base to the phenomenon of all four properties of matter.

Accordingly, the task of philosophers is to reveal a certain synthesis of realization of physical world, subtle world, metagalactic world and fiery world of four properties of the Metagalaxy in all the variety of philosophical constructions and conceptual phenomena, with the appropriate methods of cognizing these world realizations in any practical activity of human and humanity. And if we see this given, we will understand the difference between philosopher and scientist, including philosopher of science as scientist and philosopher, then we will realize the significance of philosophical realizations as such.

If we take into account that in the indicated perspective we see the phenomenon of the initially higher world of human civilization as the fifth world; we see the phenomenon of the physical world of the Initially Higher Metagalaxy as the sixth world of the perspective of development of the Metagalaxy into it; we see the phenomenon of IVDIVO world as a phenomenon of the general conceptual world of the Initially Highest Home of the Initially Highest Father, but in the corresponding practical realization of the world by prasyntesis as a whole, where there is a shell of IVDIVO prasyntesis, and therefore, there is a world of prasyntesis environment of implementation. And we see the world of the Initially Highest Father in the apex whole phenomenon of eight worlds, then the prospect of philosophical development will consist in the exit from two subtle-physical worlds into four, shaping and nourishing the Metagalaxy and metagalactic practice, and further into eight worlds, already developing the prospects for human activity and humanity in general. This breadth of eight philosophical constructions will develop philosophy in the givenness of its perspectives and world tendencies, in all the varieties of world realizations as such.

Here we must see the significance of 8-fold integrity of phenomenon of hierarchization of philosophers, where philosopher-human who realizes the philosophy of everyone, or candidate of philosophy at the top of philosopher-human in a mass phenomenon must develop, shape and deepen the physical world with phenomenon of different specifics of realization of love and energy, without canceling all the necessary specifications of wisdom, will, synthesis, prasyntesis in this perspective of energy, for energy records' prasyntesis in its entire fivefold context.

Accordingly, doctors of philosophy manifest and realize the subtle world in the specifications of realization of wisdom by light, without canceling all the phenomena of love, will, synthesis and prasyntesis in light that records it. Accordingly, initiate of philosophy realizes the metagalactic world by the factual recording of will into spirit with all the specifications of love, wisdom and synthesis and prasyntesis by spirit, as the synthesis of this five. Accordingly, servant

of philosophy realizes the synthesis world and all philosophical constructions of the synthesis world from the phenomenon of writing synthesis into fire, as the property of matter, but in the obligatory context of phenomenon of love, wisdom, will, as the lower principles of synthesis, and prasyntesis, which are recorded by will in the appropriate context of the 5-fold integrity of the given. The corresponding phenomenon of hypostasis of philosophy is realized with the initially higher world of the metagalactic civilization of Earthmen, synthesizing four worlds by itself, and representing the development of the initially higher synthesis by prasyntesis in the realization of the initially higher world of Earthmen with the Metagalaxy with the prospect of physical metagalacticity by this, in the corresponding context of all variations of synthesis, will, wisdom, love, with their prasyntesis significance and the phenomenon of synthesis of the realized wholeness by this.

Accordingly, the phenomenon of teacher of philosophy is the development and implementation of philosophical conceptual base, and corresponding prospects for the phenomenon of the physical world of the Initially Higher Metagalaxy, including the growth of each earthly person in this physical world, and the realization of the corresponding materiality of the Metagalaxy Fa by the physical world of the Initially Higher Metagalaxy by the definition of the corresponding metric phenomena and disciplinary philosophical organizations of the contours of the shells of the Metagalaxy and the physical world, and some high integral constructions and realizations of corresponding material significance of the promising stage in the development of human and humanity.

Hence the appearance of master of philosophy is in the organization of the world of the Initially Highest Home of the Initially Highest Father and the appearance of this world by himself, as the prasyntesis given and predetermined phenomenon of synthesis of human and matter of prasyntesis realization, nuclear, physically and in diversity by himself, where master of philosophy is already the context of prasyntesis constructions and realizations as such in the general variative development of prasynteses, with the themes of prasynteses of corresponding synthesis of coordination of IVDIVO shell and nuclearity in interaction with each other by the corresponding realization of synthesis of prasynteses and prasyntesis thematic synthesis by philosophical conceptual constructions, in all their diversity of any specifics and implementations, including the relevant scientific disciplines and practices of human activity in general.

And at the top there is avatar of philosophy, which is based on the appearance of the world of the Initially Highest Father and the corresponding contexts of correct communication of philosophers in secular communication and secular appearance of the Initially Highest Father, and the manifestation of the corresponding decisions of the Initially Highest Father, with the famous phrase "I am the Father", meaning complete merger of mutual organization of human avatar-philosopher and the Initially Highest Father by growth and realization of the world of the Initially Highest Father as the eighth context of philosophical conceptual significance of the surrounding world, and the appearance of human and humanity by this, with the development of corresponding specifications of phenomenon by the Initially Highest Father; the phenomenon of IVDIVO in the governing of the Initially Highest Father and the phenomenon of the synthesis of the Initially Highest Father as such, including in the representation of our civilization at the Conclave of civilizations of the Initially Higher Metagalaxy by the phenomenon of corresponding specific philosophical preparations and conceptual wholeness as such, and simultaneously, in the specialization of distinguishing of civilizational realizations of different metagalaxies and different types of life within the Metagalaxy by the world of the Initially Highest Father with the definition of the boundaries of the givenness of their existence and possible boundaries of existence and realization of human and humanity of Earthmen by cosmos and the Metagalaxy as a whole. This is the phenomenon of avatar-philosopher as such, if we consider the synthesis of hierarchization and hierarchy of these philosophical perspectives already recorded by prasyntesis and manifested by prasyntesis, and deciphered by prasyntesis, regardless of the conceptual modernity, which will accept it or not, but the tendency of natural evolution of philosophers, written down in the context of matter by prasyntesis in mutual organization of corresponding human-philosopher by

this, will lead to this givenness as such, then we will see the general outline of the perspectives of philosophy and philosophical phenomenon as such. And in the corresponding phenomenon of realization of all four volumes of the Paradigm, the general philosophy of modernity and its prospects as such, will be understood. This is the third systemic organization of phenomenon of philosophy.

There is the second system organization. On the one hand, this is philosopher of science in the development of the philosophy of science as such, and I would call these specialists also philosopher-scientist, or scientist-philosopher, in the phenomenon of the philosopher of science as such, with special specification of significance, philosophical nature of scientific constructions and corresponding realization of them as such, corresponding realization of scientific nature of development of philosophy and philosophical realizations by this, with the specification from the candidate of philosophical sciences to the avatar of philosophical sciences, with the corresponding phenomenon of 8-fold integral specialty of science, indicated in the Paradigm of Science, and emphasizing the importance and significance of hierarchization of understanding of philosophy as a science, in the synthesis of all types of organizations of paradigmologists and philosophers, in the scientific significance of definitions, categories, theories of cognition, thoroughness and accuracy of their constructions, specifics, organizations of judgments, development of terms, categories, and all other specifications of philosophy, including the specifications of careful verification of dialectics, careful verification of metaphysicality, careful verification of ontology, careful verification of methodology, careful verification of teaching, where everything is collected in a certain synthesis and context of teaching, in general, with the corresponding verified theories, hypotheses, categories and implementations of methodical cognition of the given, where the teaching should become the benchmark and benchmarkness of the indicated givens and the emerging perspectives of phenomenon as such, with the corresponding certainty of synthesis of all this as such, by human and the prospects of the theory of cognition of prasyntesis as such, in the synthesis of all this, and all theories of cognition of human particularities in general.

Careful verification of all this context and hierarchy of scientist-philosopher, including the phenomenon of scientist-philosopher with the corresponding specialties of scientific disciplines, individually and in their synthesis as a whole, will shape the corresponding practice of the philosophy of science as such. That is, it is a continuation of carefully adjusted development of philosophy that already exists at the moment.

But here it is possible to identify new prospects that have not been revealed yet, but are obligatory for implementation in the future. If up to now philosophers of science have mainly verified either thinking or reflection in careful constructions of concepts, theories, hypotheses and categorical interactions, including the phenomenon of formal logic or logic of content, like dialectics, some of them have called it that, although from my paradigmatic point of view, dialectics and logic of content are different phenomena, although it is clear that content is included in dialectics as a part, by a very simple statement - the maximum of content is the tenth fundamentality, and dialecticity is present in the whole phenomenon of 64 fundamentalities. And by this one judgment or conceptual statement, or theoretical given, whoever considers it, we destroy the understanding of the logic of the content as dialectics, because the dialectics of 64 fundamentalities is higher than any content, but it reveals this as a corresponding part.

And it is precisely this thoroughness of verified concepts that scientist philosophers of sciences or scientists of philosophy of sciences should deal with, considering different versions of the existent and building up ontologically the correctness of their implementation, without any reference to personal reverence and personal conclusions on a particular topic, which not always corresponds to the truth.

Therefore, it is necessary to start with a careful verification of action not only of thinking and reflection, but in order to overcome this personal reverence for incorrect judgments and concepts, the question is not in philosophical battles on this topic, but in clear verification of each Human Part, out of 64. And scientists-philosophers of sciences must break out of shackles of only thinking or only reflecting, or to some extent the mind, which they do not recognize somehow with

the synthesis-beginnings, or to some extent the mind, which is also not recognized by the essence of diversity of its phenomenon. And to build up carefully the philosophy of phenomenon of each Human Part with the corresponding categories of phenomenon of each Human Part, the corresponding specifics of synthesis organization of categories of each Human Part, where these no longer will be judgments, but, for example, the synthesis of categorical essences by the phenomenon of the discharge of the category of the reason, where the discharge is a system of the phenomenon of the reason, or other carefully verified philosophical constructions on the topic of the existence of each Human Part, its alignment and verification of implementation in the philosophical context of the being.

And this is an extension of two Human Parts, which may be of three: thinking, logic and reflection, which from the point of view of Human Parts are different, have different hierarchical significance, and in modern philosophy are mixed in any way, with a mixture of consciousness and reason. That is, in fact, there is a mixture of Human Parts as a procedurality of unformed, unorganized and existentially incompetent human phenomena and careful philosophical alignment of action of each Human Part, which is extremely important for various specialties of human activity. Not just a description of the Part, but the elaboration of philosophical correct constructions of activity of each Human Part, just as it has been verified philosophically in formal logic, which now needs to be developed, because the logic is far from the forms now. Considering that the form is the 11th fundamentality, and logic is the 52nd phenomenon of the Part, then the logic should not be formal logic, the 11th fundamentality, but the logic of perfection of wisdom of the 52nd fundamentality, where the formal logic should become 1/52 part of perfect wise constructions of the Human Part of Logic, mandatory for use in the alignment of the Part of Logic, where the 11th part of formal logic is the forming of the Human Part of the Unigram with the corresponding practical application as the 11th Part, while the formal logic “means” the unigram, but not always shows it.

And the consideration of such contexts, respectively, the development of the fundamentality of the form in the development of such Human Part as the Unigram, including by the Logic, including by any other Human Parts, where each Part expresses all 64 fundamentalities, but is based on the corresponding basis of fundamentality as such, but starting from the basis, it has its specifications and implementation of it by human. Let's say, what is consciousness? It is the basis of the 14th fundamentality or the phenomenon of the 46th fundamentality, where the basis of the 14th is light, and the phenomenon of the 46th fundamentality is wisdom, where the consciousness has the boundaries of the Metagalaxy of phenomenon of human activity by wisdom in the concentration of synthesis of beingness with the Metagalaxy as such, with all the contexts of beingness that were previously expressed on this topic. But here the question is not only in beingness, but in the certainty of consciousness phenomenon of the 14th system of realization by the 14th level of particularities, which are imperations. In fact, the consciousness is the imperationality of light as a manifestation of wisdom of the metagalacticity of being, if we combine the 14th, the 46th fundamentality by the angle of the 14th particularity in the modern philosophical context of understanding.

And the alignment of such construction specialties, the development of particularities, 16, and not just judgments by thought, as specialties for the construction of 16 theories of cognition, and the development of a method of cognition by the 16-fold integrity of particularities from the perspective of methods of cognition of each of 64 Human Parts, will bring science of philosophy and scientist-philosopher to new horizons of phenomenon.

And in each such discipline of the Part, the theory of cognition, both in each particularity and in the whole plan of creation, there will be eight hierarchized specialties from candidate of philosophical sciences to avatar of philosophical sciences, for each Human Part and each theory of cognition of particularity, in the development of certain fundamentalities, needs its own octal hierarchization. Proceeding from this careful verification of activity of each Part by scientist-philosopher of sciences or scientist of philosophy of sciences, corresponding specialties of

scientific activity will arise in various scientific disciplines and specifications of activity of human and humanity as such.

Therefore, we will see a completely different context and height of phenomenon of the philosophy of science, in the elaboration of this general picture of the whole and the phenomenon of scientist-philosophers of sciences, who place the main significance on the development of phenomenon of human by Parts, systems, apparatuses and particularities, in their subsequent mutual coordination by the corresponding specifics of the matter of high integral realities. And when we develop the corresponding specialty of Human Parts, actions of their systems, actions of their apparatuses and actions of their particularities by the corresponding specialty of the philosophy of sciences, by scientist-philosopher of sciences, and we begin to synthesize the activity of these Parts, systems, apparatuses and particularities among themselves, as the basis of phenomenon of the philosophy of sciences as such, we will form a new specialty of the philosophy of science with this. And if we take into account that the realization of each Human Part and its corresponding organizations are manifested by the high integral realities in the synthesis-physicality of their human phenomenon, then the philosophers of sciences will begin to recognize from this given the high integral realities, including by generalizing the data of all scientific disciplines by this.

And verifying the correctness of constructions from the perspective of one or another Human Part of organization of phenomenon of scientific disciplines by the verified manifestation of corresponding Human Parts, in fact, the philosophy of science becomes the golden mean between the object of research and the Human Subject of research, in mutual coordination of the object and Subject of research among themselves, determining the correctness of specification of the Subject of research by the synthesis of Human Parts for the future, and leaving the objectivity of study of corresponding scientific specification to specialists of sciences. In this context, respectively, and the matter of research, this is the specialty of relevant science, and not philosopher of sciences, except perhaps the corresponding research of correct applicability of a human in the relevant scientific disciplines.

This perspective on human and humanity of phenomenon in the specialty of philosophers of sciences will create a clear difference between the philosophy of science and science as such, where the philosophy of science has a specialty in human, and science as such has a specialty in matter. The necessary prasyntesis setting for the realization of phenomenon will arise in the interaction of human and matter, where philosophy, as the prasyntesis setting and deciphering the prasyntesis setting, will help the advancement of sciences. And science, expanding the basis of prasyntesis settings of scientific research and implementation, will create the fundamental basis for promising philosophical scientific reflections in general context of scientific existence and scientific character of mankind.

At the same time, we do not pay attention now to the specialty of science and scientificity, because we manifest the result of the paradigm of philosophy, and the specialty of science, scientificity is manifested by the paradigm of science, and will be further comprehended, taking into account the realized data by the paradigm of philosophy as such. And in this context of mutual coordination of synthesis-physicality of high integral realities and private realizations of a human, a new philosophy of science as such is unfolding.

And the first context of quaternary is the appearance of the philosophy of each one, where each person reveals and develops the philosophy of each one. We must understand that the philosopher of each one must use all the data of scientist-philosopher of sciences, philosopher in the phenomenon of general conceptual and paradigm constructions, and paradigmologists in the same context. We believe that the philosophy of each one is a non-linear synthesis of any data of scientists from different sciences, philosophers of sciences, philosophers as such, and paradigmologists, which a given person can synthesize and apply by himself.

The interest lies in the fact that in this non-linear non-linearity of synthesis, the golden seeds of promising philosophies can arise. That is, the meaning is that both philosophers of science, and philosophers, and paradigmologists, and scientists, and practitioners of various human

activities periodically, just what is called, get hung up on the topics of their activities. And not because they want to, but because, as they say, practice and experience of activity are addictive. And spontaneous outbursts, when sometimes dilettantes find something that specialists no longer notice, not because dilettantes are better than specialists, because dilettantes are not drawn into the corresponding practice of activity, are not immersed in the context of the practice of activity, but look freely, with an unblurred eye, in ambiguous possible formulations.

And this churning of prasyntesis with ambiguity, incommensurability and non-contextuality of modern practice should become the basis of philosophy of each one with access to any philosophical conceptual scientific constructions and conclusions of each one. This will relieve the tension that each one is trying to realize something technically, technologically, philosophically, and it not always looks unambiguous. It will be simply the admission of each person to the vivid activity of philosophical conclusions of all Human Parts. Now, when people do this, philosophers themselves laugh and say: "What kind of philosophy is this? These are just amateur-philosophers," which shows the arrogance of philosophers themselves. But we must understand that it is from people that new philosophers grow, and it is not known how the truth will turn in the future. And vice versa, to understand that this mass practice of philosophers or the phenomenon of philosophy of each one creates the necessary churning of prasyntesis, its sharpness, its ambiguity, with the corresponding developments of grains of truth, including by philosopher specialists in the relevant areas. Moreover, this does not mean that the philosophy of each one will be published, because each person develops the philosophy of each one for himself and keeps it for himself.

And if a person is properly educated, here we enter the education system, each person must be so educated and specialtificially scientific that he himself must figure out, intuit that he has found some valuable thought, valuable manifestation in his philosophical construction, checked all philosophical paradigm sources and did not see it there, and offered it to the appropriate recognition and expansion. This will be the new philosophical practice of the future. And this should be helped by philosophical centers of human development in the appropriate context of human feasibility of these practices physically. And paradigmologists, and philosophers, and scientist-philosophers of sciences, and scientists of any sciences should nurture these philosophical centers, which is now, on the contrary, categorically impossible and arrogantly rejected. And we lose free churning of prasyntesis that is carried out by all people as such. And it is necessary, on the contrary, to develop and to understand that the evolutionary development of human and humanity, and of the entire metagalactic civilization of earthmen, is based on churning and prasyntesis.

If we see this, we will be engaged seriously in this activity, realizing that there is nothing more valuable than the depth and specialty of human phenomenon both for us and for other metagalactic civilizations that look at us. That is, we are judged not by technical significance, not by cultural-philosophical or scientific constructions, which are quite present in a different context and in a different level of development in other civilizations. We will be judged by the quality of human, represented by civilization, and by the quality of reproduction of human by our civilizational constructions, that is, the support and development of human for the following perspectives. And it is this quality that is the main criterion in the interaction of different civilizational realizations of different planets and different metagalaxies. We must see this now and definite the appropriate context for the development of metagalactic civilization for the development of each person, for the specialty of his not only training, but supporting of activities in this high-quality existence, and the corresponding civilizational constructions for this. And the development and assistance in developing of the philosophy of each one and supporting the phenomenon of the philosophy of each one, as a kind of philosophical writing, as a kind of individual creative skill of philosopher, as a kind of synthesis-physicality of philosopher and psychodynamicity of philosopher in various contexts, the cosmic culture of philosopher, and so on, in support of corresponding realization of civilizational practice, will maintain the level of the height of human basis and humanity of earthmen, will become a guarantee of stability of

civilization in this variety of non-formatted, incommensurable, antinomic and diversely hierarchical phenomena in the single whole of humankind of earthmen, in the entire depth of specifications of prasyntesis by this.

And this is the phenomenon of the philosophy of each one. There is no need to definite what should be, what should not be. This must be found by each one, as they say, the Free Will. But there may be methodical constructions on how to do this, but this is if each one wants to use them. And here is the guarantee of grains of truth. Everyone has to find what he wants. Everyone must decide for himself whether or not to use this given. Because the non-linearity of manifestation of truth by the experience of human fire, human spirit, human light, human energy is such an incommensurable phenomenon that it is better not to touch this given of phenomenon, but to nurture the freedom of human realization. And we must understand that suddenly emerging abilities of accumulations of synthesis and fire, will and spirit, wisdom and light, love and energy, arising in these philosophical constructions, will help determine the abilities of a person, which will enrich further the human practice of the entire metagalactic civilization of earthmen. And, by the way, it will reveal the abilities and specialties for scientific activity, and for other interests of each person, both in childhood and in adulthood. We are looking now for abilities for a specialty only in childhood, and in the future the diversity of humanity- human sometimes burns out in one profession, and here it is necessary to develop diverse abilities for other professions so that a person can move from one professional significance to another with his abilities, and this will be a diverse support of life, and the constant creativity of professions themselves. And now you got one profession, burned out from it, and you don't develop abilities for others. And in the end, you can't act professionally, and you continue to act, because you don't know how to do anything else, which causes both the emasculation of this person's life and the lack of quality of professional applicability, the lack of diversity of implementation. This is one of sad results of stagnation of civilizational realizations. And such a philosophical practice of each one will help to overcome this sad civilizational trend and to form new perspectives for the diversity of human activity. They are already visible in modern civilizational constructions, when people of any age are admitted to the university. It's not a fact that at 60 you're going to die. And you can live to be 90 years old, that's 30 years of active life. That is, we need to rethink the corresponding diversity of life, speaking about the activity of life at any moment of life, even helping to maintain this activity of life and the clarity of any activity even medically.

