

PARADIGM
VOLUME 2
PARADIGM OF HUMAN

Paradigm. Volume 2. Paradigm of Human

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The second of the 5 volumes of the Paradigm is dedicated to the revelation of Human in his highest manifestation.

The paradigm is addressed to scientists, philosophers and all those striving for Cognition.

This volume is the second publication of the Paradigm itself and continues the historical realities of the formation of Scientific Paradigms in a formalized text edition. Historically, this is the first Paradigm of Human created within humanity.

- Paradigm of Science of the Initially Highest Father
- Paradigm of Human
 - Paradigm of the Metagalaxy
 - Paradigm of Philosophy
 - Paradigm of Matter

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EPIGRAPH

Professor: Is God good?

Student: Yes, He is.

Professor: Is the Devil good?

Student: No, he isn't.

Professor: It's true. And tell me, son, does the evil exist on Earth?

Student: It exists.

Professor: The evil is everywhere, isn't it? And God created everything, right?

Student: Yes.

Professor: So, who created the evil?

Student: ...

Professor: Is there ugliness, impudence, disease, ignorance on the planet? All of this exists, right?

Student: Yes, sir.

Professor: So, who created them?

Student: ...

Professor: Science says that humans have five senses to explore the world around us. Tell me, son, have you ever seen God?

Student: No, sir.

Professor: Tell us, did you hear God?

Student: No, sir.

Professor: Have you ever felt God? Have you tasted Him? Have you smelled Him?

Student: I'm afraid not, sir.

Professor: And you still believe in Him?

Student: Yes, I believe.

Professor: Based on the findings, science can claim that God does not exist. Can you counter this?

Student: No, professor. I only have faith.

Professor: Exactly. Faith is the main problem with science.

Student: Professor, does cold exist?

Professor: What kind of question is that? Of course it exists. Have you ever felt cold?

The other students laughed at the young man's question.

Student: Actually, sir, cold doesn't exist. According to the laws of physics, what we think of as cold is actually the absence of heat. A person or object can be studied to see whether it has or transmits energy. Absolute zero (-273 degrees Celsius) is the complete absence of heat. All matter becomes inert and incapable of reaction at this temperature. The cold doesn't exist. We created this word to describe what we feel in the absence of heat.

There was silence in the audience.

Student: Professor, does darkness exist?

Professor: Of course it does. What is night if not darkness?

Student: You're wrong again, sir. Darkness doesn't exist either. Darkness is really the absence of light. We can study light, but not darkness. We can use Newton's prism to break white light into many colors and study the different wavelengths of each color. You can't measure darkness. A simple beam of light can penetrate a world of darkness and illuminate it. How can you know how dark a space is? You measure how much light is present. Isn't it right? Darkness is a concept which humans use to describe what happens in the absence of light. Now tell me, sir, does death exist?

Professor: Of course. There is life, and there is death - the other side of it.

Student: You're wrong again, professor. Death isn't the flip side of life, it's the absence of life. A serious crack has appeared in your scientific theory.

Professor: What are you getting at, young man?

Student: Professor, you teach your students that we all descended from apes. Have you observed evolution with your own eyes?

The professor shook his head with a smile, understanding where the conversation was heading.

Student: No one has seen this process, which means you are more of a priest than a scientist. The audience exploded with excitement laughter.

Student: Now tell me, is there anyone in this class who has seen the professor's brain? Has heard it, smelled it, touched it?

The students continued to laugh.

Student: Apparently no one. Then, based on scientific evidence, we can conclude that the professor has no brain. With all due respect, Professor, how can we trust what you say in your lectures?

There was silence in the audience.

Professor: I think you'll just have to trust me.

Student: Exactly! There is only one connection between God and human, and that is FAITH!

The professor sat down. This student's name was Albert Einstein.

PREFACE

The Creation of Human by the House of the Father

Throughout history, only two symbols have evoked the keenest interest and response from the civilized public. This is Human and the House of the Father. Yet, despite centuries of interest, we still don't know who Human is and what the House of the Father is. The paradox is that in the most ancient sacred texts, these two symbols are combined. Human was created in the House of the Father. That is, without the House of the Father, Human would not have come into being... This assertion is certainly debatable, but even the Creator Father, appropriately called by different names in different texts (for the Father has many names), created Human not in his Garden, that is, in nature, but in the House of the Father, that is, in a place humanized by the Father. That is, the Father, in whose Image and Likeness we exist, was originally Human himself, and the House is a human dwelling place established by the Father. That the Father was previously Human is also indicated in ancient texts, for there is no Father who was not previously Human. Therefore, we must draw one important conclusion: Human and the House of the Father are interconnected. And knowledge of one is impossible without knowledge of the other. If one can say so, this is the Symbol of Creation. And we simply must study the Creation of Human by the House of the Father, through which we come to know both human and the House of the Father.

Paradoxically, most readers of sacred texts think of paradise more often than the House of the Father. But the meaning of paradise is the garden around the House of the Father. That is, the central focus of paradise was the House of the Father, not paradise itself. Considering that Human not only lives in the Image and Likeness but also manifests it in his organization, the genetic memory has been passed down to us in the form of modern country houses with gardens, and many other suburban objects that evoke pleasant associations with the Image and Likeness of the House of the Father. Yet, for some reason, all holy people strove for paradise. That is, for a garden. While not disagreeing, we should note nevertheless that in the Image and Likeness of the House of the Father, Human still lives in a House, that same suburban one. And in the garden, on the plot, on the land, his animals live... And only the Righteous, having entered the Fire, will stand before Allah. That is, to reach the Heavenly Father, one must enter fire—the Father's special environment of existence. And then it becomes clear why everyone aspired to paradise: in previous centuries, everyone aspired to enter spirit, to become Spiritualized, to be in spirit, and to live it, being in paradise. But then, the House of the Father possessed an environment of fire within, while paradise - the garden of the Father - had an environment of spirit. And these two environments were distinguished as external - spirit and internal - fire. In any case, in the Image and Likeness of the House of the Father. But then, Human was created in fire, within the House of the Father, and lived and walked outside in paradise - the garden of the Father. That is, spirit was for life and walks—the joys by them, while fire was for the Creation of Human or life in the House of the Father.

We simply need to recall the principle of the Trinity of the Father-Creator, not as individual expressions, but as the principle of the Synthesis of Himself, the One, where He dwells both by His fireness in His House, and by spirit in His garden, and by light outside paradise, shining upon all humanity. In fact, the Father-Creator shapes three worlds by Himself: the fiery world by fire, the subtle world by spirit, and the physical world by light. The fiery world is the most difficult to define, as a few of us have been in the House of the Father. If we recall that, according to some sources, Human is of 25 percent fire - real, physical fire - then the ancient idea of creation by fire no longer seems so meager. And the famous sound OM, the well-known sound of creation, perfectly conveys the abbreviation for the Fiery World (in Russian *Ogneny Mir*) - OM. But how to resonate with the House of the Father, so that fire will awaken and create you—this is an impossible task for those who have been singing for many, many years. But it is possible with the body—after all, the skin senses and genetically remembers the House of the Father around it, and it is possible to arouse the Fire of the body. The subtle world, as the world of spirit, is represented

best by a world association - only a subtle bodily Human is a Human of Spirit. And the Soul, departing after the death of the mortal body to another world, if we look closely etymologically, is the SOUL, or, more simply, the Sphere of Spirit. That is, it is through the Sphere of Spirit that we soar upward after the death of the body. And a spiritualized person enters paradise—the place of Spirit, since his spirit is activated and in a working state, not dormant, as with many, and can interact fully with the atmosphere of paradise. The light of the physical world, in general, can be seen simply - it is simple daylight. There are many myths that only the sun gives us light. But it also produces a great deal of radiation, which may not become light. And it produces the light we see only through refraction through the Planet's spheres. So, without Mother Planet and the House of the Father with its spheres, we cannot do here. Look at any Christian altar with rays of light from the Eye. They shine! And not only! The radiance of the House of the Father provides the necessary spectrum of refraction of the rays and determines their quality on the Planet—so that people can see within the spectrum of the Image and Likeness of the body that is inherent in them. Thus, we know a great deal about the worlds, and about the House of the Father, and about the creation of Human by the House of the Father! But we attach no importance to this, failing to see the Essence of what is happening. And it's about time.

What about the Creation of Human by the House of the Father? Many sources indicate that the House of the Father is the center of the Planet's vital organization, whose spheres, known to us as worlds, envelop it with their breath and enable Human to live on the Planet. And this is even scientifically true—astronomically, we have numerous photographs showing luminous spheres around cosmic objects. Is it the House of the Father, isn't it?! And our Planet has boundaries of permissible limits, outside which pure space begins. And these boundaries are very much used in space exploration and spaceflight. This is the boundary of life of the Planet's House of the Father. And here it no longer matters whether evolution created Human on the Planet, or someone adjusted this process, or directed it... The Father could have created evolution in the House of the Father, and it had already created Human. It happens very quickly in the fiery environment of the House of the Father. In the subtle environment of paradise, it happens much more slowly, and in the physical world, it happens very slowly. This is the reconciliation of Science and Religion. After all, science doesn't determine the origin of evolution. And religion doesn't see it, dreaming only of paradise. And science and religion also don't see the House of the Father, as a concentration of forces (among other things) that determine all processes of formation, development, and support of the Father's Creation of Human by His House. And then, the Creation of Human by free will, in the free flow of the forces of Nature, the source and organizer of which is the House of the Father, spherically around the Planet, with the center point in its multidimensional organization by itself and, gradually, by each Human in his own Image and Likeness.

All the remaining details of the Synthesis of Many Texts and Data are in the book. And by the end, the creation of Human by the House of the Father will be clear to everyone. After all, our Creation continues, and we must know about it. Ignorance of the Law does not absolve us from the responsibility of fulfilling it, and we are still creating and ignorant! But the Truth is still unambiguous, regardless of our opinion or lack thereof. It simply is, and it's time for us to master this process!

CHAPTER 1. THE PARADIGM OF HUMAN

Introduction

Today, a scientific perception of reality, a generalized understanding of Human, and approaches to Human are generally lacking. They are structured according to the organization of individual sciences and scientific disciplines within a discrete format for analyzing certain properties, abilities, characteristics, or organizations of Human. Accordingly, and based on this, we can conclude that the concept of Human today is more mythologically conceived than a clear scientific statement of possible facts and development prospects, especially if we clarify that a science of Human, as such, has not yet emerged. While individual attempts at developing one are underway, but a common conceptual framework for the development of Human as such and his organization as such is lacking.

Accordingly, in the absence of a conceptual basis, all types of consideration of Human are of a multidirectional, multi-characteristic and “multi-discrete” nature.

Therefore, in Metagalactic Sciences, we propose to examine the Paradigm of Human as a whole, considering Human from the perspective of the Metagalactic nature of existence, keeping in mind that for the previous millennia of human history, the position was: "the entire universe creates us," where the universe was called, or meant, the Metagalaxy. Previous scientific disciplines often failed to distinguish between the Universe and the Metagalaxy. But now we have reached a level of development where we see that from the general "the entire universe creates us" we are moving to the specific: "the entire Metagalaxy creates each individual."

And this is a new anthropic principle that we would like to establish scientifically. Because both in the economic, social, and political life around us, and in the internal organization of every person on Planet Earth, a stage of extreme and specifically personal and individual concentration is emerging, where each person reveals their own unique characteristics and features, both personally and individually. This suggests that nature, which continues to be shaped by humans, has shifted its emphasis from the general, communal, conciliar, natural, or collective state, without abolishing them as such, to the specific, individual expression of each person and his fixation by it.

Based on this, we must consider human as such, where the Metagalaxy creates each one. And this process of individual creation by the Metagalaxy requires both a general approach and a specific approach, as well as a specific approach to each individual, in particular, and a singular approach in the mutual reflection of the Metagalaxy and each human.

In this regard, we begin to consider the first section of the Paradigm of Human, *General*, forming general paradigmatic approaches to the metagalactic phenomenon of human, bearing in mind that all nature characteristic of our Planet Earth, and the entire evolution of the nature of Planet Earth are an expression and bear the characteristics of the first evolution of the Metagalaxy Fa, called metagalactic evolution.

We must understand that the planet, as a separate object of metagalactic interactions, cannot but have evolutionary natural, cosmic mutual expressions with the entire Metagalaxy as a whole.

If the entire universe created us, then it was precisely the universal principles of organization that built all of nature as a whole, and, accordingly, the collective of people who now exist on Planet Earth. And if this was built by universal principles of organization, and evolution exists on the planet, then the planet's evolution, according to the anthropic principle of "the entire universe creates us," was and is a part of the evolution of the Metagalaxy. It is a part of the evolution of the Metagalaxy because, according to modern cosmic concepts, our planet is a tiny speck in the vast metagalactic cosmos - essentially, a particle in the atomic cluster of the Solar System.

If we imagine that this particle shapes its own evolution, then this is the evolution of a particle. And if we shift to the scientific understanding that the evolution of a particle is a part of the vast evolution of the Metagalaxy, which we call Metagalactic Evolution - it was precisely at the demand of Metagalactic evolution that the entire universe created us with its universally natural mode of existence - we will finally begin to understand the evolutionary nature of Planet Earth not in a closed mode, when we are on Planet Earth and observe the processes of evolution from within, but in an open mode, when we, recognizing the evolution of Metagalaxy Fa as a whole, stand above the evolutionary state of Planet Earth from a cosmic, metagalactic, unified perspective, and begin to recognize all evolutionary approaches of Planet Earth as part of the general evolutionary approaches of Metagalaxy Fa as a whole. And, accordingly, of Universal approaches, in particular, where the Universe is only one area of Metagalactic application.

In this context and in this view, relying on this approach, we form the Paradigm of Human in the phenomenon of Metagalactic Sciences, or the paradigm of the metagalactic state of human, where Human is the essence of a metagalactic expression on Planet Earth. Because if the entire universe creates us (and at the time the anthropic principle emerged, the universe was understood as the Metagalaxy), we must understand that on Planet Earth, each Human and humanity as a whole was shaped by the Metagalaxy or universe. And at that time, the words "universe" and "Metagalaxy" were indistinguishable.

We go further and believe that the entire universe created us; we were created metagalactically. But the universe was the first stage in the formation and evolution of humanity, where a common collective approach, a common natural format for what a Human should be, was established. This common evolutionary approach was shaped by the universe. And now we are at a stage of new planetary development, where the planet has entered the metagalactic cycle of existence, and we are moving also evolutionarily toward a broader understanding of the natural reality of humanity toward a metagalactic understanding of humanity.

And here we encounter the approach that the entire Metagalaxy creates each one. Why? Because if we imagine the Metagalaxy as the boundaries of the cosmos, we understand that the cosmos, on the one hand, is an infinite phenomenon, and, on the other, there is a certain finiteness to its existence, for the infinite and the finite are mutually intersecting antinomies, giving birth to a single whole, correspondingly. The infinite and the finite, in the mutual intersection of antinomies, create a whole. This whole is formed as the Metagalaxy, where the Metagalaxy is defined initially very simply: the boundaries of the cosmos within which Human himself is formed, that very finite within an infinite cosmos. And only certain boundaries of the formation of the cosmos within which Human is formed can organize the infinite cosmos through the finite phenomenon of Human. Cosmologically, this is a vast metagalactic bubble. Or, if we move away from biologisms, the sphere of cosmological existence of the cosmos, where the Metagalaxy builds all cosmic realities, all cosmic parameters of existence and all gradations of the existence of the cosmos, taking into account the final result formed and created by the Metagalaxy - Human.

Therefore, we must understand that we respond to the infinity of the cosmos with the finitude of the human phenomenon. This is where the macrocosm, known in science as the cosmos, and the microcosm, known in science as Human, intersect. Human, through his microcosmic existence, reflects his own macrocosmic phenomenon through the entire cosmos. This is the first approach that is formed in the general approach to Human, where Human is a mutual reflection of the metagalaxy, and the metagalaxy is a mutual reflection of Human in the phenomenon of macro- and microcosmic interactions, where the macrocosmic interaction is the Metagalaxy, and the microcosmic interaction is Human.

And on this approach of macro and microcosmic interactions the section *General* of the phenomena of the Paradigm of Human is built from the perspective of metagalactic sciences.

Hence, understanding that human is a microcosm in relation to the macrocosm, we must understand that the Metagalaxy, fixating on each person, determines not the external indicators of being, but the internal indicators of the being of each person.

Why? From the perspective of the previous paradigm of scientific understanding of humanity, we can conclude that previous centuries' analysis of human existence was characterized by a macrocosmic approach, as if it were Planet Earth. At the first stage of scientific development, the macrocosm was understood to refer to the nature of Planet Earth. And we must understand that previous scientific thought primarily perceived humanity as interacting with species, subspecies, kingdoms, and other phenomena of the surrounding planetary nature.

Accordingly, when we speak about the paradigm of human, we must break away from the previous paradigmatic, or conceptual, approach, when human was analyzed only as either a struggle of species for existence, or as mutual assistance, as a factor in evolution, where evolution was understood only in terms of planetary characteristics and only in the interaction of species, subspecies, all sorts of biological realizations of the nature of Planet Earth, that is, a particle of the cosmos. I'd like to point it out right away. Naturally, to embrace the paradigm of human by the macrocosmic phenomenon of the Metagalaxy Fa, we must move away from the nature and biological aspects of Planet Earth.

Accordingly, without abolishing the macrocosm of Planet Earth, we consider it the result of the creation of the universe, which creates us - that is, creates us collectively, where the biospheric preconditions were created and the formation of individual living beings and individual kingdoms - animals, plants, minerals - facilitated the emergence of humans and shaped the environmental conditions that allowed for the formation of the mass collective humanity of today. And this is the universal creation of us.

In this natural existence, humans, growing up, had their own socio-biospheric interactions, their own cultural, traditional, and other practices of nomadic and sedentary peoples - that is, different types and structures of economic activity. But all of this was included in the planet's macrocosm. Therefore, I would like to establish clearly in advance that the planet's macrocosm exists as a part of the entire Metagalaxy. It is not abolished. The categories of the biosphere, biospheric developments, and categories of natural interactions are not abolished. They exist within the framework of macrocosmic planetary existence.

Here we must understand that there is a planetary macrocosm and a human being, who reflects the planetary macrocosm with his microcosm. Such a human being possesses characteristics of planetary significance, each with its own characteristics of breathing, its own characteristics of water specificity, its own characteristics of the circulation of various substances (let's say, the specifics of nutrition), and its own characteristics of certain organizations within the human body, which we can call now metagalactically Human Parts. In the previous era, these were called simply separate processes within a person: processes such as the soul, which science now debates; consciousness, which science doesn't debate but says that it exists, but I wouldn't say that it deeply understands it; characteristics such as reason, which science doesn't debate but believes that it exists. But I can't name any profound works on the understanding of reason; there are only statements about how it exists. And these are different things - how reason exists and how it is created. The same is true for thinking. The same is true for the heart, where one can debate also whether it exists. And it all comes down to the physical anatomy of the physical heart. And in certain areas of culture and cultural studies, the heart is not only the physical heart. The question arises: how is it possible?