This is the new diversity of human civility, which will grow out of the philosophy of each one. Exactly the philosophical constructions of each one, which will support both the vitality of human and his realization at any moment of life, with all the contexts of different specializations and specifics on this topic, will be the pinnacle of it. But this is the context, and the main trend should be like this.

CHAPTER 2

SYNTHESIS-PHILOSOPHY

2.1. Synthesis-Philosophy

Considering approaches to the general philosophy of reality, we must conclude that it is impossible "to harness a horse and a quivering doe into the same sleigh", because too different philosophical trends and specifics of philosophical reality have grown in the world. In order to prevent self-digging and search of one or another side, the main one in philosophy, which many and many sin on, we will cut the Gordian knot of philosophical problems simply by putting a motor on the sleigh and making it a machine, releasing all the natural-philosophical states of horses and does of the angle of discrete perception on their own graze in the field of transfigured nature of things. They will either develop by themselves there or sink into oblivion, like stable formations of the past that have not passed the test of systemic integrity of the present. In this context, it is

necessary to present the basic tools of which, in fact, the motor of movement of the synthesis-philosophy and further generalization of the entire philosophical discourse by it will consist. These basic tools have become ten foundations of the synthesis-philosophy, without which, both the creation of it and creation of philosophy as such, is not possible. At the same time, they are used implicitly in every philosophical direction in one way or another, sometimes not noticed at all by the followers of these directions. The question is in the level of abstraction and the scale of thinking of philosophers who put the need for a discourse of Hierarchization in their application, but did not remove the problem as such. Based on this, before analyzing the basic tools, it is necessary to form an old/new approach to the philosophical reality: we generalize synthesis-philosophically non-external directions and tendencies of philosophy organization, which are many, many and even more, as actually first of all think those philosophers who heard about the synthesis-philosophy. Of course, this will be later, if they want. But, first of all, the synthesis-philosophy aims to generalize the inner Essence and Meaning of philosophy as such, expanding its positioning from two to sixteen Particularities used in its definitions, where the Meaning is the fifth, and the Essence is only the sixth in the hexadecimal hierarchization of the context of philosophical view of the universe. Thus, we will separate “the husks from the chaff” and get down to real philosophy as it is!

Accordingly, the basic tools of the synthesis-philosophy are:

1. 16-fold integrity of fundamentalities.
2. 16-fold integrity of Particularities
3. Eight Positions of Observer
4. Paradigm
5. Scientific Synthesis
6. Hierarchization
7. Sixty-four kinds of matter
8. Four states of matter
9. 4-fold integrity of Human
10. Prasyntesis.

From the first time, especially on the basis of philosophical practice, the previous paradigm picture of the world, these tools look ambiguous, and many of them are vague. But this is only at first glance, moreover, based on a variety of philosophical directions, and not on search for tools for cognition of truth and integral philosophical view within them. Therefore, we will consider successively all the basic tools, slightly adding their critical examination.

We consider sixteen fundamentalities of the first tool to be the basis of any philosophy and the main ones for the basic study of any philosophical direction, since it allows you to study, in fact, what it does and what this philosophical discourse is based on. At the same time, to be principled and consistent, after the hexadecimal evaluation of this tool of philosophical cognition, many philosophical directions ceased to be them at all, and some “types” of philosophy crumbled to dust, not even claiming to comprehend the reality, which, of course, facilitated further the task of considering the plurality of philosophical discourse, context, directions and realizations, in fact, leaving many of them outside the framework and boundaries of philosophy as such. Sixteen fundamentalities are:

1. Rules
2. Methods
3. Principles
4. Beginnings
5. Axioms
6. Imperatives
7. Laws
8. Standards
9. Measures
10. Knowledges

11. Constants
12. Beauty
13. Eyeness
14. Truthfullness
15. Superpassionarity
16. Ivdinvnity.

The consideration of any philosophical practice by sixteen fundamentalities of this list simultaneously and sequentially, either deduces from this or that philosophical practice the necessary *single*, *private* or *special*, in its activity, forming the synthesis built up into the general synthesis-philosophy, or leaves this philosophical direction for further self-organizational development, because in the philosophical integrity of phenomenon it has not yet matured. The development of each fundamentality is still in progress, and it is impossible to reflect all its vicissitudes in such a small format. But, in fact, the general analytical content of phenomenon is quite convincing.

Sixteen Particularities became the second instrument of the synthesis-philosophical organization. In fact, we no longer consider not only philosophical practice by them, but, due to the achieved results of Synthesis-Philosophy, we are making an attempt to expand boundaries and application of philosophy as such. For the narrow particularities of the current discourse no longer meet the new philosophical trends and requirements in expanding the context and depth of cognition. It is on the basis of Particularities, in their expansion and deepening, that we managed to find sixteen fundamentalities of the previous instrument for the development of the synthesis-philosophy and its development in new contents and possibilities. In addition, philosophy itself acquires new depth and color, revealing particularities in their hexadecimal composition:

1. Movement
2. Sensation
3. Feeling
4. Thought
5. Meaning
6. Essence
7. Idea
8. Right
9. Might
10. Paramethod
11. Fundamental
12. Synthesis-beginning
13. Glance
14. Imperation
15. I-am
16. Condition

We simply point out to justify this approach that modern philosophy uses only the discourse of thought, meaning, essence and idea. "To construct the philosophical thought", "to find the meaning", "to use the essence" or "to see the idea" - these are just some of the philosophizing that we allow ourselves. By the way, to see an idea is a synthesis of two particularities: the glance and the idea. This gives rise to a very large, but narrow in terms of paramethodological application content of various philosophical excursions. It narrows both the possibilities of philosophy and human who determined being by it. We do not consider the birth of Thought, which in the material basis is the product of consistent synthesis of movement, sensation and feeling, and without the philosophical consideration of these, the very phenomenon of thought is impossible. But we, like true philosophical ostriches, hide our heads in the sand, replacing the general material basis of birth and formation of thought with its content, completely unwilling to see that the quantity and even the quality of the fuel being poured (by the principle of its expansion) depend on the size of the tank. The same it is with the thought: its content and information content, as well as the

possibilities of its application, depend completely on breadth, strength and depth of its phenomenon, actually, without canceling the content recorded by it, based on the general material parameters of its formation. Shouldn't philosophy consider the given content? And it is the same on all 16 positions of Human Particularities, in expanding of the very philosophical base of application and consideration, which ultimately will lead to different, broader, deeper and sublime philosophy, in its consideration of the Truth and Cognition of the Whole.

The third instrument is eight Positions of Observer. It is clearly seen in philosophy that a lot depends on the Position of Observer. At the same time, this problem is recognized in science, but in philosophy they do not even notice it. At the same time, the scale of thinking, and the operational processing of ideas, essence, meanings and thoughts of a particular philosophical problem depends very much on the Position of Observer. I think it makes no sense to explain in depth what distinguishes the philistine, citywide, regional or state scale of thinking, the quality and power of thought. We meet these approaches in philosophical texts, but we don't think at all how much this affects the results of philosophizing and the conclusions drawn by them. Going further, we continued state thinking to continental, for example, as a Eurasian or American project. Even further – the planetary thinking, the results of activities of the Soviet Union. The creative power of the thought of Soviet citizens, with their powerful science and dialectical philosophy, was laid just in the planetary nature of thinking. Continuing this philosophically developed tradition, we decided to go further, from what has been achieved, and we developed solar (modern cosmonautics), galactic (modern astronomy) and metagalactic (modern cosmology) scale of thinking. Developing them further, we reasonably came to eight Positions of philosophical Observer:

1. Household Position of Observer of scale and depth of philosophy;
2. Urban Position of Observer of scale and depth of philosophy;
3. Regional Position of Observer of scale and depth of philosophy;
4. Continental Position of Observer of scale and depth of philosophy;
5. Planetary Position of Observer of scale and depth of philosophy;
6. Solar Position of Observer of scale and depth of philosophy;
7. Galactic Position of Observer of scale and depth of philosophy;
8. Metagalactic Position of Observer of scale and depth of philosophy.

Naturally, in the development of the synthesis-philosophy, we have taken the Metagalactic Position of Observer, but not abandoning others, characteristic of different philosophical trends and philosophies. This made it possible to rethink many provisions of philosophies of the previous period, synthesizing the most powerful and promising of them. Fundamentally, this is a new approach in philosophy, hierarchizing what has been achieved by it and its representatives in generalizing the future development of its whole.

The fourth tool is the Paradigm of Philosophy, which is absent at the moment, this is a question that is not raised at all in the philosophical environment. But, as stated at the Beijing Philosophical Congress in August 2018, the time has come to unite various philosophical currents and directions into a general philosophical trend of development and substantiation of philosophy. But the general philosophical trend will become gradually nothing again, in fact, until we substantiate clearly and rigidly all philosophical positions of philosophical existence, all definitions and generalizations. And in general, this is the scientifically developed Paradigm, but not of science, but of philosophy. We consider it extremely necessary, useful and important to develop the Paradigm of Philosophy with the definition of all its components and perspectives. For these purposes, we have developed nine basic foundations of philosophy, defining them as the perspective of development and generalization of the synthesis-philosophy:

1. Synthesis
2. Teaching
3. Methodology
4. Ontology
5. Dialectics

- 6. Human
- 7. Theory of Cognition
- 8. Metaphysics
- 9. Matter

At the first stage, these nine foundations are minimally necessary and sufficient to substantiate both the Paradigm of Philosophy and the development of the synthesis-philosophy in its generalized phenomenon. At the same time, many modern areas of philosophy are included fully in these foundations as a part or will be included in a more extended list of them with appropriate justification or development in the future.

The fifth instrument of philosophy is the Scientific Synthesis, which determined the mutual enrichment and contact of science and philosophy with each other, where science needs generalization and paradigmality of new perspectives and projects, philosophy needs new scientific approaches and phenomena for its own development. The Scientific Synthesis connects and generalizes all scientific disciplines among themselves, their theories and practical results, achieving the general scientific unified philosophical view of science and its development. But the Scientific Synthesis is not a compilation of scientific approaches and developments, but the synthesis of the best scientific achievements in their philosophical generalization and development. Actually, the philosophy of the Scientific Synthesis should become the starting point for the development of the Paradigm of Science and the application of philosophical developments in a particular scientific discipline.

The sixth tool of philosophy is the Hierarchization, which was shown previously and applied in the article by Particularities and Position of Observer. The Hierarchization changes the scientific and philosophical approach to the reality, defining not horizontal, but hierarchical positioning of all issues and phenomena. At the same time, we are so stuck in the horizontally single perception of the matter that it is difficult for us even to think about other higher kinds of matter or its states than the physical that we perceive already by ourselves. This narrows and coarsens science and philosophy to such an extent that it is currently leading them to general stagnation and degradation. The Hierarchy is the synthesis of non-linear, multi-level, antinomically multi-directional and directly opposite systems into one whole. In fact, the hierarchization is a whole, holistic view of the internal organization, without discreteness and dissection. But the larger the scope of the wholeness of the view is, the deeper and more refined the hierarchization of the formation of a new whole should be. In addition, any phenomenon, category or thought must be hierarchized with other or different organizations on this topic. The approach is so significant that it has led already to the discovery of 64 kinds of one integral matter of the next section, where each subsequent material organization of the kind of matter surpasses at times qualitatively and quantitatively the previous one, but together, hierarchized as a single whole, they represent the matter as such. At the same time, not just in our feelings and sensations, but in sixteen particularities of existence and development of each of them. At the same time, with today's philosophical view, we reflect the existence only of the first, physical, material component of matter out of sixty-four recognized by us with hierarchization, standing one above the other and penetrating through all the lower kinds of single matter of existent.

The seventh instrument is sixty-four kinds of matter, hierarchically representing the single matter of existent. Their philosophical justification and definition is the challenge of the new time, both for philosophy and science, in their research and practical application. 64 kinds of matter turned out to be visible by analysis and synthesis of the metagalactic position of observer, in the perspective of phenomenon of the metagalactic matter, in the cluster of existence of which Planet Earth has entered recently. This is noted by various disparate studies, but it is generalized and philosophically defined only by the synthesis-philosophical approach. We note only that in human genetics there are 64 basic codons that determine the genetic material originality of a person and naturally lead to the cognition of 64 kinds of matter:

- 64. Siamatics
- 63. Esmics

62. Imics
61. Etonics
60. Amritics
59. Abics
58. Sitics
57. Zhivics
56. Holitics
55. Vsetics
54. Cosmics
53. Ergetics
52. Contics
51. Golonics
50. Ematics
49. Plamics
48. Pramatics
47. Visics
46. Sotics
45. Etymics
44. Omics
43. Unics
42. Vityics
41. Merics
40. Realics
39. Plotics
38. Natics
37. Stratics
36. Logitics
35. Glasics
34. Daonics
33. Binaries
32. Extremics
31. Zertsatics
30. Intics
29. Passitics
28. Evritics
27. Pratics
26. Syntics
25. Tyamics
24. Planitics
23. Itics
22. Probuddies
21. Hrustatics
20. Dhjanics
19. Astrenics
18. Ephtics
17. Tilics
16. Idivics
15. Yatics
14. Imtics
13. Octics
12. Fatics
11. Matics

10. Nitics
09. Moshics
08. Amatics
07. Atmics
06. Buddics
05. Causals
04. Mentalics
03. Astralics
02. Etherics
01. Physics

Each kind of matter must be recognized, defined and organized philosophically, which is a challenge to all modern philosophical practice, and synthesized scientifically into a single view of matter.

The eighth tool is four states of matter, which are substantiated philosophically and introduced scientifically for further study and generalization. Let's recall the historically recent definition of matter as the synthesis of energy and substance. Modern science partially refutes this thesis, meanwhile, without giving a different view of the material component of being. Generalizing philosophically this topic, we have seen that four categories of phenomenon of matter are used in various scientific disciplines: energy, light, spirit and fire. Without canceling individual scientific research, we decided to define them as states of matter by the type of states of substance, after analyzing and synthesizing their interaction with substance in its states and organizations. The results exceeded expectations. Defining dialectically the interaction of energy and substance, light and substance, spirit and substance, fire and substance, we were able to identify and see many scientific and philosophical facts that are not noticed by a different view, or are rejected for lack of an appropriate language of communication or description. Following the culturological tradition in the humanitarian application, we decided to define them as Worlds that determine various material interactions between human and humanity. There is the Physical world of the interaction of energy and substance, the Subtle world (refined person) with the interaction of light and substance, the Metagalactic world (spiritual person) with the interaction of spirit and substance, and the Synthesis world (synthesis of all worlds) with the interaction of fire and substance. It is interesting, that the Metagalactic world was defined by the phenomenon of the anthropic principle "the whole Universe creates us", where under the Universe, they also understand the Metagalaxy in philosophical dictionaries. The development of spirit, its scale and concentration, is the construction of life. And, if the Metagalactic world is more for all of people, collective, then the Synthesis world is more for each one, where a person influences already the matter, developing it with all his own anthropic synthesis. We approached philosophically so the solution of the problem of the anthropic principle of interaction between Observer and matter.

The Human became the ninth instrument, or rather his new quaternary organization: Parts, Systems, Apparatuses and Particularities. Here we will not substantiate any longer their separate and whole existence, referring to the first volume of the Paradigm of Science of Initially Highest Father already published, and the forthcoming second volume of the Paradigm of Human, where many, many materials are devoted to this problem. We note only that the philosophical justification of each Part (mind, soul, heart, etc.), each System (the physical body anatomically consists of systems), each Apparatus (systems biologically consist of apparatuses) and each Particularity is a new challenge to modern philosophical practice. Indeed, without the cognition and recognition of Human as such, his structure, development and activity, both internal and external, the philosophy loses the basis of its development and existence. And in modern philosophy, this is the most vague and indefinite topic, as well as the direction. Up to the point that, defining Human, his structure and development, we will transfer philosophy from only a general theoretical state, which in itself should remain, into the practical channel of recognizing the phenomenon of Human, which will become the philosophical basis for many, many years to come. With the completely logical

message: if philosophy is an integral view on the world, then we must understand the one who looks with this view, that is, Human.

The tenth and the last instrument is the Prasynthesis, defined by us by the Paradigm of Science as the pra-matter beyond us, from which all standards, laws, imperatives, axioms, beginnings, principles, methods and rules consist. That is, we introduce this eight from the general theoretical categories determined by one or another scientific and philosophical asset into the phenomenon of material organizations with the Prasynthesis, by the saturation of which, we concentrate the possibility of their definition. Of course, the question is scientifically new, but it is so essential for philosophy that we simply could not ignore the possibilities laid down by it. It simply changes the whole context of philosophical understanding of reality!

Thus, we have determined the main postulates of Synthesis-Philosophy and the Paradigm of Philosophy developed by it, and we are starting to work actively on their philosophical definition and generalization.

VS

2.2. Synthesis-Philosophy of Teaching

One of the most important issues of Synthesis-Philosophy is the study of the role of Teaching in the development of science, philosophy of science and philosophy as such. The emergence of many different teachings in the XIX-XX centuries became a certain foundation for the development of a new scientific picture of the world and the emergence of the so-called "Russian philosophy". The ideas of unity of cosmos and human, conciliarity, sophicity, mysticism of human, emphasis on the problems of morality and values of society have been reflected in the theoretical works of many Russian scientists since the end of the 19th century. There are the teaching of the biogeochemist V. I. Vernadsky about the eternal existence of life and the evolutionary transition to the "noosphere", where the human reason dominates in interaction with the laws of the Universe, the teaching of the astronomer K. E. Tsiolkovsky about the cosmic nature of human and the inevitability of expanding his habitat from planetary to cosmic, scientific views of N. A. Umov about the history of human culture, as a non-random phenomenon in the life of the Universe and its purpose to resist cosmic chaos - one of the most striking examples of teaching that laid the foundation for a whole trend in Russian philosophical thought – "The Russian cosmism". All these teachings have made a significant contribution to the formation of a new direction in philosophy and laid the foundation for building a broad humanistic view of space exploration.

Despite such a development of the teachings, neither in philosophy of science, nor in other areas of philosophy and other sciences, a system of criteria has not appeared, according to which it is possible to determine what kind of work can be considered a teaching, according to what principles the teaching develops, what structural elements it consists of and what its functionality is. As a result, the very concept of "Teaching" in the 21st century is perceived as something outdated, ossified and having a trail of religiosity. This has led to the fact that over the past decade almost no new significant scientific teachings have appeared, except for the actively developing teachings of religious and esoteric nature.

The study of Teaching in the synthesis-philosophy allows you to see the process of its formation - it consists in forming of a non-linear system of parameters of that fragment of the surrounding reality that it describes. The following phenomena of studied fragment of the surrounding reality characterizing it can be attributed to the system of parameters: rules, methods, principles, beginnings, axioms, imperatives, laws, standards, measures, knowledge, constants, beauty, eyeness, truthfulness, superpassionarity, ivdivnity, mightiness, practice, accomplishment, service, humanness, genesis, awakening, resurrection, life, replication, construction, creation, love, wisdom, will and synthesis. These parameters are objective, that is, they do not depend on the position of observer from which they are studied (see Paradigm. Volume 1. Paradigm of Science of the Initially Highest Father).

One of the functions of Teaching is the hierarchization of these parameters - their ordering, formation into a certain integrity and, as a result, the formation of an idea of the world "as we see it." Thus, the Teaching becomes at its core an independent unit of description of the surrounding reality, with embedded in it a certain hierarchy. A teaching that meets this criterion becomes the basis for the development of civilization and society. This process can be seen just on the example of the philosophy of Russian cosmism, which created the prerequisites for the formation of Russia as a space power. The subsequent large-scale technical exploration of outer space, the creation of a new educational system aimed at developing of the creative potential of human, and new trends in scientific and political thought prove that the presented Teachings are in good agreement with this criterion.

It is most important to see the implementation of the described functionality of Teaching in the development of science. The problem of many scientific disciplines today lies in the fact that it is precisely the objective parameters with which they operate that are incomparably less than the subjective positions of researchers. This is explained by the teachings that these sciences lead - we do not know practically the teachings that would not be authorial. Even in the dictionary, the concept of "teaching" is defined not only as a set of theoretical provisions about any field of phenomena of activity, but also as a system of views of a scientist or a thinker, which raises the eternal problem of the objectivity of science as such. Teachings based on the author's subjective perception of these 16 parameters can be described as "subjective". Such teachings make the next generation of researchers dependent on the position, on the basis of which the authors created them, and do not provide an opportunity to study these parameters in their original true phenomenon.