That is, even today, considering various scientific controversies, very significant scientific questions have arisen on the topic: Who is human, how is he organized? What are his separate parts, or hypostatic expressions? With what specificity do they exist? And today, there are no answers to these questions. Therefore, a paradigmatic situation has matured, in which it is necessary to find answers to these questions and develop a new understanding of human as such. And we must understand, based on this, that all these questions arose in the previous conceptual or paradigmatic approach to human, when the macrocosm was understood only as Planet Earth. It was believed that, on the one hand, the universe creates us, and, on the other hand, we have not analyzed how the universe creates us, but we have analyzed and studied perfectly how we live in the natural environment of the planet.

Based on this approach, we see contradictions within science itself, where, on the one hand, the universe creates us, humans, while, on the other hand, all forms of science analyze not how the universe creates us, but how we naturally exist: either as a species, or as a subspecies, or what temperature biosphere characteristics we require. (Which is also very important and will not be overturned.) But this is not a paradigm for human existence. And, even more so, it is not a worthy concept for defining how the universe creates us. Therefore, I would like to note here that we are not abolishing the macrocosm of Planet Earth. We consider it important. Since the planet, as a small particle, is a part of the Metagalaxy Fa, the vast expanse of the whole, we consider all macrocosmic states of Planet Earth to be important, externally biologically determined, defining the sphere of the external macrocosmic planetary existence of human during the first stage, where human himself was created as a natural being, with specific characteristics of temperature, respiration, water balance, and so on. That is, anatomy and biology quite competently express these processes and study them, and this research should continue. But this does not answer the question of who human himself is. It merely answers the question that the human body exists within certain biological natural parameters. Although, over a thousand years ago, a certain human condition developed, that human is not just a body. We know this. We approach it philosophically. But this has not been expressed in scientific research simply because a paradigmatic approach to Human does not exist.

Let's take cultural studies. There's Jesus' famous commandment to "unite yourself with your heavenly Father with all your heart, with all your mind, and with all your soul." One of the Gospels adds, "...and with all your strength," just one of them. And paradoxically, we see three Evangelists depicted in the image of animals, who wrote with all their soul, all their heart, and all their mind, and only the fourth Evangelist depicted in the image of Human, who wrote, "...and with all your strength." And by "strength" he meant the body, or the physical body of a person, in the language of the ancients. This raises a curious question: are soul, heart, and mind different from "strength"? Let's switch to modern language - body. There is soul. There is body. And there is mind. In other words, even the ancients, I would say, highly spiritually prepared people distinguished between soul, mind and heart. This means that these were already different parts of a single whole, which we can call a human. But if "soul" and "body" are equivalent categories, then the soul is not a process of the body alone, but an independent entity that exists and operates within the body. According to Christians, it leaves the body and can live outside the body. This could be called, admittedly, also a sleep, if we approach it objectively physically. And, accordingly, we are now talking about human as a hypostasis of four beginnings. If we translate "hypostasis" into more academic language (B. Rauschenbach's work "The Logic of the Trinity"), we would say that hypostasis translates into the concept of a Human Part. In fact, for ancient Christians, human consisted of four parts. Most often, it is said that human consisted of three parts, according to the law of the Trinity, as expounded by Christians. In fact, the law of the Trinity has a curious origin. It is itself fourfold, and therefore, it is close to "... by your strength." Accordingly, human consisted of four beginnings. That is, it was fundamentally fourfold, according to Christian beliefs. What do I mean by the law of the Trinity being fourfold? There's a theory that the three Hypostases of the Trinity, as distinct bodily entities, were part of the single fourth Father. Abraham, however, interacted with the entire Trinity, each with its own distinct bodies - three distinct bodily entities. But all three distinct bodily entities were part of the single fourth beginning - "the Father."

Ultimately, the Father is triune, but physically we see four figures, and the entire process is quaternary. Accordingly, if the three beginnings were included in one, then we can conclude that the three parts of the Jesus Prayer - heart, mind, and soul - are triune, but in the synthesis of the three, they were included in the fourth beginning - the body, which is quaternary. And here we recall the assertion that the body is created in the Image and Likeness of the Father. And when we say "in the Image and Likeness of the Father," we mean precisely that Father One, where three parts are one whole. And this one whole consists of three component parts - the Trinity, according to Christian belief.

Having moved away from the cultural foundations of the relevant historical and religious texts, we, having switched to the scientific language of abstract analysis, immediately began to wonder: is a human being composed of only three parts? From a Christian perspective, we can understand them; they have their own dogmas of faith that they follow. But from the perspective of scientific analysis, we must recall immediately that Buddhists, for example, develop consciousness. Not to mention the Soviet human, who was expected to be conscious. That is, the secular scientific tradition assumed the conscious nature of human existence. Accordingly, if we recall such a scientific specialist as Leibniz, we can recall another part that he used in a perhaps mathematical view of the human being, although there was minimal mathematical insight there - the monad, as another category of human existence. And then, it's simply worth listing: science develops thinking, remembering that philosophy is the science of human thinking, which means there is such a part as thinking. There are specialized educational programs for developing the intellect, meaning there's a separate part called intellect. There are also specialized programs for the mind. And we somehow use common sense to determine whether a person is intelligent or not particularly intelligent in a given area of knowledge, without saying "conscious or unconscious," or "intelligent or not." That is, from the perspective of common sense, these are different phenomena. However, science also must adhere to established universal human values and explore them.

Accordingly, we can say that such a human part as mind, such a human part as consciousness, such a human part as intellect, such a part as thinking already grew up in the cultural-psychological-biological tradition of human, but were religiously represented either by separate types of religions, or were not religiously represented at all and were a secular characteristic of human. Accordingly, if we continue this tradition, we must merge with the Heavenly Father not in three parts, but at least in the seven or eight listed above. Clearly, from a dogmatic standpoint, this would be heresy. But from a common-sense standpoint, if we exist in the Image and Likeness of the Father One, and such processes have developed within us in the form of parts, then isn't the Father One continuing our creation, and isn't it time for us to merge with Him in more parts, if we take religious dogma into account? After all, we must understand that no matter how we claim that ancient people were highly prepared, they were highly prepared for that era.

The passage of a thousand years or two millennia - historians differ on these timeframes, but I'm inclined to believe it's been a thousand years, while the dogmas of faith suggest two thousand years, - have changed everything. A purely scientific analysis of the specifics of existing Christian objects suggests that over these thousand or two thousand years, humans have grown, and in addition to the three parts with the "strength," which, it turns out, is the body, other parts also have grown, some of which we've already mentioned, or haven't mentioned before. And, accordingly, this tradition should have evolved already into a higher phenomenon of human existence. Moreover, we haven't yet examined all the parts or processes. There is such a process as perception, and there is such a process as holoversum, where scientists received the Nobel Prize for proving that the brain exists holographically and exists holoversely; accordingly, it is a part of the human being as much as any other. There are processes like Hum, known in Eastern philosophy, processes like Truth, processes like Eye, processes like the House of Human, which in Latin is called the *eco* of human, which can be distinguished in various specifications. There are also processes like Ratio and processes like Faith.

That is, in principle, if we approach all processes with an open mind, we can count, at a minimum, around 30 different processes, and most likely even more, operating in humans. The only question is what methodology we will use to do this. When we began this process and applied various methodological foundations, with completely open approaches, understanding that there is no such thing as a science of human, we arrived at 64 basic human structures, simply by analyzing the various specificities and specialties that exist within human as such. We formed such a human domain as "feeling-awareness." This is a well-known term from previous centuries; it appears in certain texts, but it is very difficult to achieve, as described there. But this does not negate the fact that the Feeling-awareness, as a certain human part, can develop within a person.

Or we formed such a domain of the phenomenon of a part as "Essenceness," where the essence is decomposed and synthesized (thought analysis is clearly not a specific aspect of essence). It's clear that this name initially will cause confusion, unless we remember that there are many traditions of human activity, where people were forced to memorize the essence, the suras, essentially the Essence of Ra, the sutras - by heart, repeating them. Roughly speaking, to "mumble" them, not always understanding the meaning of what was being said. And thus, something was cultivated within a person. The question is, what? And this traditionalism of performance, in fact, cultivated a new part of Essenceness. Or a part known as Meaningfulness. Everyone believes that meaningfulness is a process. In fact, when we began to delve into these specifications, we saw that meaningfulness has its own laws, organizations, and phenomena. A part known as Wit, when we clearly grasp whether a person is wit or not. So, what is this process? If we don't isolate it as a separate human part, this process will not be recognized.

The specification of these and other Human Parts is presented at the end of the book as 256 benchmark parts, which we obtained from the entire historical diversity of human development, taking into account all available data. Furthermore, by logically coordinating these parts and these processes, new ones emerged that needed to be logically and consistently seen in a person, nurtured in a person, and recognized in a person. It turned out that the minimal and sufficient phenomenon of the benchmark basic state of a person, as such, has 256 processes. If we consider that humans genetically have 64 codons, we must understand that this is 64 multiplied by the same 4. But when we analyzed the 256 benchmark Human Parts, we found another approach: 64 energy perspectives, 64 light perspectives, 64 spirit perspectives, and 64 fire perspectives. This doesn't mean that some parts lack spirit and live only by light. It means that each Human Part lives by the quaternity of energy, spirit, light, and fire, but at the same time, each human Part must emphasize a particular development, helping a person either assimilate light, or assimilate energy, or assimilate spirit, or assimilate fire. Therefore, some Human Parts have similar sounds or names in terms of helping to assimilate the same processes through, say, the perspectives of fire and spirit, or the perspectives of light and energy. And in the synthesis of 64 basic parts in variations of the application of light, spirit and fire, in fact, they formed the basic, stable, sustainable 256-fold integrity of a human.