In solving this problem, Synthesis-Philosophy lays a separate direction for the study of Teaching as such, with the need to define clearly the criteria for the objectivity of 16 presented parameters, the formation of its categorical apparatus and the functionality of action. This fundamental development should become the basis for the formation of "objective" teachings for all sciences, including philosophy and philosophy of science, which must be also objective. Thus, the Teaching should become an indicator of development of any scientific discipline and be able to update it constantly with new data.

This direction, being developed by Synthesis-Philosophy, can become the basis for a new round of development of world philosophy and, in particular, the Russian philosophical school, known for its ability to generate a new Teaching for the whole society. The Teaching itself in this case ceases to act as a kind of ideological or religious instrument, but becomes one of the basic points in the development of science.

DR

2.3. Methodology of Synthesis-Philosophy

The methodology of Synthesis-Philosophy attempts to form an idea of the Human Subject of Creation of the Metagalaxy as the ruler of Matter of the Metagalaxy.

In the practical aspect, the Methodology of Synthesis-Philosophy considers each person as the Subject of Creation of the Metagalaxy by the Hierarchical Cause. The theoretical basis of the Methodology of the Synthesis-Philosophy is based on conclusions and generalizations developed by other areas of the Synthesis-Philosophy: Metaphysics, Ontology, Cognition, Teaching, Synthesis, Dialectics, Matter, Human, etc.

One of the key foundations of Synthesis-Philosophy affirms the transition from the Universe, which creates all humans, to the Metagalaxy, which creates each one. In accordance with the anthropic principle, the entire Universe creates humanity. The Metagalaxy is fixed on each person. All its Worlds are accessible to each one. Through each one the common World of the Metagalaxy is born. The World of each one creates the World of All Humans in the synthesis of each one. That is, Methodology of Synthesis-Philosophy considers a single person as each one,

on whom the entire Metagalactic Creation is fixed. This allows each one to manifest the so-called Hierarchical Cause.

The Hierarchical Cause is a key category for Methodology of Synthesis-Philosophy in its practical aspect, and it is defined as the manifestation of individuality and personality of each one. At the same time, each one is considered as the Subject of Creation of the Metagalaxy, where this Creation proceeds from the Prasyntesis. As a result, each one as the Subject of Creation by Prasyntesis enters with the Hierarchical Cause into Human the Ruler of matter.

The Prasyntesis is transcendental in relation to human. Being saturated with it, he enters the Prasyntesis Competence and, revealing it in one of the Worlds, begins to control matter in all its kinds. On the one hand, Methodology of Synthesis-Philosophy considers the existence of the Subjective World, where it acts as the Whole World of each one, as the “I” and the entire Metagalaxy in the synthesis-physicality. On the other hand, since there is the physical matter familiar to a person or, in other words, the Planetary World, then from the point of view of the Synthesis-Philosophy, the existence and the possibility of cognizing matter in Solar, Galactic and Metagalactic Worlds following the Planetary are affirmed.

Prasyntesis unfolds for each one by 16 fundamentalities:

16. Ivdvinity
15. Superpassionarity
14. Truthfulness
13. Eyeness
12. Beauty
11. Constant
10. Knowledge
9. Measure
8. Standard
7. Law
6. Imperative
5. Axiom
4. Beginning
3. Principle
2. Method
1. Rule

These 16 fundamentalities form methodologically the Metaphysics of each one. That is, the metaphysical nature of 16 fundamentalities reveals from the Prasyntesis the beginnings of the Hierarchical Cause for each one, which are determined in their specificity by 16 Particularities:

16. Conditions
15. I-Am
14. Imperation
13. Glance
12. Synthesis-beginning
11. Fundamental
10. Paramethod
9. Might
8. Right
7. Idea
6. Essence
5. Meaning
4. Thought
3. Feeling
2. Sensation
1. Movement

In the subsequent process between 16 fundamentalities and 16 Particularities, in their interaction, a system is built and the Core of the Hierarchical Cause of each one is formed. In other words, this process can be described as the entry of each one into the Prasyntesis Competence. It is in this process that each one, he is also the Subject of Creation of the Metagalaxy, begins to be created, where the basis for this is the Genesis of being of particularities.

Thus, Methodology of Synthesis-Philosophy reveals the basis of the direction of Metaphysics with 16 fundamentalities, where in this metaphysicality the basic characteristic of the internal for each one is determined. In its turn, lining up in an interconnected system of the internal, this 16-fold integrity of fundamentalities brings each one into his external phenomenon – the particularities. Thus, the superstructure of the direction of Metaphysics is formed by 16 particularities.

At the same time, 16 particularities are defined as the basis of the direction of Ontology. Particularities connect with each other and form the research potential of each one. A certain Position of Observer is formed depending on in which World the activity of each one unfolds. It depends on how each one perceives Conditions/Movements with particularities in a certain World – Planetary, Solar, Galactic, Metagalactic.

In accordance with the identified Worlds, the Positions of Observer are determined:

1. Planetary
2. Solar
3. Galactic
4. Metagalactic

Being in a certain Position of Observer in activation by the Hierarchical Cause, each one enters the expression of researcher, for whom the level of involvement in the research process is determined by the particularities themselves (from Conditions to Movement). That is, the existence of each one as the Subject of Creation of the Metagalaxy is associated methodologically with the process of research, which is a consequence of activation by the Hierarchical Cause. It is this that awakens the research potential in each one. This determines the superstructure of the direction of ontology methodologically.

Each one cognizes the Worlds in accordance with his Position of Observer, and taking into account the Hierarchical Cause, Hierarchical Cognition is built for him. Cognizing the Prasyntesis of a certain World with its internal structuring of the Core, each one forms his own Core based on the effects of Genesis of Being of particularities in the corresponding Worlds. At the same time, on the basis of the Hierarchical Cause, the Paradigm of each one of the specific World is formed. So, as the *basis of the direction of Cognition* there is the Position of Observer methodologically, as the *superstructure* there is the Paradigm.

The paradigm acts as a determinant of what is what. It creates benchmarks, determines everyone's view of the investigated World, allows you to determine its content in its integrity. That is, the Paradigm becomes the basis for the direction of Teaching of the Synthesis-Philosophy, where it sets certain Imperatives of Truth, interconnected in a hierarchical structure of non-contradictory relationships of certain parameters. On the other hand, relying on the Paradigm as a basis, the Teaching determines what is Concept, Theory, Hypothesis, and so on, and, linking this with Prasyntesis, introduces quantitative categories, sets of standards and laws that are required imperatively. Thus, the Scientific Synthesis is introduced methodologically into the Teaching of each one as a researcher. It becomes the superstructure of the direction of Teaching.

At the same time, the Scientific Synthesis acts as a basis for the Synthesis of the direction of Synthesis-Philosophy. Within its framework, the interaction of Standards, Laws and other categories of the 16-fold integrity of fundamentalities considered within the framework of the Synthesis of the direction of Synthesis-Philosophy is considered. In this regard, the direction of Synthesis acts methodologically as an axiomatic base, where it is determined by which Standards, Laws, Methods and rules are connected, what in exactly they are manifested, what they are in themselves.

Going deeper into the process of axiomatization of connections of all 16 fundamentalities, each one enters into the unity of everything in everything in the unity of the whole – the hierarchization. Thus, for the direction of Synthesis, the Hierarchization methodologically acts as a superstructure.

The Hierarchization introduces for each one the possibility of considering the systematics of many parts united into a single whole in the specifics of their existence in the conditions of a certain World. Thus, the Hierarchization determines the basis for the direction of Dialectics, within which the Synthesis of Synthesis of everything in interaction with everything is considered, including in the subsequent complementarity and development. At the same time, the Hierarchical Cause of each one introduces matter into the superstructure of Dialectics. And the boundaries of material organization of each one are considered methodologically already in this perspective from the standpoint of the direction of Dialectics.

From the standpoint of the direction of Matter of Synthesis-Philosophy, which is based on the study of kinds of matter, the question of what are the Worlds is investigated, the phenomena of certain kinds of matter are described, the organization of matter and the Metagalaxy itself are studied. The research process of each one within the framework of the direction of Matter is based on what Rules operate in this or that matter, what methods are necessary for its cognition, what principles it is built on, what beginnings it is based on, and so on along 16 fundamentalities. In fact, 16 fundamentalities form the superstructure of the direction of Matter and at the same time lay the basis for the Methodology of the Synthesis-Philosophy.

Strategies, methods, means and parameters of study by each one of how objective the reality is formed for him, form the area of study for the direction of Methodology. That is, the goal of Methodology of Synthesis-Philosophy is to develop an understanding by each one of the fundamental foundations of matter, accessible to him as a sphere of life. At the same time, within the framework of Methodology, the parameters of the vitality of each one in one or another kind of matter are revealed and the development of capacity in various Worlds takes place. Thus, the superstructure of the direction of Methodology is made up of Human Parts, Systems, Apparatuses, Particularities, and they form also methodologically the basis of the direction of Human of the Synthesis-Philosophy.

The parameters of the Hierarchical Cause, as it is indicated earlier, are determined by 16 fundamentalities. The particularities are switched on, by the action of which what is necessary for the fulfillment of the Hierarchical Cause is revealed from the Prasyntesis. That is, the conditions that are required for the fulfillment of the life cause of each one are parametrized; the process of understanding "Who am I?" in these conditions is activated in order to work in them; imperativeness is revealed, as a matter of course for execution; a certain view is determined, which should be developed in accordance with the existing synthesis-beginnings; it turns out what is the necessary basis for determining the parameters required for the cause. In turn, the correct set of parameters is affirmed as the necessary power and strength in the performance of the cause. From this the corresponding rights to the execution of the cause are determined, and further - a clear identification of the idea of the cause, identification and fixation of its essence, approval of its meaning and formation of thoughts, feelings, and sensations corresponding to the cause. All this in its entirety is the movement of immediate doing.

That is, a person develops his own Methodology of Life or Synthesis-Philosophy, when he enters the Ruler of the Matter of the Metagalaxy by the integrity of the fundamentalities of Prasyntesis, by the Hierarchical Cause.

	<i>Basis</i>	Ivdivity – Rules (16-fold integrity of fundamentalities)
Metaphysics	-----	-----
-----	<i>Superstructure</i>	Conditions - Movements (16- fold integrity of Particularities)

Particularities) Ontology -----	<i>Basis</i>	Conditions - Movements (16- fold integrity of
	-----	-----
Cognition -----	<i>Superstructure</i>	4 Positions of Observer
	<i>Basis</i>	4 Positions of the Observer
Teaching -----	-----	-----
	<i>Superstructure</i>	Paradigm
Synthesis -----	<i>Basis</i>	Paradigm
	-----	-----
Dialectics -----	<i>Superstructure</i>	Scientific Synthesis
	<i>Basis</i>	Scientific Synthesis
Matter -----	-----	-----
	<i>Superstructure</i>	Hierarchization
Methodology -----	<i>Basis</i>	Hierarchization
	-----	-----
Human -----	<i>Superstructure</i>	Kinds of matter
	<i>Basis</i>	Kinds of matter
	-----	-----
	<i>Superstructure</i>	Ivdivity - Rules (16- fold integrity of fundamentalities)
	<i>Basis</i>	Ivdivity – Rules (16- fold integrity of fundamentalities)
	-----	-----
	<i>Superstructure</i>	4- fold integrity of Human
	<i>Basis</i>	4- fold integrity of Human
	-----	-----
	<i>Superstructure</i>	Synthesis-Philosophy

OB

2.4. Ontology of Synthesis-Philosophy

The being as a matter of Ontology is inseparable in its internal and external appearance. The principle of anthropocentrism of philosophy puts a human at the center of any understanding of being - both the being of human himself, and the being as a concept, the being of all that exists.

The physical existence of human, as well as the life of his feelings, thoughts, principles of formation of views, imperations, and as a result - the conditions of life - in the broadest sense, up

to the conditions of the existence of mankind, is the being so different in essence that it becomes necessary to describe several types of being.

There is the Principle of Human Existence: the human is minimally the synthesis of particularities as the processes of formation of Human Parts and at the same time the results of activity of Parts.

There can be the particularity without the Part, just as there can be the Part that does not form the particularity.

For example, a person mental activity exists even before the formation of the Part of Mind, before the formation of Logic. The particularity the Thought is created by Human as a process of future Parts responsible for mental activity, in which the principle of the Image and Likeness helps. The Human Part can also exist without particularity, for example, the potential. Some particularities may not be created in the absence of an appropriate environment for the development of the Part, the sphere of application of the Part.

The principle of the Image and Likeness could form an unlimited number of Parts and particularities in a Human, but the operation of this principle is limited by the scale of the Position of Observer of human. The Position of Observer of human of the community and the Human of the Planet opens up different needs, reveals different potentials. And, as usual, this is the two-way stair. You can strive to expand the Position of Observer and thereby increase the capacity of your Parts and the quality of particularities, or you can strive to increase the quality and refinement of being and thereby increase the Position of Observer.

The Ontology is the genesis of being by particularities.

The particularity of Human is the level of realization of evolutionary implementation of activity of the Whole.

The Being is the phenomenon of the essence moment of the Subject of cognition of the I.

The Life is the material implementation of creation potentials of cyclic realization of phenomenon of the whole.

The Being of the Father is realized by particularities. His movements, thoughts, meanings are realized by various aspects of being in different kinds of matter, which, according to the law, are reflected in everything in physical life.

The I, as a Human Subject, cognizes himself by particularities - sensations, feelings, thoughts, essences, etc.

16 Particularities of human are the aspects of being:

16. Condition

15. I-am

14. Imperation

13. Glance

12. Synthesis-beginning

11. Fundamental

10. Paramethod

09. Might

08. Right

07. Idea

06. Essence

05. Meaning

04. Thought

03. Feeling

02. Sensation

01. Movement

The *Movement* of Human is based on the existence of movement as one of the principles of the Father. The movement is everywhere. The movement is a factor of the existence of matter of any dimension.

The being of movement is realized not only by the physical movement familiar to us, but also by the movement in all other types of being by particularities – movement of thought, movement of conditions, etc.

The movement has been always and always will be where there is the time. The time, by its course, lays down the principle of movement.

The Being as such conceives the time as a factor of manifestation. The Being expands, develops, grows. All this is the being by movement, or the being of movement.

The movement as a concept, as a particularity, is permeated by the Father, proceeds from the principle of two-way direction of aspiration according to the principle of "Heraclitus' ladder".

The same movement described through the image of a ladder determines the striving not only for the realization of reflection of the superior by the inferior, but also the internal by the external, microcosm and macrocosm.

The penetration and mutual reflection of these phenomena would be complete if it were not for the principle of polarity, antinomy. Even the concept of identity implies the existence of the other. And so there is the movement. If there is the other, then there is the movement.

The *Sensation* as a particularity of human is developed physically.

The sensation entails the rules of movement.

The being of sensation includes the being of movement, but is not determined by it.

The first sensation of Human is the sensation of the Father.

The Human shares sensations with the Father. All our sensations are sensations of the Father. The existence of sensation for living matter is a priori, as the existence of movement.

The cultivation of particularities of Human begins with the sensation of feeling, sensation of thought, meaning and all other particularities as aspects of being.

The sensations as such show a separate kind of being as the transitional from the being of movement to the being of feelings.

The thought feels its incompleteness, uncomplexity. The condition senses through which instruments, particularities, it can be realized. For example, the sensation is registration of the presence of Rights in Initiations, Position of Observer, sensation of potentials.

The sensation of capacity of other particularities is the method of being of each particularity.

The sensation is both the registration of movement and the basis of feeling. The sensation is not always the registration of physical movement. Sometimes it's on the contrary. The sensations of thought entail, as a consequence, the physical movement, or the movement of other particularities.

The feeling is a sign of a highly organized being, no lower than the animal kingdom of life. The feeling is built up gradually. The morality is based on feeling. The feeling lives, develops, grows stronger, fades away, becomes thinner ... It exists.

Each one may not have feeling. For example, Descartes, in his "Ulm insight", was able to exclude the existence of feelings (the existence of movement and the existence of sensation are necessary for a living being) and came to the pure existence of Thought.

The being of feelings, which was developed by the animal kingdom of life, is more familiar and close to human.

The feelings are not conditioned completely by sensations. We feel more and non-linearly than just based on the "given" sensations.

The feeling is also based on the principle of polarity. There are simple poles - the feelings "I feel good" and "I feel bad" lay the foundation for the further construction of human morality - what is good and what is bad for each one. For example, the shades of feeling lay discrimination as an action necessary for the work of the Reason.

The critical state of feeling - the feeling of life-threatening conditions - lays the understanding of the boundaries, "red lines" in the higher realizations.

Animals develop their sensations and feelings much more as life-saving and genera-saving. The feelings for the animal kingdom are the pinnacle of realization.

When the needs become more complex, if one does not replace feelings with technical means, one can develop them without any restrictions. If you wish, you can train to feel the temperature on Mars or, for example, your own body temperature. You can hear prominences breaking out on the Sun or the process of hematopoiesis. The ability to transmit thoughts at a distance requires not only the development of the power of thought and volitional control of purity and clarity of thought, but the development of the existence of feeling is minimally necessary - in order to *hear, perceive* a thought.

The control of feelings, deepening and growth of Human by the being of feelings allow one to move from passive feeling - this is “good”, and this is “bad”, to an active position - “true” / “wrong”, “true” / “false”.

The thought requires a human. To realize the thought of the Father, a human is needed. Human is endowed with the Chalice. Human himself is the result of the thought of the Father. The thought is material. The thought is driven by molecules of light. The Paradoxes are necessary for developing the power of thought.

The thought comes. It is not yours. The ability to process a thought from the Father in the Chalice is the task of Human endowed with the Chalice for this.

A thought can be materialized without being even verbalized. Perceived by the Chalice of Human, rebuilt and verified by the instruments of the Chalice, it enters the speculum of the Chalice and creates.

The thought of the Father is a direct material creation. The thought is objective.

The matter, transformed or constructed by the thought of Human, bears the fixation of the thought of the Father. There are processes in matter that go without such direct fixation through the processes of self-organization of matter.

The being of thought is always the being reunited with its source. The construction is possible minimally by the existence of thought.

The thought is a form of reunited understanding, service by it.

The synthesis of thoughts requires greater dimensionality and is expressed by the being of meaning.

The meaning is an individual creation of the Father and Human. The Meaning is subjective. The being of meaning is colored individually. Each one seeks to know through meanings the essence of phenomena. And even knowing the essence of phenomenon as objectivity, the meanings of Human remain subjective and changeable.

The being of meaning organizes the goal-setting as such. Including the goal-setting of other types of being - thoughts, essences, movements, etc.

The causality as the basis of meaning sets the vector of development of the phenomenon/manifestation.

The meanings govern forces. The implemented meaning lays passionarity in accordance with the subjective vector of development of phenomenon/manifestation.

The essence determines comprehensively the being of phenomenon, including its inscrutableness. The essence is the reason for the existence of phenomenon. The essence of phenomena generates the genesis of these phenomena.

The essence is the manifestation of the Father (Fire) in matter. The discharges of the essence are just the image of "lightning" that is given in the description of Zeus the Thunderer.

The essence does not control meanings, but determines, limits them by itself. In fact, meaning is a captured emanation of the essence, individualized by the Subject.

The Subject is a synthesis of all aspects of being with particularities. But the development of one of the aspects of being, that is, the formation of one of the particularities does not affect the formation of other particularities. The formation by the Subject of a particularity occurs through achievements. And the achievements in light are not the achievements in will. That is, for example, the studies in philosophy contribute to the understanding of essence, the appearance of essence as a particularity of the Subject, the existence of the Subject by this, but do not form the ideas. The

idea as a flow of will, a law and at the same time a path, requires completely different achievements for comprehension.

One and the same activity can develop different aspects of being, form different particularities. Going in for sports can contribute to the development of meanings or, for example, the might. But in the transition to simply usual pastime, they can develop only movement and, at most, sensations.

The types of existence also differ depending on the scale of the Position of Observer. The formation and development of the first quaternary of particularities, from the Movement to the Thought, forms the Position of Observer of Human of Planet Earth. The development of at least one of the particularities of the second quaternary, up to the Law, makes it possible to establish the Position of Observer of Human of the Solar System, who exists with the first eight particularities. The next quaternary of particularities, up to the 12th, the Synthesis-beginning, gives an extension of scale of perception of the Subject to the Position of Observer of Human of the Galaxy. All 16 particularities characterize the Human of the Metagalaxy.

The Position of Observer of Human of the Metagalaxy grows in the Human of the Planet, and is realized by the scales of the Metagalaxy.