We must understand that when we organize any process into a Human Part and call it a Human Part, that Human Part forms a whole within the human body, with its own procedural capabilities and characteristics. If we say that it's simply a process within the human body, we can't analyze the specifics of this human Part's actions; we'll be analyzing simply the process that's occurring, beginning, and ending. Let's say everyone reports that they're smart, while others aren't. This is the general background of human existence, and we'll say it's simply a process. Some people have a process of wit, while others don't, and this is no longer an effective approach to scientific understanding of humanity. If we reduce the process of wit to a Human Part, this will create within us an approach to wit as a whole, forming a holistic phenomenon of human wit in each of us. This will then be useful both for scientific analysis and for the future application of the characteristics of this Human Part across the diversity of both human sciences and human activity. For example, in the field of education, we can cultivate wit consciously in students across various subjects. Therefore, we proceeded not only from the theoretical significance of understanding the human being, but also from practical perspectives: whether, on this scientific basis, it is possible to help individual areas of human activity to develop the human being more accurately, more adequately, with a deeper understanding of its processes. If we look at the surrounding reality, everyone appeals to Human, everyone turns to him, but no one helps him become human as such, because they do not understand who Human is, and no one knows what Human himself is. Because there is no science of Human, or it is only just beginning to emerge. And there is no consistent paradigm of Human as such, which is also trying to take shape only now.

Accordingly, until we introduce the Paradigm of Human as such, discussing the development prospects of even other sciences is extremely difficult, because we must understand what people, that is, the human himself, learn in other sciences. And the process of cognition is fixed on human. Accordingly, if we do not establish the Paradigm of Human as such, the value of scientific

knowledge may be either short-lived or, to put it more accurately, minimal. Here's a small example: We analyze research; it's smart, but not savvy - there are no prospects. It's savvy, but not smart—there are prospects, but no research. And the problem here isn't the research or the demands on research, but the problem lies with the researcher, who hasn't been offered the opportunity to develop wit or develop his or her mind by the education system. To make it clear that this is objective, any researcher is asked to develop logic. And the apparatus of formal logic is well-known in the higher education system. But logic is one of the Human Parts. Where is the apparatus for developing wit? And where is the apparatus for developing the mind? Where is the apparatus for developing thinking in philosophy itself, as a science of thinking? Where is the apparatus for developing the reason? And why is there only the apparatus for developing logic? However, there is a system for developing the body; several immediately come to mind: for example, classical ballet is one; sport, even in the form of classical artistic gymnastics, is two; martial arts, even sambo, is three; and, paradoxically, medicine is four. Medicine, because, given the different proportional characteristics of a person, there are different systems for its adaptation, there are different systems for its recovery, there are different preventative measures for a particular physical state, including motor activity. This is quite important for the body, because the body lives and develops by it. Not everyone is an athlete, a soldier, or a choreographer. There are simply living people for whom preventative exercise in general, without any artistic gymnastics, is very beneficial. These are at least four areas for the body. Where is the same number of areas for each of the previously mentioned Human Parts?

And as soon as we see this approach, we see the paradox that we develop the body, but not the mind. And we want the country's population to act wisely? When we seem to develop thinking, but not wit. So, can we think without being conscious? Sounds ridiculous. We develop logic, but not consciousness, saying that it's Buddhists who develop consciousness somewhere. So, are we very logical, but not conscious? But this is at least somewhat reconcilable, although it leads to the paradoxes of scientific incompetence. That is, we are good at logical thinking, but lack consciousness in the scientific approach.

Unfortunately, modern life is built on these contradictions. If we don't begin to overcome these contradictions with an appropriate paradigm of human, in fact, we will not just reach a dead end as a civilization, but enter a period of developmental deterioration, which is no less dangerous. And, of course, social institutions and tools are currently saving us from this, but we have reached a point where it's time to make a conscious - and this is precisely what we're failing to develop - but a very important decision: we must reconsider our approach to human, our concept of human, or, more precisely, develop a new paradigm of human as such. And we have developed already metagalactically this approach, this paradigm.

1.1. GENERAL

When we discuss the metagalactic concept of human, we must understand that the Metagalaxy is a macrocosm. Therefore, in reverse, focusing on human, where the Metagalaxy creates each one, it creates, first and foremost, a microcosm within each one, reflecting its macrocosmic tendencies. It is extremely difficult to trace immediately the reflection of macrocosmic tendencies, so in the first step of the Paradigm of Human with the section *General* we will focus purely on human in its microcosmic interactions, as an expression of the anthropic principle - the Metagalaxy creates each one. What does this mean? If we view humanity microcosmically, there is scientific evidence that the distances between two nearby atoms or their nuclei in the microcosm within humanity are so enormous that, analogous to the macrocosm around us, they are greater than the distances between nearby stars. For example, from the Sun to the nearest star. In other words, our microcosm, as a reflection of the macrocosm, has a greater dimension than the macrocosm around us. It's clear that the macrocosm hasn't been explored fully either. And this may be a rather

controversial phenomenon. The main thing is that we know another very strict requirement: nature does not tolerate emptiness.

But if we see a vast space between nearby nuclei or atoms, filled with nothing, then this is not a void, but a certain emerging reality of human existence. That is, at the first stage of maturation, humans naturally developed as they did, with these atomic-molecular connections. But at the second stage of existence, a deeper version of human organization must emerge, a different, higher system of relationships, if we look at it microcosmically. Accordingly, we can conclude that, having developed naturally, human has undergone the necessary external evolutionary tendencies and has developed as he has today. This is a manifestation of the anthropic principle - the universe creates us. And now the Metagalaxy, creating each of us, begins to register new microcosmic phenomena within us. And these are, first and foremost, atomic- molecular nuclear or, as we now call it in Metagalactic Sciences, subnuclear levels of existence.

Accordingly, human is created metagalactically subnuclearly. Why? There's a simple logical premise. Our planet has formed its own macrocosm, or biosphere, based on its planetary capabilities, taking into account numerous factors: the star, the satellite, and, indeed, the planet itself with its biosphere. But other planets may have different characteristics in the formation of living beings. And the Metagalaxy is the same for our planet and us, and for another planet and other biological beings. And, accordingly, the natural characteristics of planets vary, but the Metagalaxy is one, meaning the metagalactic approach to different beings must be the same. Therefore, the nature of the Metagalaxy is constructed not by the external macrocosmic method of natural species, plant kingdoms, although this is also taken into account, but, above all, by the microcosmic method, that is, by atomic-molecular phenomena. Therefore, when the Metagalaxy creates us, we must first consider the subnuclear states of human.

Seeing this subnuclearity, we can determine what we said in the introduction: the Metagalaxy creates the basic 256 Human Parts in each person. This is minimal and sufficient for the development of a person in the diversity of all their capabilities, needs, and characteristics that exist today. Moreover, the 256-fold integrity itself stems from the structure of the Metagalaxy itself, where 16 types of evolution exist within the Metagalaxy. And if we see the evolutionary Metagalactic influence on a person as 16 evolutions, we must understand that each evolution reflects the other at 16 levels. Accordingly, multiplying 16 by 16, we obtain 256 evolutionary levels of human existence and development. We are talking about 16 evolutions, but expressing 16 evolutionary levels. This is precisely what Humans express. This is the first approach.

There is another approach to the 256-fold integrity. When we explored the Paradigm of Science of the first book, we arrived at the conclusion that we could arrive fundamentally at 16 fire-images of subnuclearity. That is, by analyzing the various states of subnuclear expressions, we constructed the 16-fold integrity from spin to nucleus. Ultimately, if we say that the Metagalaxy is nuclearly fixed onto human, we must understand and see that this nuclear fixation clearly has 16 fire-image phenomena, where each nucleus either contains 16 fire-images, or, if the nucleus is the 16th, and a person reaches the next level in their development, then the spin of the next level of the next 16-fold integrity of the nucleus becomes the 17th.

And thus, we can see that the 16-fold integrity of fire-images, scientifically constructed, can be coordinated with the 16-fold integrity of evolutions of the Metagalaxy, where each evolution has its own 16-fold integral set of fire-images. And thus, multiplying 16 evolutions by 16 fire-images, we again obtain the basic stability of the 256 Human Parts.

Accordingly, each human part has its own specific fire-image perspective - one, its own specific evolutionary perspective - two, its own specific evolutionary level perspective - three, and its own specific high integral reality of the Metagalaxy - four. Here we must understand that the entire Metagalaxy, while creating us, cannot accommodate us immediately with its entire scale, because it is so enormous, and we are so small, that it could crush us. Therefore, we must see that the Metagalaxy is built by spheres of higher integral realities. We published these in the first volume of Paradigm, where each individual high integral reality is responsible for the formation and support of the existence of the corresponding individual Human Part. Human Parts and high

integral realities in coordination change during the development of both the human being and the Metagalaxy, but this process shapes the corresponding content of human development through the perspective of the corresponding high integral realities of the Metagalaxy. The realities of the Metagalaxy exist on eight fundamental beginnings. These are fire, spirit, light, energy, subnuclearity, form, content and field. And we must understand that every Human Part necessarily expresses these eight fundamental beginnings. And the formation of any Human Part by the eight fundamental beginnings, if it proceeds at all through human preparation, will be equally by fire, spirit, light, and energy, and there will be no differentiation between the parts and their specific qualities, properties, and characteristics.

Accordingly, if the Metagalaxy fixes 256 high integral realities on a human, in each of which eight fundamental beginnings from fire to field are recorded, then each human Part is formed by its own special fire, its own special spirit, its own special light, that is, by the different eight fundamental beginnings of the Metagalaxy, realized through the corresponding high integral realities of the Metagalaxy.

Thus, high integral realities individualize the fundamental beginnings of the Metagalaxy to meet the corresponding needs of the Human Parts. Or, in the formation of the Human Parts within a person, a diversity of fire, spirit, light, energy, subnuclearity, by which the Human Part is formed, form, into which this Human Part is already taking shape, content, by which this Human Part exists, and field, that emanates from each Human Part, shaping the corresponding competence of the person of this Human Part of this high integral reality, emerges.

There is another perspective. When we say that the Metagalaxy, through its fourth beginnings, fixes high integral realities on us, and we begin to interpenetrate them, eight fundamental foundations of the Metagalaxy are unfolding, where each high integral reality has its own time, its own space, its own speed, its own dimensionality of organization, which creates individual characteristics, its own reunification of certain specifics of this reality, its own self-organization of this reality, its own emanations, and even its own type of substance. These are the eight fundamental foundations of each high integral reality of the Metagalaxy. Thus, each high integral reality of the Metagalaxy exists in the synthesis of the eight fundamental beginnings and the eight fundamental foundations, where the high integral reality specializes one or another Human Part by its characteristics, fixing itself on a person, forming a corresponding diversity of phenomena. I believe there are many more of these phenomena, given the 256-fold integral matrix nature of the scientific foundations of metagalactic sciences, which we published in the first book. It simply can be stated that each high integral reality has its own perspective of the entire 256-fold integrity of the phenomenon. It's clearly, that this perspective needs to be developed, articulated, and fixed, but it is an unambiguous expression of the specifics of the high integral reality. If we see that high integral realities are fixed in a Human Part, then these 256-fold integral systems are implanted in the person through high integral realities. And the 256 Human Parts, in turn, reflect each other in each Human Part, forming their own internal 256-fold integral nature, thus developing the person and influencing the formation of human systems. And each high integral reality thus fixes the 256-fold integral matrix of scientific beginnings in the formation of each Human Part and the Human as a whole.

The mutual organization of various high integral realities and beginnings among themselves creates the necessity and sufficiency of the formation of each Human Part within a person. How is a part within a person perceived? Let's imagine that the distance between two atoms has some large expression and, from the perspective of the current state of science, it sees this as emptiness. Let's enter a state of subnuclearity and imagine that 256 nuclei begin to fix between two nuclei of two nearby atoms. And, in the first stage, this space is filled with 256 nuclei, where, in the synthesis of 256 nuclei between the nuclei of atoms, 256 Human Parts are formed.

Let's imagine that this space is completely filled with 256 nuclei between any two nearest atomic nuclei. Let me remind you that an atom is a nucleus, surrounded by swirling particles. Accordingly, within the entire human body, at the nuclear level, between the two nuclei of two nearby atoms, 256 nuclei of various high integral realities are formed - one. Accordingly, each

nucleus has its own specificity of a high integral reality, eight fundamental beginnings, eight fundamental foundations, its own concentration of evolution - two, its own level of evolution in this expression. It has its own concentration of the fire-image perspective - three. And it has its own concentration of metagalacticity - four, where, in addition to high integral realities, the Metagalaxy itself forms special specifics of a phenomenon, or systemic states of the Metagalaxy, or other galaxies, Metagalaxies, or the systemic organization of matter in the Metagalaxy: realities or some other characteristics defined metagalactically. And in the synthesis of nuclei, the numbers of which are identical between two atomic nuclei, we obtain, in fact, the unambiguous formation of a Human Part within the human body. The first stage involves the unambiguous formation of 256 Human Parts within each person.

This is the first metagalactic step: the Metagalaxy creates each of us. I emphasize that these 256 nuclei have different characteristics and emphasis on subnuclearity, that is, a different fire-image emphasis, a different evolutionary emphasis, and, thus, a different emphasis on high integral realities. In this way, we achieve a diversity of characteristics in the formation of the subnuclear-nuclear composition of Human Parts, correspondingly realized within the human body. These Human Parts include various already matured processual characteristics of Human, logically and consistently structured metagalactically by the 256-fold integrity of Human Parts. Moreover, some of the Human Parts that begin to form within a person have a meta-galactic emphasis, and we have distinguished them into 64-fold integrity of the metagalactic parts: metagalactic movement, metagalactic freedom, which are visible more clearly in the first stage of processuality. But if we delve into the metagalactic paradigm as a whole - and to do so, we must delve into all five volumes of the paradigm to understand fully the existence of the matter of the Metagalaxy - we will see that these parts are not processual, but are founded as a Human Part for the free existence of human across all high integral realities, without being tied to a single high integral reality by just one Human Part, which is formed by this high integral reality. And we will need such a Human Part as metagalactic freedom. Because we understand that we are being nurtured on a small particle of the cosmos, called the planet. And since this particle is very small, we are even smaller to the cosmos, that is, even smaller than this particle. And if we are smaller than this particle, then we must possess a sufficient volume of metagalactic freedom to act freely within the Metagalaxy and within these high integral realities and within other particles. And this is no longer a process within our body, but a formed part of the possibilities of bodily perspectives and organizations. It is in this plane that the corresponding existence of Human proceeds. This is the first approach.

The 256 benchmark Parts of the Human Being begin to reflect each other, and their processual realizations begin to develop systemically within each Part, forming the second stage of Human development - the systemic stage. If we speak of systems in a simple approach, we must understand that within the physical body there are systems: the respiratory system, the nervous system, and so on. The word "system" itself is taken from biology. But then, if we look at human thinking, within human thinking there are thought-processing systems: the logical sphere of thinking, the imaginative sphere of thinking, the associative sphere of thinking, the formal sphere of thinking, and the mythological sphere of thinking. This is an easily formed phenomenon when human thinking operates on these types of thoughts. But to operate on these types of thoughts, we must understand that within thinking, a system for organizing and generating such thoughts must develop.

Based on a philosophical approach to thinking, we understand that within each Human Part, systems of organizing the activity of that Human Part are formed in one specific way or another. For thinking, this is thought, for the soul, this is feelings, for reason, this is essence, and for consciousness, this is imperation as the particularity. And in the reflection of the 256 Human Parts, the formation of 256 types of systems within each Human Part begins. But while the formation of Human Parts is influenced by evolution, the formation of systems is influenced by the worlds of the metagalaxies within which they operate. And this is one of the problems of mastering worlds - the dependence of systems on the operational capabilities of the world, both of the metagalaxy and of each human. Moreover, formation also occurs in a fire-image, subnuclear manner, where

certain procedural interactions develop between the fire-images, and a systemic activation of the fire-image nuclei among themselves is formed into a rigidly unidirectional form of systemic organization of the Human Part for the processing of certain particularities generated by the Human Parts within the human body. This is the next deeper subnuclear layer of action, where we enter the next organization of smaller subnuclear states, where each nucleus has its own set of subnuclearities. The set of subnuclearities of each nucleus unfolds through the formation of corresponding systems within the human body, from the perspective of the realized world or synthesis of worlds.

And here we already enter the hierarchization of subnuclearity as such, where metagalactically we know that there are high integral realities that form Human Parts, and there are fire-images of high integral realities. The high integral realities of the Metagalaxy consist of initially higher realities, where in the initially higher realities there are their own subnuclear fundamentals. And since Human Parts are formed by the subnuclearity of high integral realities, systems of Human Parts are formed by initially higher reality fire-images. Accordingly, metagalactically we know that initially higher realities consist of realities, that is, the basic realities of human, which he understands as reality. Each system consists of 256 apparatuses. That is, already within a Human Part, 256 systems, reflecting each other, form 256 apparatuses in each system, which consist of the subnuclearities of the corresponding realities, that is, even smaller subnuclear foundations than the initially higher reality itself in the phenomenon of the corresponding high integral reality. What does "apparatus" mean? It's very simple. We have a system, or sphere of logical thought, and then there's the apparatus of formal logic, well-known in science. We have this Human Part – the Logic. It's the same as the physical body has a respiratory system, and various apparatuses: the bronchi, the lungs, and so on, forming a systemic whole. It's the same as the cardiovascular system, and various apparatuses: the heart, the blood vessels, and other foundations of these systemic interactions. That is, there are purely biological, scientifically familiar terms that are called apparatuses. Accordingly, we started from the biological structure of the human body, so any systems of the corresponding Human Part of the human body are built from apparatuses.

Thus, we see the structure of the human being: 256 Human Parts, 256 systems within each Human Part, 256 apparatuses within each system, interconnected in a consistent manner. These are benchmarks. And, naturally, when manifesting apparatuses, we must understand that for these apparatuses to function, certain products, realizations of their manifestation are needed. We called this specificity "particularities," since each Human Part is engaged in the development of a corresponding particularity. For example, thinking is engaged in thought. Thought is the fourth-order particularity. The soul is engaged in feeling. Feeling is the third-order particularity.

Ultimately, we have added up 16 basic particularities, understanding that, in reality, even 16 basic particularities are a rather complex phenomenon for the human body, because it's not a given that everyone even possesses thought, as the fourth-level entity. And 16 levels of particularities are an even higher operating system than we can compose for ourselves. But at the same time, we proceeded from metagalactic expediency, whereby a person grows from three, four, or five phenomena into 16 phenomena. Why 16? Because 16 is the metagalactic evolutionary predetermination of Human, since there are 16 evolutions. This means that each evolution forms both a unique human part and a unique system of action, a unique apparatus of action, and also a unique particularity of human action. If we determine that evolution shapes a unique aspect of human action, then, out of 16 evolutions, we should have selected consistently 16 aspects that clearly express the evolutionary approaches to existence for each person, clearly reflecting their capabilities and the ways in which they manifest. Moreover, these aspects should be known to some extent to humanity, at least in the early stages.

The first eight particularities are: movement, sensation, feelings, thought, meaning, essence, idea and right. If we analyze human history, we'll see that life is saturated with these particularities. It's clearly, that the higher the particularity, the more difficult it was for human to grasp it, and the more complex were the forms of interaction with it. Let's say there could be a single Idea, and it

could affect masses of people while they grasped it. This led to the formation of an apparatus for processing ideas and a corresponding Human Part that could carry these ideas with it.