EI

2.5. Dialectics of Synthesis-Philosophy

Conceptions and categorical "truths" of dialectics are far from modern logical constructions and depths of abstraction achieved philosophically and scientifically by modernity. But we continue to refer to historical dialectical achievements, comparing and discussing what has been achieved, completely avoiding the idea of considering dialectics itself in an abstract way, as a separate direction of philosophical reality. First of all, attention is drawn to the phenomenon of dialectics by the thinking of philosophy, where the driving forces of nature, acting dialectically, mutually reflect nature and thought, as such, expressing the first dialectical law of "unity and struggle of opposites". Superimposed socially, it continues its development publicly, and completes the general philosophical dialectical discourse with the knowledge of the nature of things, which, by the phenomenon of Philosophy of Synthesis and its expression of all-philosophical generalization by Synthesis-Philosophy, no longer withstands any criticism. Considering thinking as a thought inseparable from matter, we come necessarily to the phenomenon of special kind of matter that organizes the thought phenomenon as such – the mental or the manasic, if we look at the cultural sources of the last century, where the *menta in Latin* is the thought, and the *manas in Sanskrit* is mind, covering all mental manifestations. Moreover, the mind, which is also associated with the intellect, as the ability to understand. That is, we see completely indistinguishable phenomena of thinking, mind and intellect, which have reached independent realizations in the modern development of Human and require a separate dialectical consideration.

In this regard, distinguishing dialectically this approach, Philosophy of Synthesis developed the paradigmatic view of sixty-four (64) kinds of matter that determine certain material and mutually reflective features of human, where thought and mentality turned out to be only the fourth kind of material organizations. This construction and discovery are based on 64 codons of Human genetics, with a fair assumption about 64 kinds of matter they reflect. Thus, there is not only the matter of thought, expressed by thinking – the mental, but also the matter of feelings, expressed by the Soul – the astral (a term taken by the historical context), and the matter of meanings, expressed by the Throne – the causal, showing the matter of causes as such. This is the essence of development of Prasyntesis, expressed by the first volume of the Paradigm of Science of the Initially Highest Father (ed. Lenand, USSR, 2019), where Prasyntesis is decomposed into sixty-four (64) kinds of matter, inscribing and revealing the corresponding organizational constructions of matter. Thus, the first step of modern dialectics is the expansion of dialectical

discourse from the consideration of the actual mental models of construction of reality, by the organization of the phenomenon of human thinking into sixty-four perspectives of mutually reflective human-material phenomenon, expanding our views on natural reality from two levels of organization – the mental and the physical, to sixty-four by the manifestation of the corresponding kinds of matter. And the new dialectical philosophical base should be enriched with new sixty-three types of consideration, bearing in mind the accumulated basis of mentality by thinking and the basis of physicality not considered dialectically by unity with mental reality, in expanding the concentration of all kinds of matter into one synthesis-physical whole.

In this sense, dialectics acquires a real motor framework for the development of matter, in the form of consideration of any two kinds of matter in unity and struggle of opposites among themselves, and the hierarchical leveling of their sixty-four-fold integral construction will allow us to consider in more detail the process of transition of quantity of the previous material organization into quality of the next one, formalizing the dialectic of transition quantity into quality by the corresponding material reality. Thus, we state the dialectical expansion of the basis for considering the philosophical context from one or two phenomena of material reality to sixty-four, defining a new round of philosophical and material organization of mankind (64 kinds of matter, the 1st column of the final table). At the same time, a new thesis is put forward for the development of the dialectics of philosophy, by not considering the ideal and the material, where any higher kind of matter becomes ideal, in relation to the lower kind of matter, by the complexity and the depth of their organized structure among themselves, but by considering the dialectics of human and matter in their mutually reflective unity and antinomic opposition of phenomenon, forming a new view of philosophy as such, and declaring the synthesis-philosophical consideration of reality. After all, only human constructs philosophy, creating his own dialectical material constructions and reflections, which leads to the inevitability of considering the organization of human in the cognition of matter and the influence of matter on the organization of human as such.

An intermediate conclusion from this is the consideration of emergence of philosophy to a new level of organization with consideration not of the nature or nature of things that determine only the external organization, but of matter as such, as a whole by the achieved level of abstraction and dialectical consideration of reality. At the same time, the ideal, which was the driving force of previous philosophical constructions, moves to the second, or even to the seventh level of sixty-four phenomena of new organization of matter, where the idea, lying at the root of the word *ideal*, is only the seventh level of the sixty-four-fold integral consideration of reality by the emerging synthesis-philosophy. The ideal is the consideration and construction of dialectical development and existence of the ideas of atoms, the seventh kind of matter of the level of modern ideas of philosophical practice of mankind. And the context of the past ideal passes to the modern prasyntesis, organizing material structuring from beyond the matter by the phenomenon and organization of the home of the universe in the formative unity of the action of the Metagalaxy Fa by it. The Metagalaxy Fa is called like this not only because the cosmos sounds like the note fa, as scientific records and studies of it have shown, but also because each kind of matter organizes its own perspective of the Metagalaxy in the phenomenon and reflection of general metagalactic synthesis of sixty-four-fold integral structure of the Metagalaxy Fa by sixty-four metagalaxies of unity of the metagalactic integrity by itself. But this is already a separate type of philosophical practice of considering the organization of material phenomena, based on the mutual organization of human and matter among themselves.

Accordingly, with the Position of Observer, where matter affects human, and human influences matter, we need to expand the dialectical discourse of human, defining not only thinking with a physical body in its material interdetermination, but expanding this phenomenon already by sixty-four human organizations that reflect each kind of matter by itself and presenting new layers and levels of dialectics of philosophical phenomenon of considering the Truth as such, where the Truth will be based not only on the mental constructions of individual philosophically organized persons, but on the depth of organization and development of unity of antinomic opposition of sixty-four Human Parts, defining his unity and mutually reflecting sixty-four kinds

of matter by themselves. Thus, the philosophical discourse from purely mental constructions of development and specifics of thinking will expand to sixty-four types of human organization, in the form of parts of the dialectical unity of antinomic opposites of his whole, which will determine the new practice of philosophical phenomenon, and the defined unity of Human Parts among themselves will become a new meaning of organization of the synthesis-philosophy, where the synthesis, from the mathematical method of post-analysis, will move into the philosophical category of synthesizing of Human Parts and kinds of matter among themselves in their mutually organizing unity of considering the Home of the Universe and the Truth as such.

The second column of the attached table defines sixty-four Human Parts, based on the Paradigm, Volume 2: Paradigm of Human (ed. Lenand, USSR, 2019). Let us note for clarification that thinking, mind and intellect are brought into separate Human Parts, which makes it possible to distinguish and cognize more deeply the reality, including psychologically without mixing them with the category of the Soul, where all the psychological processes of a person exist through the psychological standards. But, from a new philosophical point of view, psychology gives only the perspective of the Soul in its mutual organization with other sixty-three Human Parts, which will bring both psychological practice and its theoretical organization into some new orderliness, since psychology, being the science of the Soul according to its name, and “In the beginning was the Word”, claims to consider Human as a whole, which enslaves the human himself only under the processes and angles of development of the Soul, which is not the Truth, with a new formulation of philosophical development of Human. At the same time, the Soul itself, its consideration, psychological research and practice are necessary, but in the appropriate perspective of considering the dialectics of the whole Human, which removes some tension in the relationship between psychology, as a science of the Soul and philosophy, as a science of thinking in the past, in the outgoing context of perception. In this sense, philosophy should expand to consider the entire Human as a whole, defining a new philosophical synthesis by this, where sixty-four separate sciences of each Human Part should appear, by the definition of psychology, as a science of the Soul, which will give accordingly a new impetus to the development of the civilization of human and humanity in general. Thus, the second component of dialectical development of the new time, along with matter, becomes Human, the dialectics of interpenetration of which will determine the philosophical discourse of the nearest relatively long time.

The third factor in the new dialectical development is the category of the Hierarchy or the hierarchization of everything into the unity of the whole, where the whole cannot be cognized holistically without dialectical consideration of its hierarchizations, which form a single whole of the next level of existence from the systematics of many parts. The question of hierarchical dialectics, which is the driving force implied by the dialecticity as such, becomes the main issue of the nearest dialectical future and the third factor in its development. The hierarchy is a synthesis of multi-level, non-linear, antinomic incompatible parts and systems with each other into the unity of the whole, the processes of dialectical birth of which are a new philosophical challenge. The hierarchy, preserved for the sake of religious ideas of the past, must be brought to the Light of the Truth, by the cognition of hierarchizations of each individual kind of matter and their hierarchizations among themselves, each individual Human Part and their hierarchizations among themselves in a single whole consideration and cognition of both matter and Human by this. And behind the processes of hierarchical mutual consideration and mutual reflection of Human and matter, the hierarchy should become the third factor in the development of dialectics and philosophy of modernity, where cognition of the whole is impossible without the systemic organization of the *particular*, leading to the unity of the whole, and where without understanding the dialectical processes of it, the cognition of the whole in the phenomenon of holisticity as such is impossible. Therefore, the modern holicism and holistic practice have an underlying semantic manifestation of hierarchy and hierarchization as such, without dialectical cognition of which the whole with the holisticity seems impossible, and, as practice has shown, rather problematic. Therefore, without following the fashion of the holistic, we propose to go into the essence of the manifested, defining not the holistic, but precisely the hierarchical development of philosophy and

dialectics, making the holistic the part of the hierarchical whole. This will expand the discourse of studying and cognition of the whole, and will lead it to the phenomenon of the next post-hierarchical reincarnation, in the formation of the Home of Universe, as a single whole existent of the next fourth stage of philosophical practice and development. The hierarchy, at the beginning of beginnings, is defined by basic categorical constructions that will help to consider and to cognize the hierarchized whole from different views and from different angles of the whole. The result of dialectical analysis and dialectical synthesis thereof is presented in the third column of the table, and will be presented paradigmally, deciphered and developed in the fourth volume of the Paradigm, the Paradigm of Philosophy.

The fourth factor in the dialectical development of the new synthesis-philosophical practice is the Home of Universe, as a kind of the high whole, which is the result of the hierarchical synthesis of all sixty-four angles of hierarchical consideration of the whole of three columns of the table. Moving away from the cumbersome meaning of the past in the form of Universe, where architecture is only one of the factors in the formation of reality, we propose to switch to the use of the abbreviation the IVDIVO - the Initially Highest Home of the Initially Highest Father, used in the first volume of the Paradigm, and to express its phenomenon by the term *ivdivity*, as the fourth factor of dialectical and philosophical development of modernity. The *ivdivity* is the dialectical unity of the whole, consisting of unity of wholes interconnected with each other. This will bring the level of hierarchical abstraction in the cognition of the Truth to the next post-holistic and supra-whole level of existence and development, advancing cognition beyond the limits of the conceivable. Since in the first volume of the Paradigm it is determined that Prasyntesis, being outside the IVDIVO, enters through it expanding the possibilities and matter itself, then the *ivdivity* can be considered as the organizer of new phenomena of matter that go beyond its 64, and, at the same time, the process of considering and cognition of the unity of 64 whole phenomena of kinds of matter, with 64 Human Parts and 64 categories of hierarchy in synthesis among themselves. But, since this is the limit of what is conceivable today, and the thought is only the fourth particularity of human development out of sixteen, the phenomenon of *ivdivity* is determined by the phenomenon of sixteen basic particularities in four states of matter: energy with 16 particularities of human, light with 16 particularities of human, spirit with 16 particularities of human and fire with 16 particularities of human, which is philosophically revolutionary and dialectically evolutionary. The expansion of human cognition from four categorical constructions, with a peak in the Thought, to sixteen, with a peak in the Condition, is in itself a crazy thought of modern philosophy of the past. And the question about the particularities of four states of matter, manifested by human, including the corresponding Human Parts of the horizons of kinds of matter, is the unimaginable present of today. That is why the given becomes the basis of *ivdivity*, as the process of introduction of the Prasyntesis in the matter through the border of the IVDIVO, where we must consider the given by the particularities of human development and the particularities developed by human, which is the new process of *ivdivity* of dialectics of modern synthesis-philosophy. The fourth column of the table defines sixty-four particularities of the new dialectical development of human, forming a new type of philosophical practice - the Dialectics of Human by the particularities of *ivdivity* in his and their existence as an all-one integral mutual organization among themselves.

And the pinnacle of modern dialectical constructions of philosophical development will be the fifth type of organization of development – the Prasyntesis. Not presented in the table, as a new not yet known type of development and definition of reality, but existing in the synthesis of dialectical development of all 256 categories of four columns, in determining their growth, saturation and prospects of mutual organizations among themselves. In dialectical unity from 2 to 256 antinomic unities of the whole among themselves in one initially higher synthesis of the whole Prasyntesis. This raises the question not of the unity of two beginnings in one whole, which is a modern philosophical consideration, reflected in the practice of binary computer coding (1 & 0), but of the need to expand by three, four or more up to two hundred and fifty six beginnings of the phenomenon of the whole in the simultaneous consideration of the Truth by each Human of the

future and the present. It will become a new groundwork for the prasyntesis development of philosophy and the expansion of dialectical unity from two to two hundred and fifty-six beginnings of simultaneous dialectical consideration and dialectical cognition by them. This perspective builds a new Dialectics by itself, revealing Dialectics of Prasyntesis as the basis of its apex being, revealing nine perspective foundations of dialectical development of existence:

9. Prasyntesis
8. Ivdivity
7. Hierarchization
- 6 Human
5. Matter
4. General
3. Special
2. Single
1. Particular

where, *general*, *special*, *single* and *particular* is the dialectical synthesis of *prasyntesis*, *ivdivity*, *hierarchization*, *human* and *matter* in integrity with each other, in the synthesis-philosophical constructions of phenomenon of the Truth, by the corresponding level of abstractibility, analyticity and synthesisness in the definition of philosophical phenomena of the Existent.

Kind of matter	Human Part	Hierarchization	Ivdivity
64. Siamatics	IVDIVO of Hypostasis	Synthesis	Condition of fire
63. Esmics	Physical body	Will	I-Am of fire
62. Imics	Truth	Wisdom	Imperation of Fire
61. Etonics	Eye	Love	Glance of Fire
60. Amritics	Hum	Creation	Synthesis-beginning of fire
59. Abics	Absolute	Construction	Fundamental of fire
58. Sitics	Omega	Replication	Paramethod of fire
57. Zhivics	Monad	Life	Might of fire
56. Holitics	Prasyntesis competence	Resurrection	Right of fire
55. Vsetics	Hypostatic body	Awakening	Idea of fire
54. Cosmics	Reason	Genesis	Essence of fire
53. Ergetics	Heart	Humanness	Meaning of fire
52. Contics	Thinking	Service	Thought of fire
51. Golonics	Holoversum	Accomplishment	Feeling of fire
50. Ematics	Perception	Practice	Sensation of fire
49. Plamics	Flame of the IHF	Mightiness	Movement of fire
48. Pramatics	Ivdivity of Synthesis	Ivdivnity	Condition of spirit
47. Vizics	Transvisor	Superpassionarity	I-AM of spirit
46. Sotics	Consciousness	Truthfulness	Imperation of spirit
45. Etimics	Standard	Eyeness	Glance of spirit
44. Omics	Intuition OM	Beauty	Synthesis-beginning of spirit
43. Unics	Cube of Creation	Constant	Fudamental of spirit
42. Vityics	Paradigm of the IHF	Knowledge	Paramethod of spirit
41. Merics	Eternity of the IHF	Measure	Might of spirit
40. Realics	Hierarchization of Will	Standard	Right of spirit

39. Plotics	Image-type	Law	Idea of spirit
38. Natics	Observer	Imperative	Essence of spirit
37. Stratics	Stratagemia	Axiom	Meaning of spirit
36. Logitics	Logic	Beginning	Thought of spirit
35. Glasics	Voice of powers	Principle	Feeling of spirit
34. Daonics	Passionarity	Method	Sensation of spirit
33. Binarics	Potentialcreatedness	Rule	Movement of spirit
32. Extremics	IVDIVO of Servant	Fire	Condition of light
31. Zertsatics	Synthesis-body	Spirit	I-Am of light
30. Intics	Intellect	Light	Imperation of light
29. Passitics	Memory	Energy	Glance of light
28. Evrytics	Epiphany	Subnuclearity	Synthesis-beginning of light
27. Pratics	Providence	Form	Fundamental of light
26. Syntics	Perspicacity	Content	Paramethod of light
25. Tyamics	Faith	Field	Might of light
24. Planitics	Synthesness of Love	Time	Right of light
23. Itics	Ideafulness	Space	Idea of light
22. Probuddics	Wit	Speed	Essence of light
21. Hrustatics	Meaningfulness	Dimensionality	Meaning of light
20. Dhjanics	Thoughtcreatedness	Reunification	Thought of light
19. Astrenics	Feeling-awareness	Self-organization	Feeling of light
18. Ephthics	Measure-awareness	Emanation	Sensation of light
17. Tilics	Activity	Substance	Movement of light
16. Ivdivities	Beginning of creation	Metagalaxy Fa	Condition of energy
15. Yatics	Synthesis-image	Planet Earth	I-AM of energy
14. Imtics	Ratio	Human Physicality	Imperation of energy
13. Octics	Grail	Metagalactic	Glance of energy
12. Fatics	Mind	Synthesis of each one	
11. Matics	Unigram	Initially highest wholeness	Synthesis-beginning of energy
10. Nitics	Thread of Synthesis	High integrity	Fundamental of energy
09. Moshics	Might of the Father	High integral reality	Paramethod of energy
08. Amatics	Right of Creation	Initially Highest Reality	Might of energy
07. Atmics	Pillar	Reality	Right of energy
06. Buddics	Essensness	High integral presence	Idea of energy
05. Causals	Throne	Initially highest presence	Essence of energy
04. Mentalics	Reflection	Presence	Meaning of energy
03. Astralics	Soul	Plane	Thought of energy
02. Etherics	Word of the Father	Level	Feeling of energy
01. Physics	Image of the Father	Layer	Sensation of energy
		Physicality	Movement of energy

2.6. Human of Synthesis-Philosophy

Being organized naturally, Human has gone through the necessary external evolutionary tendencies, and now, when the Metagalaxy begins to fix new microcosmic phenomena in us, and we enter a new atomic and molecular nuclear levels of being, the need for a paradigm approach to Human has become obvious.

In the Metagalaxy, scientifically defined as the fourth type of organization of matter of cosmos out of four known ones (Planet, Solar System, Galaxy, Metagalaxy), there are two equilibria: macrocosm and microcosm. The macrocosm is the external organization of realities, dimensions, time. The macrocosm concentrates and admits human into his habitats by the corresponding microcosm of his, human, structure and organization. The concentration of microcosmic interactions of the Metagalaxy and Human is not typical for perception by human brain. It is the nature of microcosmic levels that require deep study.

We recognize the Metagalactic matter, the levels of its organization by our own body by mutual reflection and mutual coordination of the human body, its parts, and the Metagalaxy as an organized sphere of cosmos. Perception of a human of the world around him depends on the number of Human Parts that have formed in his body, ready for such interaction. The genetic apparatus “catches” data from outside and adapts to them, changing our history from the planetary to the metagalactic. The Metagalaxy requires reasonable, conscious, systematic and methodical development of Human, the purpose of which is to learn how to manage the unmanifested component in the manifested matter, to manage it and to master strategic approaches to the development and organization of his own life. The statement “Human is the crown of Creation” is known, but how can he become one? It is necessary to lay down a new approach to the study of human. Let’s consider the Metagalactic concept of Human.

Based on scientific evidence that the distance between two nearest nuclei of atoms inside a person is greater than the distance between two nearby stars, it is reasonable to ask the question, why is this space? It is worth assuming that this void is not a void, but the emerging reality of the prospective existence of human, a new type of nature of microcosmic organization. These are the new atomic and molecular nuclear levels of being, which take shape procedurally in a person and form the integrity of diversity of his capabilities, needs, features, which we define and classify as Human Parts, Systems, Apparatuses and Particularities.

Today we can give the following definition of Human. Human is a homogeneous whole of a non-linear synthesis of Parts, Systems of Parts, Apparatuses of Systems of Parts, Particularities in all the diversity of mutual coordination, substantiality, nuclear organization of everything-in-everything phenomenon. Distinguishing Parts, Systems, Apparatuses, Particularities according to their own specifics, we see the Human as a whole.