Looking ahead, I can say something very strange. The seventh Human Part, the Pillar, was needed to develop the idea. But history knows that holy ascetics - stylites - which stood on corresponding pillars, like religious bell towers, and recreated the concentration of spirit within themselves in order to develop corresponding ideas or to capture them. One stylite - one idea, according to historical tradition, known fragmentarily in isolated texts. The rest has essentially disappeared. This is where the concept of a pillar arose, although, as a Human Part, this was not always characteristic, but it was present within him. The strength and might of human - that's understandable.

The next eight particularities are: might, paramethod, fundamemntal, synthesis-beginning, glance, imperation, I-am and condition. There are quite a variety of scientific, literary, and other paradigmatic phenomena and sources that correlate with each particularity. But we will leave this question to future researchers.

So, let's imagine that we have 16 particularities in the reflection of evolutions. But if we have 256 Human Parts, then 16 evolutions, reflected in each other, form 256 particularities of a more developed order. Well, let's say there are particularities of realities, there are particularities of initially higher realities, and there are particularities of high integral realities. We already see three different particularities. What is meant? We must understand that if Human Parts, systems and apparatuses are a rigid organization of the subnuclearity of corresponding organizations of matter in the Metagalaxy, then particularities are carriers of free orders, where they can be recorded, depending on the development of a person, both in the subnuclearity of realities (that is, processed by the apparatus), and in the subnuclearity of initially higher realities (that is, processed by the system together with the apparatus). Then systems and apparatuses have a more complex growth, and in the subnuclearity of high integral realities, that is, of the Human Part itself. Thus, we must understand that particularities - unlike apparatuses, systems, and parts - are not tied to a rigid structural organization, to corresponding subnuclearities or reality, or to initially higher reality, or to high integral realities. They are free to proceed, and depend on their volume and scale. That is, if a thought is more voluminous, it must be recorded by the fire-images of a high integral reality. These are capacious fire-images. This does not mean that they are large. On the contrary, they are smaller, but they capture capacious, voluminous thoughts. If a thought is less voluminous, I would even say qualitative, then its recording goes into the fire-images of an initially higher reality. If thoughts are more practical and small, for example, "to go to buy a book," this is already a concrete thought of reality, where concrete, practical types of action occur. This does not necessarily mean that thoughts of reality are concretely practical. This is simply an example of the existence of different typologies of thought, and that all 16 fire-images are recorded in three types of subnuclearities of Human Parts, systems, and apparatuses. New thoughts that are voluminous are immediately grasped by a Human Part. Then, as a person absorbs them over a long period of time, they are processed by systems. Once a person has processed them systemically, they are processed by apparatuses and are then output concretely. Therefore, particularities are not a specific type of reality, but a freely organized, subnuclear environment for the synthesis of three realities as a whole. Thus, the Human of the Metagalaxy is formed in his basic state by 256 Human Parts, in each of which the formation of 256 systems begins, in each of which the formation of 256 apparatuses begins, and in each of which the formation of a corresponding particularities begins, either according to the apparatus's horizon level or according to the part's horizon level. We must understand that our 256 Human Parts have 16 types of horizons, 16 by 16 up to evolution. And each Human Part corresponds to a particularity according to the horizon of a phenomenon.

Ultimately, we obtain the basic diversity of the Human of the Metagalaxy, which is formed by the Metagalaxy Fa on each human and records his characteristics. I emphasize that this occurs in the microcosm and organizes the human microcosmic tendencies when the internal internuclear void - intermolecular, interatomic, I would even say spinal one, within the Human physical body, is filled with the subnuclear composition of the Metagalaxy, with a concentration of corresponding

high integral realities, evolutions and subnuclear states. And then it is formatted by the corresponding phenomena.

The next step was understanding the kinds of matter of the Metagalaxy. Today, we know of 64 kinds of matter of the Metagalaxy. The Metagalaxy creates Human for its own future development. We have clarified already the biological law that any object shapes biological nature not simply for its existence. Through biological entities, objective matter moves to a higher level of self-organization and development. Accordingly, the Metagalaxy shapes each of us for the transition to a higher level of material self-organization. Thus, if 16 evolutions are recorded for the development of Human Parts, then in the diversity of the manifestation of the Human Parts themselves, we begin to fix 64 kinds of matter of the Metagalaxy, where the basic 64 Human Parts express 64 kinds of matter, with the human physical body being the 63rd Human Part. Therefore, it expresses the 63rd kind of matter. Thus, in addition to evolutions, high integral realities, and subnuclearities, each Human Part also operates through a corresponding kind of matter out of the 64. Accordingly, we must understand that this kind of matter contains all the specifics of the eight fundamental beginnings of the Metagalaxy, from fire to field, and the eight fundamental foundations, from time to substance. How do the kinds of matter differ? beginnings and fundamentals are not fixed generally, as in a high integral reality, but each one separately. And a kind of matter, however, is the integral churning of these 16 phenomena into a homogeneous material phenomenon. If we see that this churning produces a corresponding phenomenon of a kind of matter, then fixation on each of the 64 Human Parts occurs through 64 kinds of matter, stabilizing each Human Part with its corresponding material basis.

There's another very curious approach to this, one that's already been established, but it's worth exploring. The point is that the basic human organization, known from the previous era, is a quaternity. What's the point? We know energy, we use it. We know light, we use it somehow. We know spirit. We use it in complex ways, but at least it exists. Some scientists deny it, but the spirit of nature, in principle, does exist. And we know fire in its various forms, which we use. Accordingly, we must determine that the basic state of matter is quaternity: fire, spirit, light and energy. These are beginnings in the eightfold integrity of fundamental beginnings of the Metagalaxy. But to reach the eightfold integrity of fundamental beginnings, we must first proceed through the fourfold integrity of fundamental beginnings of the Metagalaxy. Thus, we must understand that the basic state contains a quaternity of fundamental beginnings.

Let's just take a break and imagine. There's a logical paradox in the Gospel that we deduced in our time, and from which we began to develop metagalactically. So, the Father has the Trinity. And we remember that in this Trinity, the Father One realizes love, realizes wisdom and realizes will, although for some, the Father is only love. Accordingly, if the Son was the Teacher of love and is Love, then God the Son is Love. God the Father is will, because the Will of the Father, or "Not my will, but yours, Father," is known. So, what did God the Holy Spirit do? It turns out, wisdom. Ultimately, all human wisdom is the Holy Spirit. But if we consider that "holy" is light, and wisdom has always been associated with light: learning is light, ignorance is darkness, then the Holy Spirit is wisdom. But in the Russian Philosophy of Cosmism, wisdom is Saint Sophia, where Sophia, translated from Greek, means wisdom, thus representing a woman. So, by the Holy Spirit, a woman was meant. Then, if love is the Son, is Sophia the Daughter, or is Sophia, after all, the Mother? A very complex contradiction. Most likely, according to the Logic of the Trinity, it is closer to the Daughter. But if the Holy Spirit was concerned with wisdom, the Son with love, God the Father with will, what was the Father One doing? And here a logical contradiction arises: the Father One must be engaged in something distinct from the will, wisdom and love of the Trinity.

It's clear that for those who don't think logically, one God the Father and another Father was both concerned with will - it's all the same. But in reality, these are hierarchically different orders. Why? Because if Will, Wisdom and Love, as the Trinity, were incorporated into the Father One, they formed within Him a higher systemic whole than Will, Wisdom and Love existing separately. The question is: what systemic whole did they form there?

Mathematics gave us the answer. In mathematics, there are two modes of operation: analysis and synthesis. And we must understand that if we see the Trinity, we analyze it - that is, we discern how it operates and what it operates through.

But when the Trinity merges into the Fater One, and the Fater One becomes one in itself, then the Synthesis of the Trinity arises within the Father, as a single beginning. And, in fact, the Fater One was engaged in Synthesis in the previous era. And the factor of Synthesis is the factor of the Fatherly beginning. If we remember that you and I are in the Image and Likeness of the Initially Highest Father, or the Fater One, then the Image and Likeness are synthesized within us. If I say "unite," it will be formal, and not profound. If I say "synthesize," then we will understand immediately that the Image and Likeness give birth to that single human that is each of us.

That is, we have logically established that the factor of fatherly development "in the Image and Likeness" is synthesis. And, in engaging in synthesis, we act as the Fater One. Let me remind you: this Paradigm of Human grew out of the many years of development of the Philosophy of Synthesis, as the next stage in the work of the Philosophy of Russian Cosmism. But if it grew out of the philosophy of synthesis, one can assume easily that the philosophy of synthesis is the Philosophy of the Fater One, since it was the Fater One who possessed that Synthesis, which, in the Image and Likeness, was passed on to us so that we might master it.

Thus, within human, based on the fact that the Trinity of different beginnings in the Father merged through Synthesis, the 256 metagalactically developed Human Parts in each person merge through Synthesis. And we again obtain four beginnings: Synthesis, Will, Wisdom and Love. But if we have 64 kinds of matter, we must understand that 64 kinds of matter act: through the perspective of Love, this is one action; through the perspective of Wisdom, this is another action, and other characteristics of action; through the perspective of Will, this is a third action; through the perspective of Synthesis, this is a fourth action, where $64 \times 4 = 256$.

Accordingly, it turns out that the first 64 aspects of the kinds of matter act through love, forming the basic Human Parts. But by acting through love, we connect metagalactically that love is recorded in energy. We won't now describe the entire logical analysis that led us to this conclusion, but we will state simply the basics: the fundamental beginning of the Metagalaxy, in the form of energy, records within itself the fundamentality of the Metagalaxy - Love. In other words, love, recorded in energy, stabilizes the 64 kinds of matter with 64 Human Parts. And we must understand that for love to be recorded in energy, just as fundamentality is recorded in the fundamental beginning, and for the 64 kinds of matter to be stable in their Human Parts, and for the Human Parts to grow materially through these kinds of matter, these Human Parts must have love of a certain level of predeterminedness, and these Human Parts must have energy of a certain level of energy capacity, for love to be recorded in energy. And the first 64 Human Parts, from the first to the 64th, are engaged in concentrating love and energy within themselves in order to become established as Human Parts, and then develop further.