The Human Part is an established wholeness that steadily forms processes, opportunities, conditions for a certain specificity of action, which has a nuclear-subnuclear organization. This is not just a process that began and ended, but it is a set of processes that have developed into one whole. Of the known ones, we can name thinking, intellect, soul, heart, consciousness, and so on. It should be noted that the meaning of the Part is not only processes, here is formed a tendency to link the nuclei of the corresponding internal preparation of a person. The nuclei interlock at the hierarchical levels, forming the microcosm of a Human. The development of Parts leads to the formation within them of systems for organizing the activity of Parts and, accordingly, to the deepening of microcosm. The organization of shells of Parts is microcosmically deepened to systems. The layers of Parts are being formed between two cores of physical body with their replication to smaller shells of systems. The system is a micro-shell inside the shell of a Part. 256 Benchmark Parts, acting steadily, begin to reflect each other. As a result, 256 systems of each Part are obtained by mutual reflection. The system replicates the human himself, transferring the accumulations and supporting the common cultural and civilizational existence.

The microcosm continues to move.

And the apparatuses begin to form in the stable systems. 256 systems are mutually coordinated, forming 256 apparatuses in each system. The apparatuses interact with kind of matter organization. The higher the development of the apparatus is, the higher the type of organization of matter is, that a human can perceive by himself. Low development of apparatuses means, that a human does not notice what is happening. The higher development of apparatuses means the higher responsiveness to the surrounding organization of matter.

The result of the implementation of apparatus activities are the particularities. These are the products of apparatus activity, from the movement to the condition (movement, sensation, feeling, thought, meaning, essence, idea, right, might, paramethod, fundamental, synthesis-beginning, glance, imperation, I-am, condition, some of which are known to mankind), expressing the evolutionary approaches of the existence of each person, reflecting the apparatus abilities and ways of their manifestation. The microcosm goes deeper into the private organization of human. The layers of particularities begin to be built inside the shells of the apparatuses. The particularities, unlike apparatuses, systems and Parts, are not tied to a rigid structural organization of matter and are free during processes.

Thus, the stable layer of procedural interaction of nuclei among themselves is formed in a human, as the stable shell nature in the human microworld. The cores of systems revolve around the cores of parts, the cores of apparatuses revolve around the cores of systems, the cores of particularities revolve around the cores of apparatuses. It is the four-level nuclearity. The space between the nuclei within the human bodily organization is being filled, and the nuclear saturation is growing. Then the Metagalaxy begins to fix itself on the processuality of the internuclear specifics of a human, turns on its subnuclearity. The human body and Parts grow through the absorbing of nuclei.

All together this is fixed on the nuclear-subnuclear basis inside the human, where the nuclei of Human Parts, Systems, Apparatuses, as levels of organization of the existence of human body, having a certain moment of magnetism, are mutually coordinated with the realities, and with the evolutions, and with the kinds of matter, and with the Worlds. Let's take a look at these angles.

Kinds of Matter

Due to the biological subjects, the object matter passes to the higher level of self-organization and development. Today we define 64 kinds of object matter of the Metagalaxy (Paradigm vol. 1), from physical, ethereal to siamatic, which, replicating to 4 states of matter, known as fire, spirit, light, energy, form 256 types of matter. The human genetics, which determines 64 codons, suggests that they reflect 64 kinds of matter. Those, the phenomena of matter are distributed hierarchically on the levels of both the material organization of human and the material organization of the Metagalaxy. When 64 kinds of matter are fixed in four variants (fire, spirit, light, energy), the 256-fold integrity of Human Parts stabilizes with the corresponding material basis, becomes steady and develops evolutionarily.

The kind of matter is the churning of fundamental metagalactic phenomena, beginnings, fundamentals among themselves into a homogeneous material phenomenon. Each kind of matter has all the specifics of the fundamental beginnings and fundamentals of the Metagalaxy. For example, there is the 16-fold integrity from the Substance to the Fire, there is the 16-fold integrity of the description of matter from the Rules to the Ivdivity, and analyzing different states of subnuclear expressions, we have the 16-fold integrity from the spin to the nucleus, that is, 16 fiery phenomena (fire-image), which in principle come down to one thing - the Core (see Paradigm vol. 1). Those, on the one hand, the core is integral, and on the other hand, it is 16-fold integrity, where fire-images are responsible for a certain specificity of expression. These 16-fold integrity define actually the matter.

Worlds

The world is the organization of human existence in the matter. Here we define the Worlds not only as a fixation of the synthesis of realities of the Metagalaxy, but also as the saturation of activity of particularities, expressing four states of matter of the Metagalaxy in the form of worlds (Physical, Subtle, Metagalactic, Synthesis). The multitude of accumulated particularities form the World, forming in a human the steady tendency to perceive these specifics, opportunities, developing new abilities of human in mastering the integral matter of the Metagalaxy.

The worlds are not only unifiers of the levels of matter, but also specific retransmitters of kinds of material organization into the phenomena of human. Energy, light, spirit, fiery interactions with matter form the Synthesis world matter with the formation of the Synthesis world with the phenomenon of fiery-substantial organizations of Human Parts, the Metagalactic world with the phenomenon of spirit-substantial organizations of Systems, the Subtle world of light-substantial organizations of Apparatuses, the Physical world with the phenomenon of energy-substantial organizations of Particularities. Everything fits together in the Synthesis World, it covers the entire Metagalaxy, activates all the processes of Human.

Parts, systems, apparatuses, particularities are coordinated with the external macrocosmic structure of the Metagalaxy through evolutions. Four evolutions out of 16 develop in the Synthesis World the Human Parts. Four evolutions form systems in the Metagalactic World, developing vitality, replication, creativity, creation of metagalactic matter. Four evolutions form apparatuses in the Subtle World, developing evolutionarily such categories as humanity, genesis, awakening and resurrection. Four evolutions develop particularities in the Physical World. The particularities are aimed evolutionarily at mastering might, practices, accomplishment and service.

Evolution

The Evolution is a whirlwind of fire, spirit, light, energy. As soon as 256 basic Parts are formed inside the human microcosm, the evolution turns on. The first of 16 is the Metagalactic evolution, which is responsible for the organization of higher biological beings on planets with different biospheric organization. The human flares up with the wholeness of the metagalactic organization and passes from the planetary to the metagalactic feasibility. The Metagalaxy registers this single living being with 256 Parts, formed and flashed by the evolution, organizing the processes of interaction between the Metagalaxy and human. The human becomes a unit of metagalactic action.

There are 16 such evolutionary levels of development with an increasing effect, with the growth in the dynamics of Human Parts for different characteristics. Concentrating Metagalactic evolutions (16 evolutions, see Paradigm vol. 1) by ourselves, we can grow quickly the Parts on our own. The evolutionary whirlwind, being fixed on a Part, stimulates its development, saturates the human with its expressions in order to nurture qualitatively each human subject, not only biologically, forming naturally-cosmically, but also personally-individually. Eight more foundations appear in the development of human, which are determined by the specifics of Rights of Construction, Beginnings of Creation, Synthesisness of Love, Perfections of Wisdom, Hierarchizations of Will, Ivdivities of Synthesis, Prasyntesis Competences, Initially Higher Syntheses. The human, achieving certain qualities and properties, steadily forming them with his own body, reaches the state of accumulation and saturation with the nuclearity of different realities to such an extent that, having learned to own and to act with their expressions, he can influence these realities in reverse order.

Having seen the methodology of human preparation by each evolution, we come to the wide possibilities of hierarchical realization of human by the Metagalaxy. The first 8-9 evolutions develop us as Human, and starting from the 10th, we are developing already the matter of the Metagalaxy, saturating it with our quality, competence, preparation, entering into the high civilizational forms of existence.

Matter scaling

The human develops and forms everything by himself, and the provision with fire, spirit, light, energy is carried out by the Metagalaxy. The Metagalaxy is huge. And the number of particularities, apparatuses, systems and Parts reflects the macrocosmic structure of the Metagalaxy. Each one has inside the Metagalaxy through this reflection. That is, the Human Part has also a perspective of its scaling of matter. What it is.

There is one kind of matter on the planet, in space there are different kinds of material organization. The system of metagalactic development has 16 levels, hierarchized phenomena of general space environment, distinguished dimensionally in external expression and reduced in internal expression with the corresponding organization from the lowest – the plans, to the highest – the high integral realities.

The plans are the simplest scheme of matter organization. The highest organization of matter that we know is the high integral realities, spheres or different levels of self-organization of matter, carrying fundamental beginnings such as fire, spirit, light, energy, subnuclearity, form, content, field, which determine the structure of the Metagalaxy.

The Human Parts are formed and developed by the high integral realities, expressing these fundamental beginnings. The reality is there, where a Human Part is real in a certain organization of matter space-time, carrying its own essence of existence and its expression by itself. Therefore, each Human Part is formed by its own special fire, spirit, light, energy, etc., realized through the corresponding high integral realities of the Metagalaxy. The high integral realities individualize the fundamental beginnings under the corresponding Human Parts, their features, forming nuclear layers between two nuclei of the nearest atoms in a human. The intra-body space is filled with an increase in nuclear saturation.

The scaling of matter makes it possible to grow Human Parts, transferring fixations to the higher levels of organization of matter, which, with the increasing of the scale, provide the Part with more nuclei, atoms, and so on. An increase in quantity leads to the transition to a new quality. The human, being an indivisible whole, in the process of hierarchization of wholeness from a single whole body receives a huge scale of internal microcosmic organization with the corresponding macrocosmic mutual coordination of his subnuclear states. The external scale of matter and the internal microcosmic scale of matter are balanced for each person exclusively individually. As a result, two outwardly bodily identical people may have a different internal organization. The type of microcosmic organization of a person determines the strength of his influence on matter.

On the one hand, having determined the evolutionary perspective of natural organization, which may have an extremely long character, it is also expedient to consider the civilizational perspective of human formation in terms of matter scaling and transferring human to the higher way of life. This is a possible evolutionary explosion-leap, built by civilization.

Thus, the Parts assimilate bodily the corresponding nuclear charges, the scale of matter is organized nuclear internally. The larger the scale is, the greater the variety of nuclei is that a person can compact, emanate with himself for creation into the surrounding reality, attract to himself in the surrounding realities, for example, magnetically. Who and how catches these nuclei is a matter of individuality. It is possible to determine its magnetism for each Part, for each system, and so on. Each Part has different cores, and the cores have different magnetism, different characteristics. Everything is synthesized in the "reactor". Given that all nuclei have a certain magnetic moment, by studying it, we can begin an experimental study of human. The study of new living conditions is necessary and appreciated in the scientific community.

The exit of human into space determined a turning point, breakthrough in the history of mankind, revealing incredible prospects and opportunities, posed new challenges for scientists - the study of processes taking place in Cosmos. Cosmos is a mass of stars organized by thermonuclear energy, in other words, by fire. The study of thermonuclear energy, thermonuclear synthesis became the basis of the International ITER Project, within the framework of which the thermonuclear reactor, the tokamak, is being built. The essence of the process is known: the

synthesis takes place in a hot plasma located inside a strong magnetic field. The fusion of nuclei is realized with the release of an enormous amount of energy. Through the simulating here, on the Earth, of the processes taking place in Space, scientists study and carry out the controlled thermonuclear synthesis, practically realizing Space inside the reactor.

We are talking about a new challenge of time - to realize cosmos and controlled synthesis within a human. To make the second breakthrough - the breakthrough into microcosm.

The entire Metagalaxy as a sphere of material organization, or rather a synthesis of spheres of dimensionally organized matter with the nuclear centering of phenomenon, is surrounded by the systemic organization, as a sphere of unity of everything-in-everything, the sphere of the Universe, the Home. This is a certain sphere of interaction around the human, fixed by the Metagalaxy, concentrating the possibilities of matter of the Metagalaxy, combining him with all indicators: evolutions, realities, dimensions, speeds, time, ... substance - in other words, the Home. The human is higher than the material organization, and therefore the sphere of synthesis of everything-in-everything is formed around him, forming the single siamatic (kind of matter) matrix of the internal organization of human - the microcosmic phenomenon of Human, i.e. the sphere of the Home, which coordinates the general conditions of external and internal formation, existence and development of a human, which are twisted by his activity and form his unique relationship with the world, where he, having developed materially, goes to the development of personal and individual qualities, including evolutionary, grows to the level of stratagemic development, when all this accumulation allows him to move into the Rights of Construction, to receive the beginnings of Creation and other characteristics up to the Idivity. The peculiarity of these qualities is that Worlds, Realities, Evolutions, and kinds of matter work simultaneously in the synthesis in them. These are the High Integrities. That is, the High Integrities are the synthesis of all 4 characteristics: both Worlds, and Evolutions, and realities and kinds of matter simultaneously in each Right of Construction. The Home itself is saturated with the Prasyntesis Competence.

The Prasyntesis is a pra-matter that is beyond the synthesis of the entire Metagalaxy, a special kind of matter that organizes fundamental beginnings, revealing the corresponding organizational constructions of matter, from where the Home "downloads" new states in the Metagalaxy. Therefore, the concentration of the Prasyntesis goes on in the nuclei of all types of human organizations. A certain substantiality of phenomenon is formed by this Prasyntesis from the sphere of the Metagalaxy inside the human. The substance of different expressions, different Human Parts, Systems, Apparatuses, Particularities, being mutually organized, form the material substance of a human – the competent nuclear manifestation of the prasyntesis organization within the nuclei.

The intranuclear prasyntesis of human has eight levels of organization, the first of which is responsible for the characteristics of the existence of human himself, and the rest form the evolutionary states of human, expressed by the specifics of Rights of Construction, Beginnings of Creation, Synthesisness of Love, Perfections of Wisdom, Hierarchizations of Will, Idivities of Synthesis, Prasyntesis Competences, Initially Higher Syntheses.

The stable organizations of the Prasyntesis of any level of formation cause getting of a new Prasyntesis of human by the growth of nuclear interactions, which leads to the evolutionary growth of human by its own specifics of activity. The records of prasyntesis are developed in the process of evolutionary development and natural-cosmic existence of human by action in the Home. The Prasyntesis competencies in synthesis form the Initially Higher Synthesis, as a stable phenomenon of the Home.

This implements microcosmic tendencies, during which the internal internuclear emptiness inside the physical body of human is filled with the subnuclear composition of the Metagalaxy with the concentration of the corresponding realities, evolutions, subnuclear states. As a result, we get the basic diversity of human, which is formed by the Metagalaxy on each one and fixes his features. First, the human is created by the Metagalaxy, and then he transforms it, forms its qualities, and this changes the matter. The anthropic principle works.

As a result, the human goes to the pinnacle of achievements by action in the Home - the Initially Higher Synthesis, as the stable synthesis of all the previous.

EB

2.7. Synthesis-Philosophy of Cognition

Introduction

In the modern world, there is a need to revise the philosophical views on the theory of cognition. Firstly, in a number of previous concepts and discourses about cognition, there is a deformation of the subject of philosophical research: the consideration of the actual process of cognition is replaced by arguments about whether the truth is cognizable, and whether cognition as such is possible. However, today scientific discoveries are still being made, educational and cognitive capabilities of a person are growing, which means that the presence of cognitive processes is a fact that does not require proof, but requires careful and comprehensive study and philosophical reflection. Secondly, most of the currently existing philosophical concepts of cognition consider the cognizable reality (in a different terminology - world, matter, etc.) as something static and unchanging, which contradicts modern scientific knowledge; which means that these concepts have lagged behind the very reality, to the cognition of which they are trying to approach. And thirdly, in order for the theory of cognition to be effective, it is necessary that it take into account the modern comprehensive knowledge about who, in fact, carries out the cognition: the Subject of cognition - the human.

Today, only a modern philosophical discourse offers such a comprehensive view of a human - the Philosophy of Synthesis (see the publication "The Paradigm of a Human"). And we are the first who apply this holistic knowledge about a human, relying on the methodological approaches of Synthesis-Philosophy (see "Synthesis-Philosophy" in the materials of this publication), in the development of a new theory of cognition - Synthesis-Philosophy of Cognition, which this article introduces to the reader.

I. Human Subject of cognition

The cognition begins with the Subject of cognition. Without the Subject of cognition, the process of cognition will not take place. What cognition will be depends on what the Subject of cognition is. Synthesis-Philosophy of Cognition proposes to begin the consideration of cognition with the hierarchization of cognitive capabilities of the Subject of cognition.

According to modern knowledge about a human, a human consists of Parts (*Human Parts*). In each Part there are systems of Parts, in each system of Parts there are apparatuses of systems of Parts, and each apparatus of systems of Parts develops the corresponding particularities - thoughts, feelings, etc. (for more details, see the publication "The Paradigm of a Human"). When considering the process of cognition from the perspective of the Synthesis-Philosophy, we will be more interested in the apparatuses of systems of Human Parts (Parts will be of interest from the standpoint of Synthesis-Philosophy of Metaphysics, and systems of Parts - from the standpoint of Synthesis-Philosophy of Ontology).

Why apparatuses? In modern practice of scientific and cognitive processes with sequential purposeful cognition, a person, as a rule, uses some apparatuses created by him to identify and to structure the obtained data: theoretical - logical apparatus, conceptual apparatus, categorical apparatus, and others, or – the technological (for example, the hadron collider). The apparatus is considered to be a set of any elements that ensure the performance of any function (for example, the logical apparatus for studying control systems includes elements: concept, judgment, conclusion, question, hypothesis, proof, classification, etc., and serves the task of control system research).

However, the given examples are an external view of cognitive processes of a person, where we see the consequence, the result of the cognitive activity already completed by a person: the apparatus developed by him, formed in the world external to the person, expressed by an object or by formulated and verbalized categorical series, which serves to handling of any acquired

knowledge. But what does in the inner world of human, in his microcosm happen? What cognitive processes inside a human (the Subject of cognition) do precede the formation of the mentioned apparatuses outside?

For the beginning it is necessary to decide: if we are talking about the externally expressed results of human cognitive activity (it could be technological device, categorical series, or even individual thoughts that precede the formation of categorical series and technological devices), then this must be preceded necessarily by some kind of internal human activity. After all, as it is well known in humanity on the example of the birth of children, in order for something to appear, to be born outside, first it must be born and mature inside. In order for a person to be able to lay down thoughts on some topic, to formulate them, to synthesize them among themselves into a kind of productive whole, to build up, to generate a certain conceptual apparatus based on the results, and even to verbalize it with the right words, - first the appropriate functionality with the appropriate content must be formed inside a person in his microworld, which allows him to implement all these processes, and then the processes themselves must be implemented; and only after that it is possible to formalize and to express the obtained results outside for familiarization with them to the outside world. Such a functional, according to which the data processing takes place, is developed and formed by the person himself in the process of cognitive and other activities of human microworld throughout his life on the basis of individual specified parameters in his DNA.

If we consider the deeper microlevel of the "functional" of human microworld, this functionality must consist of something, its implementation must be provided with something. In this case, the functionality consists of elements that ensure its operation: micronuclei (atoms, molecules, etc.) organized among themselves in a certain way with records of information about standards, laws, principles, rules, methods, axioms, etc., which are necessary to implement this functionality (for example, to form a thought based on one of the laws of logic). Since a functional consisting of elements is usually called an apparatus, hereinafter we will call such functionals in the human microworld - human apparatuses (or apparatuses of systems of Human Parts - see the publication "The Paradigm of a Human").

The above description of the operation of apparatuses of systems of Human Parts gives us an understanding of what is happening in the human microcosm at the time of cognition process, and why different people can have different results of processing the same data.

So, for example, in one person the articulated reasoning on any topic will have a pronounced logical character; in the other, for example, we will hear an associative "stream of meaningfulness." The structure of statements for one and the other in this example will be different: for the first one, the thought construction model represents the applied laws of logical construction, for the second one it will be used not the applied laws of logical construction, but the laws of associative construction, which differ from the logical. The first one has a functional (apparatus of systems of Human Parts) in the microworld, which allows to operate with the laws of logic when constructing thoughts, the second one has a functional (apparatus of systems of Human Parts), which allows to operate with the laws of association. Each of the apparatuses of systems of Human Parts given as an example consists of various elements – the nuclei of different quality (for example, the nuclei of neurons of synaptic connections) with data recorded in them (parameters, constants, principles, standards, laws, etc.), which in synthesis and in interaction with each other, allow a person to perform the necessary operations of logical or associative construction of mental structure. The mental structure itself will be also a chain of nuclei of atoms, molecules, etc., of the next derivative level in comparison with the nuclei that make up the apparatuses of systems of Human Parts. On the basis of this chain of nuclei that form a thought in its integrity, the external expression of thought in its verbalized or printed version takes place in the future, the formation of several externally expressed thoughts into a kind of "product" - for example, categorical series (humanitarian apparatus) or a project of technological apparatus.

Of course, the process of cognition requires the presence of necessary functional processes of the apparatuses of systems of Human Parts, or it is better, their sets and their synthesis among

themselves. The more functional variations formed in the human microworld (human apparatuses) are, the more cognitive capabilities he has. Thus, the cognitive capabilities of a person are due to the presence of human apparatuses formed in him and their capacity.