Thus, the second Human Parts, from the 65th to the 128th, form such a fundamentality as wisdom and are applied by light. According to metagalactic standards, the fundamentality of wisdom is recorded in the fundamental beginning of light. We have already discussed that learning is light; there is, in principle, an analogy here, in the common sense of the population. Thus, the second 64-fold integrity have the perspective of stabilizing matter with wisdom, which is recorded in the corresponding light of these 64 kinds of matter. And thus, we obtain 64 other characteristics of the matter of the Human Parts from the perspective of light. However, these are also materially stable Human Parts with a corresponding nuclearity within us, but with the characteristics of light interactions. Recalling that wisdom in the previous era was the work of the Holy Spirit, and seeing that the second 64-fold integrity of Human Parts necessarily have a dual name - metagalactic freedom, metagalactic movement - we can determine smilingly that the universe created us even in the previous era, but until we called ourselves metagalactic, wisdom remained the Holy Spirit. And although Russian philosophers were able to discern Sophia, the Daughter giving birth to the new, in the Holy Spirit, until we entered the Metagalaxy, the Holy Spirit remained unformed. This is a purely paradoxical conclusion, which is very useful to recognize historically. But when we

entered the Metagalaxy and began to recognize ourselves metagalactically, in principle, the Holy Spirit began to take shape either in the state of the Daughter, if we take the old anthropogenic states, or, if we take the new states, in pure Wisdom or the matter of the Metagalaxy, or the Fater One, or the Initially Highest Father, as a higher phenomenon of fatherhood, already from a metagalactic perspective, here already according to the position of the observer or scientist, or the one who is considering this Paradigm.

Thus, the second 64-fold integrity of Human Parts stabilizes the phenomenon of light within the 64 characteristics of matter with wisdom, resulting in 128 Human Parts. Likewise, the third 64-fold integrity, from the 129th to the 192nd, stabilizes the phenomenon of spirit within itself, forming the fundamentality of will through recording of spirit of each Human Part, where the 64 kinds of matter, in a completely natural way, fix the will through recording in spirit, and form through recordings of spirit the corresponding Human Parts in each of us, which are formed into a certain phenomenon of metagalacticity. And the fourth 64-fold integrity, from the 193nd to the 256th, is stabilized by fire of the 64-fold integrity of kinds of matter, where synthesis is inscribed in fire, and the 64 kinds of matter are stabilized by the 64 Human Parts through fire and synthesis. The fundamentality of synthesis is inscribed into the fundamental beginning of fire, forming and stabilizing the 64 Human Parts from this perspective.

Thus, we combine the 256-fold integrity of Human Parts with the four fundamental beginnings, or the four fundamentalities of matter by the phenomenon of synthesis, will, wisdom and love, thus revealing the 256 basic Human Parts. And we must observe the same tendencies in the 256 systems, 64 systems each of love with energy, wisdom with light, will with spirit, and synthesis with fire. And we must observe the same four phenomena in the 256 apparatuses that process everything with love with energy, wisdom with light, will with spirit, and synthesis with fire.

But then our particularities also have this fourfold expression: by love, wisdom, will and synthesis. And we can say that any thought in its quality can grow from love to synthesis, and the primary thought is the fusion by love, so that the thought can come to fruition. The wisdom of thought is its deeper processing by the apparatus, so that it develops. The will of thought is the systemic organization of thought, taking into account all other thoughts on this topic. And the synthesis of thought is the development of a higher thought, when we can convey it to others or use it ourselves. And it is so with all the other 16 Particularities in their diversity.

Thus, we get a general view of human by characterizing 64 kinds of matter in himself.

By fixing the 64 kinds of matter in four variants, the 256-fold integrity of Human Parts becomes stable and enduring. And in the concentration of these kinds of matter, in synthesis with the high integral realities - the 256 ones, fixed by the Metagalaxy, - a stable whole is formed within Human. However, if we consider that each evolution out of the sixteen forms the next 16-fold integrity of Human Parts, we must determine that these are not evolutions as a whole, but, in fact, evolutionary levels of organization of the 256-fold integrity of Human Parts in the first evolution. Because this is the basic natural factor of the Metagalaxy.

If we consider that the first evolution is called "Metagalactic," then after the formation of a stable 256-fold integrity of Human Parts, the kinds of matter stabilize this within Human to such an extent that the first evolution as a whole is activated and the harmonization of Human and the Metagalaxy begins. And at this moment, a final metagalactic fixation occurs for each one, where the entire Metagalaxy, with its entire Sphere, fixates on each human. It fixes on him 256 spheres, which are a synthesis of both high integral realities and other organizations of the Metagalaxy, which we still need to understand in the future. But for us today, the spheres around the Metagalaxy are an expression of high integral realities.

But we understand that there are higher and deeper phenomena there than we can comprehend today - this is a perspective of cognition. With such a stable fixation of the 256 spheres, they are fixed in the IVDIVO of each Human. Here it is necessary to recall that each 16th Human Part of the 256-fold integrity of Human up to the 192nd is a manifestation of 12 Human Parts, which are called IVDIVO, that is, a House. Ultimately, the 256-fold integrity of Human

Parts is formed by the synthesis of the IVDIVO of each one. And after this, the first evolution is finally activated in the Human, which harmonizes the state of the Human of the Metagalaxy with phenomena of all foundations. That is, it activates a certain specificity of substance, already metagalactic one. Here it is necessary to understand that at this moment, metagalactic substance, as a whole, of the first evolution, is activated; and then, metagalactic emanations are activated; metagalactic self-organization is activated; metagalactic reunification is activated. And the Human Parts begin to synthesize with each other through the first evolution, forming a new whole called "the Human of the Metagalaxy." That is, the system of Human Parts is formed, a new whole is formed. And the first Metagalactic Evolution coordinates this whole of the Human of the Metagalaxy with various metagalactic processes.

I want to emphasize here that the names from the second through sixteenth evolutions correspond to the human biological type. Therefore, the material coordination of Human with the Matter of the Metagalaxy occurs only through the first evolution. All other coordinations affect materiality; they are material, but they are no longer aimed at the external effect of interaction, but at the internal development of Human and the corresponding development of the Matter of the Metagalaxy by this Human. Suffice it to say that the first evolution is that of the Metagalaxy, and the second is called the evolution of the Human of Creative Synthesis. The qualitative component here is clear. The first evolution, in fact, builds metagalactic tendencies. And then the Human of Creative Synthesis applies a certain creative principle, synthesizing it with metagalactic processes, synthesizing himself and the Metagalaxy. If, according to the name of the Human Parts, below the Human of Creative Synthesis in the Human Parts, as the 241st Human Part, the Human of Plane of Creation stands, then the first metagalactic evolution corresponds to the Human of Plane of Creation. And in fact, the 256 Human Parts are the basic Plane of Creation for the self-organization of each Human within the Metagalaxy.

The Plan of Creation has been realized, the first Evolution as a whole is being fixed, as this is the basic integrity of the 256-fold integrity of Human for the Metagalaxy. Then, all other evolutions are activated, and the process of replication begins. That is, if we have formed the 256-fold integrity of Human Parts by one evolution, then it is necessary to cultivate the Human phenomenon according to precisely the same parameters with each subsequent evolution. And so, we begin to form the 256 Human Parts of the second Evolution - as the Human of Creative Synthesis, with an increase in the qualitative component of Human. And here, for the first time, we encounter a new process, previously unrecognized: evolution is engaged not only in the natural formation of external species and subspecies connections, but develops Human into a qualitative state of properties, abilities and specific characteristics from a specific perspective. And so, begins the same process of forming the second evolution, which forms the next 256 Human Parts of the Human of Creative Synthesis. But, since this is the second evolution, and the law of "the higher includes the lower as a part" operates in the Metagalaxy, the second evolution sees an increase in the number of Human Parts by 256. Because they possess the characteristics of the next 256 high integral realities; they possess the fixation of other types of dimensions and speeds as fundamental foundations, as well as spaces, times, reunification, self-organization, emanation and substances. That is, these are already substances and fundamental foundations of the next level of matter organization. Since this is a different evolution, the substances and fundamental foundations are there of the next level of Human organization and development. And despite the same "naming" of the Parts, the substances, dimensions, and speeds are there completely evolutionarily different. And the interaction between Human and Matter is different.

It's worth clarifying here that evolution is a vortex of free fire, spirit, light and energy, operating synthetically and holistically in the Metagalaxy. And evolution imbues Human with its expressions. But any subsequent evolution has a different fire, a different spirit, a different light and a different energy. That is, a different specificity of the basic 4-fold integrity of the Metagalaxy. This is created in order to nurture qualitatively each subject. We must understand that this is not simply a replication of the 256 Human Parts that already exist. And this is not even simply a second stage, when Evolution repeats what already exists - in the Image and Likeness of

the first 256 Human Parts. This is a test of Human's stability within a higher material metagalactic organization, with higher high integral realities, where, naturally, there is a higher typology of matter, on the one hand, and on the other hand, a greater refinement of Human and a greater internal organization. Why? If we form 256 Human Parts in exactly the same way, we must understand that, according to the law of "everything-in-everything," the lower is included in the higher as a part. And while this doesn't apply to the Human Parts, it will affect the systemic organization of systems when each Human Part begins to form not 256 Systems, but 512, reflecting the 512 Human Parts. Accordingly, the Human Parts seem to be identical. However, the Image of the Father of the Metagalaxy, as the first Human Part, will differ in content from the Image of the Father of the Human of Creative Synthesis. Within each of these Human Parts, 512 Systems are now unfolding. Within the Systems, there are 512 Apparatuses. That is, additional Apparatuses and Systems are also cultivated within the first 256 Human Parts, reflecting the new systemic whole. And, accordingly, each Apparatus begins to record not 256, but 512 Particularities. Thus, the Metagalaxy achieves both quantitative growth from us and qualitative growth from us. Because we know a simple law: quantity turns into quality. And with 256 thoughts, it's one quality, and with 512, it's quite another.