At the same time, human apparatuses make part of systems of his Parts (see the publication "The Paradigm of a Human"), where each Part of a person (also organized in the human microworld by nuclei of the corresponding level and kind of matter) has its own specifics and tasks, and its nuclei are located in mutual coordination with the corresponding kind of matter of the Metagalaxy. Thus, each Human Part reflects one of 64 kinds of matter of the Metagalaxy - according to the number of codons in the Human DNA. The apparatuses in each out of 64 Human Parts form a certain integrity of the processes of cognition and their specificity, characteristic of this particular Human Part - according to its tasks (for example, the apparatuses of the Part the Thinking form the integrity of thinking processes in cognitive activity, and the apparatuses of the Part the Feeling-awareness form the integrity of processes of straight-knowledge in the process of cognition). Thus, there are 64 types of apparatuses of the systems of Human Parts - in accordance with 64 Human Parts (for the complete list of Human Parts see the publication "The Paradigm of Science of the Initially Highest Father"). And the cognitive capabilities of a person depend on which Parts out of 64 he has formed, and the integrity of the synthesis of the apparatuses of which of these Parts (*the integrity of the synthesis of the apparatuses of a Human Part*) he mainly uses in the process of cognition.

At the same time, a human is a complex system, which, in turn, consists of a synthesis of other systems (Parts, systems, apparatuses, particularities), non-linearly interacting with each other (the phenomenon of the Hierarchy of Human). Each apparatus of each Human Part expresses the specifics of another Human Part corresponding to the apparatus by number (for example, the 30th apparatus of the 63rd Part the Physical body reflects the specifics of action of the 30th Part the Intellect, but from the perspective of the tasks of the 63rd Part the Physical body). Thus, we see that a person cognizes not only through apparatuses (the integrity of synthesis of apparatuses) of one or several Parts separately from each other; and the apparatuses of different Human Parts also interact with each other, forming a non-linear multi-level whole. This means that another factor that determines the cognitive capabilities of human will be how and which apparatuses of which Human Parts interact with each other in the process of cognition (*the hierarchical synthesis of the apparatuses of different Human Parts among themselves*).

In addition, since each Human Part is formed by nuclei in the expression of the corresponding kind of matter out of 64, the formation of one or another Part in a person allows a person to cognize the corresponding kind of matter. If any Human Part is not formed, then a person has nothing to cognize the kind of matter corresponding to this Part: there is no corresponding apparatus for cognizing this kind of matter. Thus, the third factor that determines the cognitive capabilities of human is what kinds of matter (and by what kind of matter) out of 64 a particular person can cognize (*kinds of matter organized by Human Parts and apparatuses*).

Thus, speaking about the Subject of cognition, it is necessary to hierarchize his cognitive capabilities, based on formation and degree of involvement of his Parts and apparatus in the process of cognition. The Subject of cognition uses in the process of cognition the apparatuses of the systems of Human Parts, which differ in belonging to different Parts and kinds of matter. There are three main factors with which the Subject of cognition needs to decide at the beginning of any process of cognition: 1) the integrity of synthesis of apparatuses of what and with how many Parts he cognizes; 2) how and what apparatuses of which Parts interact in the process of cognition with each other (the hierarchical synthesis of interconnected apparatuses among themselves); 3) in what kinds of matter / through what kinds of matter out of 64 - according to the formation of Parts and apparatuses, in principle, he can cognize.

These factors work in one way or another for any Subject of cognition in the process of cognitive activity, regardless of whether he knows about it or not. Synthesis-Philosophy of Cognition proposes to begin to distinguish between these phenomena so that the philosophical cognition of the process of cognition is more objective and effective. For convenience, let's call

the whole formed by the complex of three above-mentioned factors (the whole of the synthesis of the wholeness of apparatuses of different Parts, the synthesis of apparatuses of the Subject of cognition among themselves, the synthesis of the expressed kinds of matter by apparatuses and Parts of a person) *the cognitive apparatus of the Subject of cognition*.

The above factors can be attributed to quantitative or factual indicators of the cognitive capabilities of the Subject of cognition at the start of the cognition process. In addition to them, it is possible also to single out qualitative indicators of the cognitive capabilities of the Subject of cognition that arise already in the process of carrying out of cognitive activity and processing by the cognitive apparatus of the Subject of cognition the data incoming to it: scale and quality degree of the apparatuses.

The indicator of the scale of cognitive apparatus of the Subject of cognition will characterize how the cognitive apparatus of the Subject of cognition in the process of processing of the incoming data can scale them: by the scale of planetary standards, the Solar system, the Galaxy or the Metagalaxy. Since all these are four different self-organizing systems that make part one of another, with different laws and principles of organization and functioning characteristic of them, then the processing by the cognitive apparatus of the Subject of cognition of the data entering in it in accordance with the scale that it can cover will have different character (since the data processing will reflect the laws of the corresponding self-organizing system – Planet, Solar system, Galaxy or Metagalaxy). Even if there are identical data at the input – on totals of the processing of these data by the cognitive apparatus of the Subject of cognition, depending on the scale chosen by him, a different processing result will be obtained for each scale at the output. This result will be expressed in the corresponding formed position of observer (for more details on the position of observer, see below) of the Subject of cognition - planetary, solar, galactic or metagalactic, through the prism of which he will continue to carry out further operations in the process of cognitive activity.

The indicator of qualitative degree of the cognitive apparatus of the Subject of cognition (see the table below) will reflect the content and the level of complexity of operations and tasks that he can perform in the process of cognitive activity. Each cognitive task is characterized by a certain set of necessary operations that can be carried out in the process of cognitive activity in the synthesis of micro and macro levels of the Subject of cognition. Depending on the performance of which cognitive operations the cognitive apparatus of the Subject of cognition and the apparatuses of the systems of Human Parts that make it up are capable of performing, the cognitive activity of the Subject of cognition and the results of cognition obtained by him will have such a character and specificity. These character and specificity are expressed by the qualitative degree of the cognitive apparatus of the Subject of cognition. In general, the qualitative degrees of the cognitive apparatus correspond to the necessary functionality for the implementation of cognitive operations of the stages of the cognitive act (a brief description of possible qualitative degrees of the cognitive apparatus of the Subject of cognition will be given below).

In addition to the above factors that play a role at the start of cognitive activity and in the process of its implementation by the Subject of cognition, there is also a factor that characterizes the Subject of cognition as a whole from the point of view of the hierarchical level of cognition that is currently available or not available to him. This hierarchical level of cognition is determined by the types of organization of matter (see the publication "The Paradigm of the Metagalaxy"), where each Subject of cognition at each stage of his development manifests with his material organization one or another type of organization of matter (*type of organization of matter of the Subject of cognition*). Since we can see objectively and integrally a certain system only when we are at the higher level - in the higher system (in the modern business environment this effect is known as "helicopter view" - "view from above"), then we can cognize competently the phenomena corresponding to a kind of organization of matter lower than ourselves: then they become objective for us. Accordingly, what type of organization of matter the Subject of cognition reveals with his material organization at the time of the implementation of cognitive activity, determines the objects and the phenomena of what type of organization of matter he can cognize

(more inferior to his type of organization). The type of organization of matter of the Subject of cognition can change upwards according to the results of the cognition carried out by him as a result of the cognitive activity carried out by him and his transition to the higher evolutionary stage. And any cognition carried out by the Subject of cognition can be hierarchized according to the types of organization of matter (*hierarchization of cognitions according to the types of organization of matter*), to which this cognition corresponds.

So, we summarize the factors-indicators of cognitive capabilities of the Subject of cognition and his cognitive competence:

1) the integrity of synthesis of apparatuses of a Human Part - how many there are such integrities and of what Parts they are;

2) the hierarchical synthesis of apparatuses of Human Parts - what apparatuses, what Parts and how they interact with each other;

3) kinds of matter organized by Human Parts and apparatuses – which one and how many kinds of matter out of 64

4) the first three effects in the synthesis form an integrity - the cognitive apparatus of the Subject of cognition;

5) the scale of the cognitive apparatus of the Subject of cognition - planetary, solar, galactic or metagalactic;

6) the qualitative degree of the cognitive apparatus of the Subject of cognition - which one of the possible;

7) the type of organization of matter of the Subject of cognition - the cognition of what type of organization of matter he can carry out.

II. The process of cognition

What does the Subject of cognition cognize?

Let us consider what the Subject of cognition learns in the process of cognitive activity, and how the process of cognition itself takes place.

The Subject of cognition considers the object of cognition of more inferior type of organization of matter than he reveals by himself.

The goal of the process of cognition, ultimately, is the identification of fundamentalities (see the publications "Paradigm of Science of the Initially Highest Father" and "Paradigm of the Metagalaxy") or the synthesis of fundamentalities of the studied object of cognition with their subsequent subject description.

Stages of the process of cognition (cognitive act)

First, the Subject of the study conducts revision of the apparatuses of the systems of Parts and their state, taking into account the first three parameters of the cognitive capabilities of a person (described in the section "Subject of cognition") (stage 1), forms the actual cognitive apparatus of the Subject of cognition, enters into coordination with his microworld with the type of matter organization, in which he plans to cognize certain phenomena, reveals the object of cognition (stage 2).

Then he enters into a relationship with the cognized object of reality with his cognitive apparatus of the Subject of cognition, starting to reveal primary data about it (at this moment, the cores of the apparatuses of the Subject of cognition and the cores of the object of cognition are matched, the replication scanning of data by the cores of the Subject of cognition from the cores of the object of cognition takes place): he begins to find the existing apparatuses of the object of cognition and the fundamental foundations of the apparatuses of the object of cognition, building the apparatuses of the object of cognition among themselves in different phenomena, revealings, manifestations, and so on (different hierarchical levels of the structure of the object of cognition),

he makes up the hierarchically nonlinear synthesis of the apparatuses of the object of cognition among themselves into one whole (stage 3).

As data about the object of cognition enters the apparatuses of the systems of Parts of the Subject of cognition, they are processed by the cognitive apparatus of the Subject of cognition, an appropriate scaling is formed (what scale the cognitive apparatus of the Subject of cognition can withstand) and the position of observer of the Subject of cognition (due to the scale); in the cognitive apparatus of the Subject of cognition, a preliminary reconstruction and reestablishment of the categorical apparatus of the object of cognition and its fundamentals takes place on the basis of the data collected up to this point (stage 4).

At this stage, the Subject of cognition begins to process the results of the study at the previous stages; aligns his own apparatuses and the apparatuses of the fundamentalities of the object, realizing on this basis a new synthesis of Parts, rebuilding and reconfiguring the parameters of the nuclei of his microworld in the process of research. All this time, the cores of the Subject of cognition with records of Prasynthesis in them (see Volume 2 - "Paradigm of a Human"), in which the data of fundamentalities characteristic of the Subject (fixed by digital and letter codification) are recorded, and the cores of the object of cognition with records of Prasynthesis in them with the fundamentalities of the object of cognition are in interaction and conjugation (stage 5).

The Prasynthesis as a record of the fundamentalities of the Subject himself in his apparatuses and Prasynthesis as a record of the fundamentalities of the object itself is revealed by the cognition of the Subject and the forming of the apparatuses of the object; when the apparatuses of the Subject compare the formed apparatuses of the object as different types of fundamentalities from different angles, two Prasyntheses, two fundamentalities of the Subject and the object, begin to merge with each other into one whole: the Prasynthesis of the object and the Prasynthesis of the Subject begin to unite into an integral Prasynthesis. And in this whole, the description of the cognizable begins. The Subject of cognition begins to determine what is this particular object of cognition, reveals the necessary hierarchical levels in it: categories (appearances, manifestations, phenomena, features, specifics, characteristics, circumstances, theories, hypotheses, concepts, etc.), the fundamentalities of the object and its constituents; identifies and shapes the object of cognition. At the same time, in the apparatuses of the Subject of cognition, which are at this moment in the synthesis of integral Prasynthesis with the object of study, a new functionality is formed on the basis of the built up and revealed categories of the object of cognition and its fundamentalities, the data is overwritten in the cores of the apparatuses of systems of Parts and of Human Parts of the Subject of cognition; he begins to cognize himself in a new way in this process of cognition, entering into a new integral Prasynthesis of the following type; the integral Prasynthesis of two Prasyntheses – the Subject and the object – passes into a new quality – the Initially Higher Synthesis as a result of the act of cognition. At the same time, the Subject of cognition changes, passing into the next kind of matter (or the next type of organization of matter), and the entire cognitive apparatus of the Subject of cognition changes and rebuilds to a qualitatively new evolutionary level. At the same time, according to the anthropic principle, a change in the cores of the cognitive apparatus of the Subject of cognition also affects the change in the cores of the object of cognition, the cognized object changes (this explains the effect of the influence of the physical presence of the scientist on the outcome of the experiment, known in quantum physics). At this moment, the Subject of cognition is in fusion with the cognizable object of cognition and, in fact, begins to study the cognizable object from the angle of the chosen Subject of cognition, to draw up the results of its study into a single whole. To describe the results of studying (based on the synthesis of his own cognitive apparatus of the Subject of cognition, the apparatus of the object of cognition identified and reconstructed by the cognitive apparatus of the Subject of cognition, the interaction of the Subject and the object with each other, the apparatuses of the state of the nuclei of the Subject and the object of cognition changed in the process of cognition, their synthesis, synthesis of their Prasyntheses and the formed Initially Higher Synthesis, the results of studying of the object from the perspective of the subject of study in the process of cognitive fusion with the object of study), the Subject of cognition builds up - first

inside, in the cognitive apparatus of the Subject, and then verbalizes, forms outward - already its descriptive, categorical apparatus, expressed and formalized by particularities (thoughts, feelings, etc.; see the publication "Paradigm of a Human"): describes the cognizable object, subject, its hierarchical levels, fundamentalities, etc. (stage 6).

Further, the process of cognition can be continued: the Subject of cognition generalizes the results of the study, taking into account the Paradigm formed by him by this time on the basis of Prasyntesis, which determines the identification and action of fundamentalities in his cores, forming on the basis of the obtained data a new Paradigm or a new paradigm view of the object being cognized, his role and place in the system of the universe, and himself in this (stage 7).

At the next stage of cognition, the formation of managerial approaches appears - how these subjects of cognition are applied in existing being or in reality - on the basis of what was identified and formed at the previous stages to build perspectives in relation to the context of the cognizable and the Paradigm of cognition, the formation of the corresponding cognitive capabilities of the Subject of cognition, a new verbalized apparatus, shaping the contextual possibilities of the cognizable. For this, the Subject of cognition needs to master the control of the Initially Higher Synthesis formed in the process of cognitive activity (stage 8).

And after that, the actual result of cognition is formed - the cognition as such, when the Subject of cognition collects and organizes into a whole everything that was formed at the previous stages, synthesizing it into a qualitatively greater integrity, the results of the cognition of the previous stages become his nature; he reflects, philosophizes, applies the realized cognition, and starts a new act of cognition from the beginning, but already on a new round.

Thus, in general it can be said that the process of cognition is the interaction of the apparatuses of the Subject and the object with each other on the basis of different subject-object fundamentalities in their cores, with the synthesis of integrity of the Prasyntesis of the Subject and the Prasyntesis of the object and its transition to the Initially Higher Synthesis, on the basis of which further subject categorical constructions of the Subject of cognition are realized.

The above example of cognitive activity aimed at one object of cognition at a certain stage of the cognitive capabilities of the Subject of cognition can be called *the cognitive act*. And the above *stages of the process of cognition - the cycle of cognitive act*.

Levels of cognitive activity

The cognitive activity is not limited by the described in the previous section, and it can deepen in its scope, taking into account the cognitive capabilities of the Subject of cognition. The cycle of the cognitive act considered in the previous section will be considered the *classical cognition*, or the cognitive activity of the first level.

On the next step - as the corresponding cognitive capabilities of the Subject of cognition are formed - the Subject of cognition takes the steps of classical cognition, but not only from the perspective of the specifics of his individual formation of the cognitive apparatus of the Subject of cognition at the time of the cognitive act (from the perspective of one or more kinds of matter), but in a variety of 64 kinds of matter, where the corresponding Human Part out of 64 is engaged in the perspective of each kind of matter, with its own unique specificity of cognition. At this level, the cognitive apparatus of the Subject of cognition consists of 64 formed and developed Human Parts, with the integrity of the synthesis of the corresponding apparatuses of each Part out of 64 and the hierarchical synthesis of the apparatuses of 64 Human Parts among themselves. Thus, the Subject of cognition cognizes the object from 64 perspectives of different Human Parts in mutual coordination with 64 kinds of matter; in the process of cognition, 64 types of Prasyntesis are revealed, forming the integrity of 64 types of the Initially Higher Syntheses. The result of the description of cognition of this level will be more complete and comprehensive compared to classical cognition, of a qualitatively different nature: categoricity based on the results of cognition, will consist of 64 types of categorical series, formed by 64 types of particularities, with 64 types of fundamentalities (where 64 variants of the described results of 64 cognitive acts describe the result of the cognitive activity of 64 Human Parts of the Subject of cognition in

interaction with the cognized object) and the reduction of this according to the results into the synthesis of one whole. Let's call it *the second level of cognitive activity* or the *64-fold integral cognition*.

In the case of 64-fold integral cognition, an exception may have place. If we affirmed in classical cognition that the Subject of cognition can cognize only objects of reality related to the lower types of organization of matter, for greater objectivity of the results of cognition and in order to avoid their illusory nature, then, in the case of 64-fold integral cognition, it is possible to admit the effect of the *abstracted cognition* - preliminary forecasting and formation of hypotheses regarding the objects of cognition of the higher kinds of matter than the Subject of cognition is himself. This is possible because when the cognitive apparatus $64 * 64 * 64$ (64 Human Parts with at least 64 apparatuses of 64 systems of Human Parts) is formed in the Subject of cognition, he can enter non-linearly in touch (although quickly exit) to the next kind of matter. However, in order to present stably the next kind of matter, all 64 apparatuses of 64 systems of all 64 Human Parts must interact steadily with all corresponding apparatuses of all 64 Human Parts.

The third level of cognitive activity is interconnected with the development of the qualitative degree of the cognitive apparatus of the Subject of cognition. If most of the apparatuses of systems of Parts that form the cognitive apparatus of the Subject of cognition, and their hierarchical synthesis among themselves, are capable of performing certain cognitive tasks and operations necessary for the implementation of the cognitive functionality of one of eight stages of the cognitive act listed above, then it is possible to characterize the cognitive apparatus of the Subject of cognition and the very Subject of cognition as a whole from the point of view of the qualitative level of cognitive capacity (in accordance with the content of cognitive operations that the Subject can carry out) - as Candidate of Philosophy, Doctor of Philosophy, Initiate of Philosophy, Servant of Philosophy, Hypostasis of Philosophy, Teacher of Philosophy, Master of Philosophy, Avatar of Philosophy (see below the table "Correspondence of the qualitative degree of the cognitive apparatus of the Subject of cognition with the level of complexity of operations and tasks of the stages of cognitive act").

Correspondence of the qualitative degree of the cognitive apparatus of the Subject of cognition with the level of complexity of operations and tasks of the stages of the cognitive act

№	Qualitative degree of the cognitive apparatus of the Subject of cognition	The content of the cognitive operations necessary for the implementation
8	Avatar of Philosophy	cognitive operation stage 8 of cognitive act
7	Lord of Philosophy	cognitive operations of stage 7 of cognitive act
6	Teacher of Philosophy	cognitive operations of stage 6 of cognitive act
5	Hypostasis of Philosophy	cognitive operations of stage 5 of cognitive act
4	Servant of Philosophy	cognitive operations of stage 4 of cognitive act
3	Initiated of Philosophy	cognitive operations of stage 3 of cognitive act
2	Doctor of Philosophy	cognitive operations of stage 2 of cognitive act
1	PhD in Philosophy	cognitive operations of stage 1 of the cognitive act

At the same time, it is necessary to take into account that each of eight the above qualitative degrees of cognitive capacity - with its own specifics, characteristic to one of the stages of cognitive act - is mutually expressed by the principle of "everything in everything" in other qualitative degrees, revealing in them with the perspective of their specification. The third level of cognition assumes that the Subject of cognition has developed the skill of cognitive activity, varies his specificity and performs several cognitive acts from the perspective of several - from two to eight - qualitative degrees, having identified who he is in this type of cognition. Proceeding from

this, he begins to identify the subject of his cognition (the subject will depend on the specifics of the qualitative degree of the Subject of cognition; what degree he chooses, he will look at such a position of observer and with such state of the cognitive apparatus, such subject he will reveal, such results will be). So, in the process of cognition, the Subject of cognition, carrying out several cognitive acts from the perspective of different qualitative degrees, enters several different Prasyntheses (according to the qualitative degree of cognition), the Initially Higher Syntheses, in the description of the research results - several categorical series, types of particularities, series of fundamentalities, and according to results - their integrity. Let's call *the third level of cognitive activity the cognition with the synthesis of qualitative degrees*.

Hierarchization of cognition

Thus, we can hierarchize the cognition (cognitive activity) according to the following parameters:

- 1) According to the types of organization of matter – to what type of organization of matter this cognition refers to;
- 2) According to the kinds of matter - to which kind (kinds) of matter out of 64 this cognition refers;
- 3) By qualitative degree - what qualitative degree of the specifics is reflected in cognition;
- 4) According to the level of cognition - classical cognition, 64-fold integral cognition, cognition by synthesis of qualitative degrees.

III. The results of cognition

The minimum result of the act of cognition (cognitive activity) of the Subject of research based on the results of the interaction of the apparatuses of the Subject and the object of cognition should be a description of the objective world (object of research) by the Subject of cognition based on its subjectivity (formation of the cognitive capabilities of the Subject of cognition at this moment).

The Subject of cognition cognizes a certain object, interacting with his apparatuses with the apparatuses of the object (categorical apparatus, conceptual apparatus, etc.). In the process of the cognitive activity described above, he reveals and cognizes the necessary hierarchical levels of the structure of the cognized object: categories (revealings, manifestation, phenomenon, features, specifics, characteristics, circumstances, theory, hypothesis, concept, etc.), fundamentalities or synthesis of fundamentalities, subject of cognition. At the stage of the integrity of the Prasynthesis of the Subject and the object in the process of cognition, the Subject of cognition, depending on the qualitative action of the apparatuses and the quality of the interacting Prasyntheses of the Subject and the object, can consider the quality of the cognized from the positions of general, particular, private, special, material, hierarchical, indivinity, human and prasynthesis (see materials about Synthesis-Philosophy of Dialectics in this edition).

As a result, a description of the subject of cognition should be formed by different categorical apparatuses in the expression of the fundamentalities of the subject and their digital or letter interconnection (these categorical apparatuses, expanding, become the basis for the formation of future apparatuses of cognition of other objects of cognition), which will be included later in the paradigm of future scientific research, becoming one of the starting points for further cognition. Describing the apparatus of the object of cognition, the Subject thereby brings the object of cognition to a new level. In fact, the correlation of the objectivity within the achieved apparatus of the object of cognition forms the next level of cognition, which becomes the impetus, the starting point, for the subsequent results of cognition. The formalized results of the cognitive activity of the Subject of cognition make part of some already formed paradigm, or become the starting point for the formation of a new paradigm. The described above is the result of the objective activity of the Subject of cognition (let's say, the object activity of a particular

philosopher is the categoricity that he introduced and substantiated, his subject of cognition, for example, in the form of relativity, categorical imperative, etc.); the set of these subjects expands our categorical base of cognition. In each case, the cognition of each Subject of cognition, regardless of the qualitative degree of his cognitive apparatus of the Subject of cognition, will begin with the previous conclusion of the revealed integrity of the results of the cognitive activity of his own or another Subject of cognition. This is how a cognitive discourse is formed, expanding and building into new and new paradigms. The stage of synthesis of the results of the cognitive activity of several Subjects into a certain integral paradigm is already the subject of consideration of another direction of Synthesis-Philosophy - Synthesis-Philosophy of Teaching.

In addition, the transformation of the cognitive capabilities of the Subject of cognition himself becomes a non-linear result of cognition: the interaction of Subject-object apparatuses in one Prasyntesis whole can lead to an increase in the quality of the particularities of the Subject by the depth of formation of categorical apparatus in describing the results of cognitive activity, and the qualitative degree of the cognitive apparatus of the Subject of cognition can be transformed also (in the synthesis of apparatuses of systems of Human Parts), and the Subject of cognition himself can change the form of his material organization.

Another non-linear result of the cognitive activity of the Subject of cognition, if we take the micro level, is the influence of the Subject of cognition in the process of cognition on the object of cognition described above, which affects the ongoing processes in the cores of the object of cognition.

IV. Perspectives of Synthesis-Philosophy of Cognition

Synthesis-Philosophy of Cognition is a completely new direction of philosophical thought, based on the foundations of Synthesis-Philosophy and the paradigm of Philosophy of Synthesis.

At this stage, we see the following as the nearest promising tasks in the continuation of the development of this direction: cognition and description of 64 types of specifics and categories of cognitive activity of the apparatuses of 64 types of Human Parts with the development of the necessary categorical apparatus; cognition and description of the specifics and categories of cognitive activity from the perspective of eight qualitative degrees of the cognitive apparatus of the Subject of cognition, formation of the paradigmatic context of cognitive activity from the perspective of each out of eight qualitative degrees of the Subject of cognition (where each qualitative degree of cognition has its own paradigm, which differs in the subject of paradigmatic activity); detailing of the stages of cognitive processes and the content of cognitive operations; formation of criteria for cognition as such and more detailed hierarchization and systematization of cognition processes; identification and formulation of perspectives of philosophical and cognitive activity and others.

One of them can be formulated already now: the paradigmality - as the next level of philosophical and cognitive activity (where the paradigm is a set of subjects that give rise to one whole: the synthesis of subject-conceptual realization).

AI

2.8. *Metaphysics of Synthesis-Philosophy*

Metaphysics is a part of philosophy devoted to the study of the most fundamental questions of research of the initial nature of reality, world and being, in accordance with which scientific, social and life practice is organized. There have been many critics of metaphysics in history. One of the reasons - "the dominance of metaphysical determinism led inevitably to a misunderstanding of nature of universal categories." There was even a thesis about the "end of metaphysics", which, however, is proposed to be considered as "a call not for its expulsion, but for a revision of its understanding that has developed before".

Metaphysics is called upon to offer a new vision of the world, based on modern realities. After the human has gone into space, space life outside of the planetary habitation ceases to be perceived as something inaccessible, high, but, on the contrary, becomes a new reality, an area of research and development.

"The next stage of evolution will be the evolution of the supergiant self-organizing system - the Metagalaxy." The Metagalaxy is the integrity of the entire material organization available to us in perception. Considering human and matter in synthesis, having determined the metagalactic perspectives of the structure of matter, we form a new view on human.

There is now an abstract formatting of matter in the philosophical and scientific environment. We are moving already from the abstract existence of matter to the clear boundaries of possible interactions. And through this we translate matter from the language of abstract categories of philosophical limits of the perceived, into a specific volume of possible physical and chemical standards, laws, imperatives and axioms.

The Metagalaxy forms a system of mutual organization of human and matter, where a human, created by the universe biospherically, begins to develop himself personally, organizing matter by personal growth and development.

We define the higher kinds of matter, located outside, previously called the ideal, as the Prasynthesis. The Prasynthesis is the Pra-matter beyond the synthesis of the entire Metagalaxy, from which the entire Metagalaxy churns.

For us, it is not cognizable by itself, since it is in a form and organization of existence that is beyond us. The Prasynthesis can be revealed by us only as a record of Fire, where Fire is the external manifestation and the carrier of the record of a certain state, transmitted to the lower organization of matter. For example, recognizing the existence of dark matter, which could be called the invisible, scientists investigate and determine its phenomena indirectly, observing the significant gravitational interactions that it initiates.

In other words, the Prasynthesist is a special kind of matter that organizes fundamental beginnings, where they are formed, non-linearly systematized, hierarchized, form the stable integrity and are revealed in the structural organization of matter known to us, the basis of any materially stable existence. It penetrates into our materially organized world and expands its possibilities, deploying new individuality, superpassionarity, truthfulness, eye-ness, beauty, constant, knowledge, measure, standards, laws, imperatives, axioms, beginnings, principles, methods and rules, enriching the existing world, and through gradual accumulation introduces it into the higher phenomena of matter than the existing. Each kind of matter has its own kind of Prasynthesis. The synthesis of the corresponding Prasyntheses with the corresponding kind of matter among themselves forms and expresses the integral matter. The Prasynthesis should be seen not as an unambiguous wholeness entering into matter. It is decomposed into 64 kinds of matter, showing the corresponding organizational structures of matter and is developed by the expression of these kinds of matter. The higher level of matter gives the Prasynthesis to the lower according to the hierarchical levels of control. The metaphysical synthesis based on the principle "to be something means to be able to achieve real unity with other entities." Hence, the actual being is perceived as the realization of possibility ...".

Metaphysical space is multidimensional. Today we define 64 kinds of matter of the Metagalaxy, from physics to siamatics, organizing various processes and phenomena, and forming the hierarchical matter of the cosmos with different levels of complexity.

The limits of genetic perception of matter by human should be noted. There are 64 main genetic codons, therefore, each codon is an expression of the corresponding kind of matter present in human genetics.

Taking 64 genetic foundations as the basic perception of a human, we determine that each microcosmic indicator should reflect the macrocosmic, the interconnection of which creates a basic model of perception. That is, the phenomena that operate in the genetic code, corresponding to the internal of human, are reflected in the external, metagalactic and vice versa.

In distinguishing of kinds of matter, the basic 16-fold integrity of phenomena of matter from fire to substance were revealed, the mutual organization of which determines the main parameters of kinds of matter. In contrast to the planetary state of matter, four types of states of matter are developed in the Metagalaxy by four types of interactions of energy, light, spirit, fire plus matter, thus 256 types of matter are obtained. The second metagalactic phenomenon of matter was 256 types of matter organizing the metagalactic continuum by themselves.

In the synthesis of all the abovementioned parameters, there is the sphere of the Metagalaxy, which was described by many cosmologists as the ultimate sphere of human metagalactic perception. These are not just linear realities one above the other, but the sphere-shells of a single sphere of the Metagalaxy, focusing different goals, tasks and perspectives, supporting their own environment of interactions, organization of nuclei, dimensionality, speed, space and time, and united by the common sphere of the Metagalaxy.

In accordance with different dimensional characteristics and variety of types, kinds and levels of matter included in the process, the subnuclear medium differs at different levels of the spatial phenomenon. It is the subnuclear environment that becomes the basis for the formation of spatial relations. We are accustomed to perceive all processes as developing from the bottom up to the top. In the Metagalaxy, where the sphere of the whole Metagalaxy acts axiomatically only as far as possible at the top, all processes of self-organized influences go from the top to the bottom from the fire to the substance. Each level of matter is determined by the synthesis of data from 16 beginnings of various conditions and interactions.

The principle the "Metagalaxy creates each one" goes on. "Human nature is multi-dimensional, non-linear and multi-story, like the Universe, whose reflection and expression it serves".

The principle of the Home works here. "The explanation of the emergence of human is based on the principle of the Home... the niche or the sphere within which the cultivation of human took place... The process of harmonization proceeded in the sphere of the Home, which is the condition for the evolution of human".

We call the synthesis of spheres of the dimensionally organized matter with nuclear centering *the Initially Highest Home of the Initially Highest Father (IVDIVO)*. The IVDIVO is formed by the emanations of the synthesis Pramatter, given and carrying the materiality of laws, standards and the entire 16-fold integrity from the ivdivnity to the rules, by the boundaries of the synthesis pramatter or prasyntesis, in the centering of which, the thickening of matter begins, the concentration of the entire manifestation of matter is formed - the core, which in its maximum compactification forms what we call the "source of the big bang" with the subsequent division of the integrity of pramatter into a binary phenomenon in the formation of the nuclei of fire and matter.

The *Home* is realized and acts as a whole in the synthesis of all wholeness among them. This is the sphere where the processes of synthesis, self-organization of matter are going on, the very foundations of matter, of the entire Universe, are being created. Here the foundations, beginnings, other paradigm phenomena are laid down, which, being accumulated, rebuilt, form gradually the Paradigm of the next state of matter. The Initially Highest Home of the Initially Highest Father deals with the transition from this planetary physics to the Metagalactic.

The meaning of Metaphysics in this process is the transition to the next kind of matter, to the higher realities. The transition of an object matter to a new level of self-organization and development is carried out at the expense of biological Subjects.

The human not only observes, but also transforms the world. "Studying a human in this aspect, as a performer of extra-worldly values, M. Scheler ("Man's Place in Space") gives an answer to the question of metaphysics about what is absolute existent being."

The discovery of "human as a metaphysical being, in which Metaphysics defines "physics", sounds in the works of N. Berdyaev, S. Frank. "Man is a being who overcomes his limitations, transcends to the highest." "Man is not a part of the world, but an integral world, microcosm... Whatever concepts Russian philosophy uses... it tirelessly searched for the ideal foundations of

human existence in the world.” “Spirituality was considered in Russian religious philosophy as the *metaphysical core of man*”.

“... Human ... mastered the cosmic elements, finding and vividly feeling them in himself, in his own body; he felt the cosmos in himself” (Bakhtin M.M.). In this sense, “we can talk about the *metaphysics of corporeality*.”

It is not abstract matter that accumulates fire with records of Prasyntesis, but a human who can adapt and reorganize to assimilate it. The human accumulates and passes to more complex types of matter organization, writes the Prasyntesis of the higher levels of organization into fire, and emanates them, saturating the surrounding nature with content, rebuilding it into the higher forms of existence. V.I. Vernadsky spoke about the geological impact on the planet of human beings. Now human is influencing the near space already. And then, the whole Metagalaxy. This is the organization of spatial being of another level. At the same time, the human reveals both his own goals and development tasks.

The Prasyntesis is mastered in the Human through the nuclei, forming 64 matrix nuclear phenomena of synthesis of prasynteses and kinds of matter among them. There is a mutual coordination with the kinds of matter, where the Human is one, the Matter is one, the Prasyntesis is one whole, but they are one inside each other. The process occurs intranuclearly through Prasyntesis and internuclearly through subnuclearity. If we collect all the subnuclear states, consisting of Prasyntesis together within each of us, then our physical body gradually forms the core of Prasyntesis within us (“*the metaphysics of corporeality*”). In each core, we increase the level of Prasyntesis through 64 types of Prasyntesis, or with 16384 prasyntesis competencies, as types of prasyntesis competencies, moving from level to level, hierarchically, evolutionarily internally and organizing externally at the next levels of the cosmos.

Metaphysicality of Human by the Position of Observer.

The position of Observer is developed by increasing the concentration of the Prasyntesis in the nuclei. When the Prasyntesis fills the Human Parts and the body, the activity of the previous position of observer is completed, and with the development of a new prasyntesis in the nuclei, the Human changes his position of observer to perceive more kinds of matter, spheres of the Metagalaxy, some other indicators of the position of observer. The higher the position of observer is, the greater the number of characteristics of the lower expressions this position of observer activates in the formation of the characteristics of Human in terms of looking at the world around and introducing his capabilities and characteristics into the world around him.

The positions of observer that exist today do not bear yet the stamp of metagalacticity, because humanity is just beginning to develop metagalactically. But tendencies are already being defined, expressing large-scale metagalactic processes of being, directing to the corresponding material physical organization.

With the kind of matter and Prasyntesis that governs this kind of matter and fundamentality, we begin to develop ourselves for the sensation of not only physics, but for the self-perception of all kinds of matter. We might say, it is organized Metaphysics.

In the interrelation of Prasyntesis and kinds of matter, their merging with each other, we obtain such an integrity as the Initially Higher Synthesis - the stage of interaction between the type of Prasyntesis and the kind of matter, the type of prasyntesis competence and the type of matter.

This is the basis of Metaphysics. The Initial Synthesis works in matter, forming Metaphysics from our physics. A new Metaphysics grows from 64 kinds of matter. As a result, we have 64 basic types of Initially Higher Synthesis and 16384 variations of types.

Thus, in the matter of the Metagalaxy there are 64 kinds, where in each kind of matter there are 256 types, in general there are 16384 levels or spheres of a certain organization of matter in terms of dimension, speed, space and time, that is, the High Integral Realities, if we talk about the metagalactic organization of matter. Going beyond the limits of the Metagalaxy, we enter the High Integrities. And then the High Integrities is an expression of Prasyntesis. That is, the High

Integrity, as a prasyntesis competence, types of matter, as the High Integral Realities. The psychodynamics of matter arises in interaction. This is the psychodynamics of matter - the game of IVDIVO conditions, a single real of Metaphysics, where Metaphysics is as the achievement of a certain unified physicality of 64 kinds of matter. Metaphysics is metagalactic physics. And the Metagalaxy consists of 64 kinds of matter, and then it is metaphysically objective, non-contradictory, and the conceptuality is already turning into a scientific base, becoming an area of research. There is what we call Metasyntesis - the union of kinds of matter, at the same time Prasyntesis and kinds of matter. Metasyntesis as a tool of Metaphysics.

Together, this gives rise to one new Metaphysics of the Initially Higher Integrity, where one can live and act. The Initially Higher Integrity is that which goes above, from the unification of the Higher Integritys, Metaphysics of the Initially Higher Integrity is born. And from the Initially Higher Integrity the next Metagalaxy is built up, metaphysically laying the next context of matter.

This substantiates new Metaphysics of the Initially Higher Integrity and the new Metaphysical Integrity of Human.

MB

2.9. Matter of Synthesis-Philosophy

Beginnings of Matter

The matter of Synthesis-Philosophy is determined by the higher (internal, basic organization) and the material (external organization) bases.

Thus, the matter is a synthesis of dimensionally and functionally hierarchized substance with a systemic fundamental principle, level-determined by the basic states of the Whole. The role of the fundamental principle (as the internal) is played by 16 fundamentalities of the Whole, which will be discussed below. Briefly, we define the fundamentality of the Whole as the basic periodic function of conjugation of the parts of the Whole. The substance (as an external expression of matter) is shown, respectively, with 16 properties of matter, which we will touch on also later. Four basic states of the Whole (energy, light, spirit, fire) create conditions for turning on of the time function in matter and classify matter by the kind, due to which 64 kinds of matter are fixed on the basis of 16 fundamentalities and 16 properties of matter. The need for such a phenomenon comes from the anthropic principle of the Metagalaxy and, among other things, is of a humanitarian nature, since a human is genetically 64-fold integral with the corresponding number of codons as units of the genetic code.

We are primarily interested in realities of many types of organization of matter. Where reality can be seen as a metagalactic type of organization of matter, representing hierarchically the Whole as a measure of the implementation of its synthesis.

The physical reality is determined by laws and standards in force in physical matter; on the same principle, the higher realities are built up, obeying laws and standards of the corresponding kinds of matter, in the integrity of human implementation, putting together the Worlds. Where each of the Worlds is a concentration of the conditions for the creation of life and existence of the metagalactic realization of the Whole. The potentials of the Worlds affect all types of life in this World, primarily human life, which makes the Worlds responsible for the parameters of life of all living beings in each reality and with each kind of matter in the World. The Worlds as such can be called philosophically a humanitarian phenomenon of the Metagalaxy, since they are not formed automatically by them outside the creation of life. The World is where a human is born or lives. Only he synthesizes realities through himself and by this turns on certain world interactions. Such interactions and states can be any that lead to the synthesis of the internal and the external in a human.

Let us note additionally that in the direction of Synthesis-Philosophy of Matter, we will define life as a synthesis-material realization of the potentials of creation of cyclic realization of

the phenomenon of the Whole, where, on the one hand, the Whole is seen as a comprehensive synthesis of everything in everything, which is the source of life as such, and on the other hand, as a producer of fundamentalities as legislative and basic basis for matter functioning.

In the following description we will meet also such a phenomenon as Particularity of Human, understood here as the level of realization of evolutionary implementation of activity of the Whole. This phenomenon, which is expressed in different types of material organization by movements, sensations, feelings, thoughts, meanings, and so on, is related directly to the fundamentalities mentioned above, to a more detailed description of which we turn.

There are 16 fundamentalities of the whole in

- definition
- goal setting
- potential
- phenomenon

1. Rule:

- set of rights to create a way of life by the conditions of might of the whole;
- system of stable links of evolution strategy of the whole;
- basic potential of the Movement phenomenon;
- basis of phenomenon of the Substance of matter.

2. Method:

- system of synthesis-practices for achieving goals;
- way and means of implementing the synthesis of tasks and potentials for their solution;
- basic potential of the sensation phenomenon;
- basis of phenomenon of Emanations of matter.

3. Principle:

- system of matrices of self-organization of conditions for accomplishment of the whole;
- system-forming thesis, foundations of the axis of the plan of creation in matter;
- basic potential of Feeling phenomenon;
- basis of the phenomenon of Self-organization of matter.

4. Beginning:

- synthesis of potentials and strategies of creation;
- concentration of time potential of evolution of the Whole;
- basic potential of the Thought phenomenon;
- basis of the phenomenon of the Reunification of matter.

5. Axiom:

- synthesis of parameters of reality necessary to achieve the integrity;
- fundamental bases of natural realization of evolutionary development of matter;
- basic potential of the Meaning phenomenon;
- basis of the phenomenon of the Dimensionality of matter.

6. Imperative:

- synthesis of paracategories and criteria of phenomenon of the whole;
- system of scientific value orientations that affirm the evolutionary development (genesis) of matter;
- basic potential of the Essence phenomenon;
- basis of phenomenon of the Speed of matter.

7. Law:

- synthesis of insuperable connections that exist regardless of the observer and are determined by superior expediency;
- basic tool of the evolutionary movement strategy;
- basic potential of the Idea phenomenon;
- basis of the phenomenon of the Space of matter.

8. Standard:

- synthesis of integrity conditions;
- parameter of phenomenon of basis of being;
- basic potential of the Right phenomenon;
- basis of the phenomenon of the Time of matter.

9. Measure:

- synthesis of space-velocity characteristics of reality;
- phenomenon of the quantitative factor of establishment through the integrity;
- basic potential of the Power phenomenon;
- basis of phenomenon of the Field of matter.

10. Knowledge:

- synthesis of the concepts of data array of the paradigm of the whole;
- phenomenon of subjective consensus;
- basic potential of the Paramethod phenomenon;
- basis of the phenomenon of the Content of matter.

11. Constant:

- synthesis of perfection of realization of absoluteness of the whole;
- form of the phenomenon of fundamental base (benchmark) of creative realization of the

Subject;

- basic potential of the Fundamental phenomenon;
- basis of phenomenon of the Form of matter.

12. Beauty:

- synthesis of emanations of perfection of the whole;
- phenomenon of hypostasis by the expediency of creation;
- basic potential of the Synthesis-beginning phenomenon;
- basis of phenomenon of the Subnuclearity of matter.

13. Eyeness:

- synthesis of benchmarks of the whole through love;
- phenomenon of passionarity of the whole with the competence of the Subject;
- basic potential of the Glance phenomenon;
- basis of phenomenon of the Energy of matter.

14. Truthfulness:

- synthesis of qualities of the whole through wisdom;
- phenomenon of subjective perfection by humanity;
- basic potential of the Imperation phenomenon;
- basis of phenomenon of Light of matter.

15. Superpassionarity:

- synthesis of bodily consistency through will of the whole;

- phenomenon of hierarchization of the Subject through the magnetism of the foundations of the whole;

- basic potential of the I-am phenomenon;
- basis of the phenomenon of the Spirit of matter.

16. Ivdvity:

- synthesis of synthesis of phenomena of the whole;
- phenomenon of the subjective whole;
- basic potential of the Condition phenomenon;
- basis of phenomenon of the Fire of matter.

Kinds of matter

Let us dwell on the kinds of matter as such.

Proceeding from the organization of life of the Metagalaxy with the levels of realities, starting from the physical and higher, let us consider, for example, several kinds of matter familiar to us as the most influencing the life of each one.

The first kind of matter is physics. It is characterized by the parameters of physical reality and synthesizes physically everything that is higher not only by the principle of “everything in everything”, but also by the category of integrity that exists a priori in physics.

Turning to the structure of the matter of physical reality, we list the factors that affect the synthesis of the higher in the lower:

- 1) The presence of the single superior Beginning - the manager of all kinds of matter and life.
- 2) Synthesis of accumulations of all lower expressions of matter in relation to the physical.
- 3) Consolidation of efforts of higher and lower types of life to create physical life with the anthropic principle of the Metagalaxy.
- 4) The priority of physicality over non-physical realizations by the principle of dimension, where the higher spaces with the higher dimension are physicalized in the lower dimension, transferring quantity into quality and acquiring linearity, the only one that makes it possible to fix what has been achieved.

One can confidently note the very factor of the existence of tangibly formed substances in the dimension of physical reality as indicators of physicality. This statement is also true for other kinds of matter, where one of the foundations will be dimensionality.

In Synthesis-Philosophy, the matter of physics, as well as the higher realities, is perceived exclusively as living matter, possessing creative and other properties and evolving under the influence and thanks to the higher single Beginning, which is the synthesis and the integrity of everything in everything and develops all kinds of matter as its realization, and physics as its first wholeness.

The leading basis will be the first fundamentality out of 16 fundamentalities that internally determine each kind of matter as a basis, for the matter of physics, which we are considering now, - the Rule. The Substance, the first one out of 16 types of substantive phenomena of matter, will be also relevant now. And since the first 16-fold integrity of kinds of matter from the quaternary of states of matter is characterized by energy, it is reasonable to summarize that the matter of physics synthesizes the Rules and the Substance of energy, being, in turn, in the synthesis the basis of phenomenon of the Movement of Energy as the realization of the first particularity of Human.

In addition to this summary, we determine that the matter of physics is three-dimensional.

It should be mentioned also that the physical reality of the Metagalaxy concentrates the Conditions of all the higher realities and the lower levels of organization of matter as the only integral phenomenon of the Image of the Whole and is the first reality of each of the Worlds, which have the property to include everything lower as a part.

The second type of matter is etherics. It is characterized by the parameters of the second ethereal reality and, in contrast to physics, is determined by the category of the Sensations (the second particularity of Human) by the perspective of energy. The ethereal reality and its matter provide and build up everything and every process, which in synthesis are the Sensations of Energy.

Turning to the description of the ethereal, let us dwell on some properties of the ethereal reality as such. Ether is characterized by greater dimensionality in relation to physics, which means greater mobility of the fire-images in the substance of four-dimensional ethereal matter. At the same time, the fire-image substance of etherics allows and ensures the propagation of sound, radio and other waves, which leads to the formation of a separate (from the point of view of matter) form of existence – the ethereal. Its specificity is due to the influence of other expressions of 16 fundamentalities that create it, which were discussed above.

Despite the fact that due to the principle of "everything in everything" the whole 16-fold integrity of fundamentalities and substantial phenomena of matter and the whole 4-fold integrity of matter properties participate in the creation of each kind of matter, the leading ones for etherics will be: the second fundamentality - the Method, the second type of phenomenon of matter – the Emanation, and the first state of matter - the Energy. Thus, the matter of etherics synthesizes the Method and the Emanations of energy, being, in turn, in the synthesis the basis of phenomenon of the Sensation of energy as the realization of the second particularity of Human. For example, we can mention the wave methods of the ether methods.

The third type of matter is astralics. Speaking of different realities, let's clarify that each of them includes all the lower as a part, but the Metagalaxy is characterized by synthesis, therefore, rising higher, we can see the lower realities as a whole, bearing the characteristics of the previous reality. Thus, proceeding to the description of the third kind of matter, we note that the Sensation as the main realization of the ethereal reality in its 4-dimensional phenomenon becomes physics and an integral part of the higher 5-dimensional phenomenon of the Whole - the astral reality, the astral matter and the Feeling of energy of the Whole unfolded by them.

The leading for astralics will be: the third fundamentality - the Principle, the third type of phenomenon of matter – the Self-organization, the first state of matter – the Energy. Thus, the astral matter synthesizes the Principle and Self-organization of energy, being, in turn, in the synthesis, as it was said earlier, the basis of phenomenon of the Feeling of energy as the realization of the third particularity of Human.

From the principles of astralics, we can cite as an example the familiar principle of trinity. Pythagoras defined the triad as the first equilibrium of units. By the way, this principle is projected through astralics onto physics, which steadily lives in three-dimensionality. The characteristics of the astral reality include everything that we can recognize with feelings. For example, it is the astral reality that produces the entire spectrum of color and sound into the physical and other Worlds.

The fourth kind of matter is mentalics. The Mental, or the mental reality, as the name implies, is responsible for providing mental capacity. The leading for the mentality will be: the fourth fundamentality - the Beginning, the fourth type of phenomenon of matter – the Reunification, the first state of matter – the Energy. Thus, the matter of mentalics synthesizes the Beginning and Reunification of energy, being in the synthesis the basis of phenomenon of the Thought of energy as the first realization of the fourth particularity of Human.

We can mention the Beginning of Synthesis of the Beginnings that the mental reality unfolds in the physical world. It is the quaternary in the new era (in contrast to the trinity of the previous era) that has become the base for the creative person, who operates with Synthesis as the basis of creation.

The conclusion. We give below in a brief tabular form the parameters that characterize all 64 kinds of matter.

Additionally, in order to expand the position of observer and to understand the scale of phenomenon of matter as such, let us clarify that its classification is not limited to 64 kinds of

matter. 64 kinds of matter - each kind as a whole - are scaled in turn into 256 *types* of matter, acquiring with the principle of "everything in everything" the realization through the 4-fold integrity of states of matter (energy, light, spirit, fire).

The table with a detailed list of types of matter is given in the second volume of the Paradigm (see Appendix 9.4. of the Paradigm of a Human).

In conclusion, we note that, exploring matter using the methods of Synthesis-Philosophy, we come to the conclusion that the Metagalaxy not only creates each of us, according to the anthropic principle, but also has such mechanisms and tools of self-organization and adaptation that allow us to tune in to its standards at all levels of human development and training. The metagalactic matter as the highly graded system takes into account not only the smallest characteristics of each unit of creation, but also creates conditions for both external and internal growth and development of each one, and the formation of each one as a Subject of metagalactic creation.

Kind of matter	Synthesis of qualification of kinds of matter	State of	Worlds of Life
64. Siamatics	Condition of Fire by Ivdvinity	Fire	Synthesis World
63. Esmics	I-Am of Spirit by Superpassionarity		
62. Imics	Imperation of Light by Truthfulness		
61. Ethonics	Glance of Energy with Eyeness		
60. Amritics	Synthesis-beginning of Subnuclearity by Beauty		
59. Abics	Fundamental of Form by Constant		
58. Sitics	Paramethod of Content by Knowledge		
57. Zhivics	Might of Field by Measure		
56. Holitics	Right of Time by Standard		
55. Vsetics	Idea of Space by Law		
54. Cosmics	Essence of Speed by Imperative		
53. Ergetics	Meaning of Dimensionality by Axiom		
52. Kontics	Thought of Reunification by Beginning		
51. Golonics	Feeling of Self-Organization by Principle		
50. Ematics	Sensation of Emanation by Method		
49. Plamics	Movement of Substance by Rule		
48. Pramatics	Condition of Fire by Ivdvinity	Spirit	Metagalactic World
47. Vizics	I-AM of Spirit by Superpassionarity		
46. Sotics	Imperation of Light by Truthfulness		
45. Etimics	Glance of Energy by Eyeness		
44. Omics	Synthesis-beginning of Subnuclearity by Beauty		
43. Unics	Fundamental of Form by Constant		
42. Vityics	Parametod of Content by Knowledge		
41. Merics	Might of Field by Measure		
40. Realics	Right of Time by Standard		
39. Plotics	Idea of Space by Law		
38. Natics	Essence of Speed by Imperative		
37. Stratics	Meaning of Dimensionality by Axiom		
36. Logitics	Thought of Reunification by Beginning		

35. Glasics	Feeling of Self-Organization by Principle	Light	Subtle World
34. Daonics	Sensation of Emanation by Method		
33. Binarics	Movement of Substance by Rule		
32. Extremics	Condition of Fire by Idivnity		
31. Zertsatics	I-AM of Spirit by Superpassionarity		
30. Intics	Imperation of Light by Truthfulness		
29. Passitics	Glance of Energy by Eyeness		
28. Evrytics	Synthesis-beginning of Subnuclearity by Beauty		
27. Pratics	Fundamental of Form by Constant		
26. Syntics	Paramethod of Content by Knowledge		
25. Tyamics	Might of Field by Measure		
24. Planitics	Right of Time by Standard		
23. Itics	Idea of Space by Law		
22. Probuddics	Essence of Speed by Imperative		
21. Hrustatics	Meaning of Dimension by Axiom		
20. Dhjanacs	Thought of Reunification by Beginning		
19. Astrenics	Feeling of Self-Organization by Principle		
18. Ephthics	Sensation of Emanation by Method		
17. Tilics	Movement of Substance by Rule		
16. Idivics	Condition of Fire by Idivnity	Energy	Physical World
15. Yatics	I-AM of Spirit by Superpassionarity		
14. Imtics	Imperation of Light by Truthfulness		
13. Octics	Glance of Energy by Eyeness		
12. Fatics	Synthesis-beginning of Subnuclearity by Beauty		
11. Matics	Fundamental of Form by Constant		
10. Nitics	Paramethod of Content by Knowledge		
9. Moshics	Might of Field by Measure		
8. Amatics	Right of Time by Standard		
7. Atmics	Idea of Space by Law		
6. Buddhics	Essence of Speed by Imperative		
5. Causals	Meaning of Dimensionality by Axiom		
4. Mentalics	Thought of Reunification by Beginning		
3. Astralics	Feeling of Self-Organization by Principle		
2. Etherics	Sensation of Emanation by Method		
1. Physics	Movement of Matter by Rule		

VCH

2.10. Synthesis of Synthesis-Philosophy

The method of Synthesis, which is mathematical and used earlier as a category of deep unification of heterogeneous and antinomic phenomena, turned out to be not only a methodological principle of the structure of matter, but also the fundamental phenomenon in the structure of matter

and philosophical understanding of reality, which actually gave birth to the Philosophy of Synthesis.

From the point of view of matter, the synthesis has become an expression of Prasyntesis within the metagalactic action on micro- and macro-level phenomena in the distribution and expression of certain organizations of Prasyntesis that form certain resulting specificities. The Prasyntesis coming from outside the metagalactic sphere of being, which is for us the sphere of the boundaries of matter, is recorded in the concentration of IVDIVO in each core of the subnuclearity of the Metagalaxy by certain regulatory ratios, and then it is applied in various phenomena, events, human subjects and objects in various proportions of their resultant being, according to the first volume of the Paradigm of Science of the Initially Highest Father. At the same time, the Prasyntesis is defined and seen as specific matter coming from outside the boundaries of the Metagalaxy of the ultimate sphere of the Cosmos of Ecumene of Being, which has in its composition the synthesis of fire-spirit-light-energy-substance, which differs within our boundaries into separate elements and expressions, and having all the records of the foundations and synthesis-beginnings of material organization of the intra-metagalactic processes with the content richness of mutual organization of rules, methods, principles, beginnings, axioms, imperatives, laws, standards, measures, knowledge, constants, beauty, eyeness, truthfulness, superpassionarity and ivdivnity.

These sixteen foundations guide any nuclear mutual organization of matter, forming the content of primary beginnings and units of matter in the form of spins, particles, atoms, molecules, elements, points, points-sparks, sparks, drops, balls, volumes, continuums, versums, imperios, I-am and nuclei, which form the root cause of formation of the subnuclear nature of matter, in fact, as its structure as such. Since the pinnacle of revealed Prasyntesis in the de-synthesized moment of formation is fire, these sub-nuclear formations of matter were called fire-images that organize the composition of subnuclearity by themselves.

The de-synthesized phenomena of Prasyntesis are the division through the incoming Prasyntesis of fire-spirit-light-energy-matter into separate elements of fire, spirit, light and energy, forming with itself different compositions of fire-forms of four metagalactic worlds, and the fifth human world in their synthesis with certain records of Prasyntesis, on the pinnacle of which there is fire, in accordance with which the fire-forms were named so in a defining expression. At the same time, the image itself, as an integral part of the word, has the function of transferring saturated Prasyntesis in this unit of matter, which in synthesis is the image of its content.

With the further definition of material composition and distribution of Prasyntesis, which has entered already our sphere of the ecumene of existence of the ultimate boundaries of the cosmos - the Metagalaxy, the term "synthesis" arose, bearing the specifics of deep unification of the whole from various systems and phenomena of saturated Prasyntesis, where Prasyntesis from pra-matter in the matter of our being becomes the synthesis and, in fact, the synthesis of mutual organization and interconnection among them, and in general, of individual hierarchical phenomena of a deep record of Prasyntesis with rules, methods, principles, beginnings, axioms, imperatives, laws, standards, measures, knowledge, constants, beauties, eynesses, truthfulness, superpassionaries and ivdivnities among them. The distribution of their hierarchy and depth, one or another mutual organization and connection between them, the synthesis of relations and relationships, and so on and so forth, revealed from the Prasyntesis and recorded in the fire-images of the subnuclearity of matter, revealed the Synthesis as such, in the form of synthesizing heterogeneous elements manifested by Prasyntesis and carrying the inherent functionality by recording into fire-image subnuclear organizations. At the same time, the fire-images are linked with this saturated prasyntesis record, that is, they are synthesized among themselves, revealing both chains of formed substances and phenomena of certain event series, subjectively or objectively forming the procedurality of action and application by themselves.

Thus, synthesis distributes Prasyntesis and mutually organizes it in our continuum of being, being a special specificity of matter, carrying out a deep unification into a whole in the

formation of directed tendencies, which we call synthesis, and not only this, that determine by themselves certain organizations, actions, events or phenomena that in synthesis form both being and life by themselves. In this context, the Synthesis becomes a new phenomenon of recognized reality, becoming on a par with such human definitions as will, wisdom, love, creation, carrying a new principle of relationship with itself.

With further definition of organization of synthesis through Prasyntesis, a legislative tendency to record synthesis and its Prasyntesis manifestations in fire, which carries all the specifics of synthesis by itself, was revealed, at the same time, the record of will into spirit, record of wisdom into light, record of love into energy and record of creation into subnuclearity were revealed as specific carriers and revealers of these procedural specifics, directing and organizing the development of matter by them, both in its subjective basis and in its objective application. Thus, Synthesis and Fire have become integral features of matter, standing hierarchically above and on a par with Will and Spirit, Wisdom and Light, Love and Energy, Creation and Subnuclearity.

This approach and discovery made it possible to hierarchize the eventfulness of phenomena and the structure of material organizations, and led to the emergence of the Philosophy of Synthesis, which determines and organizes all these phenomena among them. In continuation of the Russian philosophical tradition, it became the Philosophy of Synthesis of Russian Cosmism, but already at a new next stage of its being, defining cosmism not only of external expression and relationships, but also of the internal organization of being, which transferred Russian cosmism from the synthesis of general trends to the clear material organizational basis that expands the limits of recognition of the surrounding matter and human existence.

Naturally, the Synthesis, recorded in Fire, no longer as a method, but as a phenomenon of organization, also required the definition of the Source of its own phenomenon and organization, which revealed the Human, at its peak represented by the Initially Highest Father, as a former human, or a Human living in the Prasyntesis Organization of matter, and governing the Metagalaxy of our hierarchical level of existence. That was a confirmation of continuation of the tradition of Russian cosmism by the Philosophy of Synthesis, which takes necessarily into account the comprehension of relationship between Human and the Heavenly Father in an extra-planetary phenomenon of the metagalactic ruler, who has the official name of the Initially Highest Father. After all, "The Father has many names!"

Having decided on the Basis and Source of the phenomenon, we began to expand the circle of research, reaching gradually 64 types of fundamental organization of matter, which in human operation became synthesis, particularities of Human, controlling both matter and the processes of recognition and organization of phenomenon of the Human himself in the 64-fold integral hierarchization of phenomenon:

64. Synthesis
63. Will
62. Wisdom
61. Love
60. Creation
59. Construction
58. Replication
57. Life
56. Resurrection
55. Awakening
54. Genesis
53. Humanness
52. Service
51. Accomplishment
50. Practice
49. Mightiness

48. Individuality
47. Superpassionarity
46. Truthfulness
45. Eyeness
44. Beauty
43. Constant
42. Knowledge
41. Measure
40. Standard
39. Law
38. Imperative
37. Axiom
36. Beginning
35. Principle
34. Method
33. Rule
32. Fire
31. Spirit
30. Light
29. Energy
28. Subnuclearity
27. Form
26. Content
25. Field
24. Time
23. Space
22. Speed
21. Dimension
20. Reunification
19. Self-organization
18. Emanation
17. Substance
16. Conditions
15. I-Am
14. Imperation
13. Glance
12. Synthesis-beginning
11. Fundamental
10. Paramethod
09. Might
08. Right
07. Idea
06. Essence
05. Meaning
04. Thought
03. Feeling
02. Sensation
01. Movement

These 64 particularities of Human phenomenon determined a new outline of philosophical phenomenon, in the meaningful mutual organization and application of which the Philosophy of Synthesis was born, raising the philosophical discourse from four-five particularities of textual expressions of philosophers, by understanding of movement, sensation, feeling, thought and

meaning, as the peak of modern philosophical reality, into sixty four (64) hierarchical phenomena of particularities of human-philosopher, where the meaning of philosophizing has become only the fifth hierarchical organization of the subsequent fifty-nine, standing hierarchically above it. This led to a completely different philosophical discourse, and, in fact, in addition to the creation of the Philosophy of Synthesis, which defines the Synthesis as the highest particularity of Human, containing the previous 63 organizations of particularities as a part, and forming a new whole with this, but also the creation of a very new philosophical approach organization of philosophy itself in the form of the Synthesis-Philosophy, prasyntetically organizing philosophy by itself and leading it to the next stage of being.

With all this, the Synthesis, as a new phenomenon of human existence, proved its novelty of phenomenon, and became the defining basis for the new development of Human and Humanity, becoming a new philosophical and paradigmatic basis of being.

VS