But even here, things aren't so simple. We've determined that, fundamentally, 256 nuclei of 256 Human Parts are fixed between the two nuclei of two atoms. Accordingly, if the second evolution begins to form 256 Human Parts, then the physical body already contains 512 Human Parts, and 512 nuclei fit between the two basic nuclei. This means the number of nuclei increases. This means these nuclei become more refined, smaller. But, at the same time, they also become more concentrated, because this is a higher evolution. Ultimately, the first 256 Human Parts are also restructured and transformed to reflect the second evolution, changing their subnuclear state as the Human develops through the 512 Human Parts.

Here, looking ahead, we can see an interesting natural tendency that helps us to understand how this happens. By the standards of the Metagalaxy, every human being born on the Planet today - an infant - has a biological predisposition of 256 Human Parts. We tested this system not theoretically, but through practical observations of infants. But when an infant begins to grow, developmental psychology and age-specific biological developmental patterns actuate, and by the time an adolescent reaches 512 Human Parts. It's important to understand that some adults living today who weakly express metagalactic tendencies - and such patterns certainly exist - may remain within the 256 Human Parts. While this is rigidly shaped in adolescents - because it's a requirement of the Metagalaxy's age-specific evolutionary process - for adults who have only just formed 256 Human Parts, this is sometimes sufficient. And there's another question: can adults accustomed to three to five Human Parts of the previous millennium, and born in the previous millennium, easily withstand the formation of 256 Human Parts? This is a complex question. There is no answer. But we must pose it paradigmatically not only for our Planet: we must understand that when meeting with representatives of other planets, we must consider also the depth of their part-organization. This will provide a very useful approach to analyzing their culture, civilization, language and many other specific features operating in this civilization. Because if genetics in the Metagalaxy are uniform, at least in some way, we should resemble each other. Perhaps not in external organization, which depends on the planet's biosphere, but certainly in the internal organization of the subnuclearity. And from this, we can begin to compare the xenobiological phenomena of different beings from different planets and derive our own interaction effects.

Thus, a teenager is formed by 512 Human Parts: the second evolution is actuated. The same happens in adults with their activity. A young man or woman, according to the standards of the Metagalaxy, is formed by 768 Human Parts. The third evolution, called the evolution of the Human of Synthesisness, is activated. And a grown young person, who becomes a father or mother, or reaches a certain age limit for a young adult, receives 1024 Human Parts of the fourth evolution - the Human of Powers of Perfection. And now this is formed naturally biologically and psychophysiology in all new generations of people on Planet Earth. Because the Planet has entered into these Metagalactic relationships. And we note these developmental characteristics in

the population of the Planet. This is not visible yet always externally, only because the Human Parts are still organizing, integrating, and growing. But we're already seeing generational differences, with young children understanding things that adults, especially those of middle age and intellectually advanced, couldn't grasp a priori. Unfortunately, such phenomena sometimes arise.

Accordingly, if a young person grows through four Evolutions - he has 768 Human Parts—he is already forming 768 Systems and Apparatuses in each Human Part. This is a huge number for subsequent growth and development! And steadily an adult emerges into life with 1024 Human Parts. Each of which contains 1024 systems. Each of which contains 1024 apparatuses. And each of which contains 1024 particularities. They are developing and growing. This is the stable adult state of the Human of the Metagalaxy.

Why did we arrive at this figure? The fact is that there are two evolutionary approaches. Biologically, evolution forms 256 basic Human Parts in every biological being. But if we look metagalactically, with 16,384 high integral realities of the Metagalaxy and 16 evolutions, each evolution synthesizes 1024 high integral realities. This means that since high integral realities are fixed on the Human Part: if there are 256 Human Parts, then 512, then 768, then 1024, then an adult human being has a minimum and sufficient number of 1024 high integral realities fixed in the integral reality of the first metagalactic evolution, that is, the basic evolutionary state of the nature of things as such.

To date, we still haven't fully understood the law - why human forms 256 Human Parts, while in the Metagalaxy 1024 Human Parts - these are the fixations of Evolution. Although we have knowledge of the evolutionary standard, but the connection with human is missing. Perhaps this is a promising evolutionary growth into 1024 basic Human Parts?

But there's another approach. If we consider that we form the four foundations of the Metagalaxy with fire, spirit, light and energy, then four times four equals 16. That is, by reflecting and replicating each other, we maintain the 16-fold integrity of fundamentals. Accordingly, 16 times 16 equals 256. If we're talking about 1024, it's 32 times 32. The next step. Accordingly, we need to cultivate simultaneously 1024 Parts within a Human. Considering that in the previous era we had three Parts, four Parts, five Parts, and now 256, that's an insane number. If we talk about 1024, most likely, our physical body simply won't be able to handle it - evolution!

Another way to look at it. There are 64 basic codons in genetics. If we consider them in four variants - fire, spirit, light and energy - our body can still adapt to them. This is simply a variation of codons. If we take this 1024-fold integrally, there are 16 possible organization options, where $16 \times 64 = 1024$. This means, in addition to fire, spirit, light and energy, there must be 12 more indicators to which our body must adapt. Even if we apply all the beginnings and fundamentals here, our body must adapt to time, space, speed and dimensionality of the corresponding realities. This approach is simply unrealistic today! Because dimensionality will become one of the variable codons of development, meaning that then the 64 codons must adapt to the dimensional characteristics of 1024 realities. If we consider that physics, for example, is based on 3-dimensionality, then in the 1024th reality there are 1026 dimensions. Therefore, in 1026 dimensions, we should be able to operate with 64 Human Parts. Such a rate of evolutionary growth is, unfortunately, neither biologically nor socially possible today. But, in the long term, it is possible! Most likely, the Metagalaxy is developing us compensatorily, taking into account our current biological and genetic state. And it is not developing 1024 Human Parts evolutionarily, but 256 basic Parts evolutionarily up to our preparation.

But we are publishing this now only to reinforce that the evolutionary prospects for the new millennium of humanity lie in a simple matter: we will gradually grow from 256 Human Parts into 1024. Growing through a simple way. We have the 16-fold integrity of beginnings and fundamentals of the Metagalaxy, which can be combined into a single 16-fold integrity. And the eight beginnings - from fire to field - can expand these fundamentals into beginnings - from time to substance. And when we learn to reflect each of these indicators of the 16-fold integrity with our 64 genetic codons and 64 basic Human Parts - I've already given an example of how complex

this is in terms of dimensions - then we can expand the 64-fold integrity of codons into 16 variants, not the current four, resulting in 1024 Human Parts with a stable, basic codon phenomenon. But the genetic speed and uniqueness must be at least four times higher than today. Not to mention that we'll have to deploy not four variants of fixing 64 kinds of matter in 256, but 16 in 1024. And this must be sustained. Not to mention that we'll need to construct not 16 basic Human Parts by 16, but 32 basic Human Parts by 32. And all of this will also require the next socio-biological growth, when, from the perspective of the Metagalaxy, Human becomes conscious, intelligent, and, therefore, capable of taking responsibility for the development of his Parts, systems and apparatuses independently. Accordingly, natural evolution leads from the collective "us" to the personal "I," which is responsible for such development and has such a potential for development.

The process doesn't stop with the four evolutions of 256 Human Parts and the emergence of the 1024-fold integrity of Human. The remaining twelve evolutions also include corresponding specifics of evolutionary growth. Ultimately, an adult, beginning to work on himself, must reach $256 \times 16 = 4096$ Human Parts of the metagalactic organization of Human.

Here I want to emphasize: further, in a development higher than the 1024-fold integral, the "free will" of each person is activated, determining their independently determined perspectives. Why? Because 1024 hi-realities with 1024 Human Parts form the first Metagalactic evolution, as the natural reality of the Metagalaxy. Therefore, having reached the age-old development from infant to young adult, we have expressed the nature, or cosmic nature of the Metagalaxy: we have entered the 1024-fold integral evolution through the metagalactic organization. Accordingly, we have expressed by ourselves the Metagalaxy. To follow the next evolutionary expression of the Human of Hierarchization, as the fifth 256-fold integrity, independent development and aspiration are necessary, developing both creativity and Hierarchization itself - with the specifics of one's own development. And in the synthesis of these specifics, we independently form the fifth 256-fold integrity of Human Parts of one's own evolutionary development. That is, achieving this consciously, independently and intelligently.

Here we must conclude that, starting with the fourth 256-fold integrity, natural automatic assistance ends. And the conscious, evolutionarily structured, evolutionary development of each person begins, independently activated by the Metagalaxy. And the famous phrases "working on yourself," "the ability to develop yourself," "cognize yourself, and you will cognize the world" - but by cognizing yourself, you develop yourself - begin to influence very clearly and unambiguously human evolutionary advancement in a hierarchical manner. And Human independently, I emphasize independently, forms all subsequent Parts, Systems, Apparatuses and Particularities of Human across all 12 evolutions through his own personal development. Through conscious development and activation!

To expand on this, we can imagine the following analogy: in modern psychology, there are four human states; psychologists distinguish three, but we would suggest four. The first is the individuum, the basic, natural, instinctual state. The second is personality. The third is individuality. And the fourth is synthesisness. Moreover, personality, individuality and synthesisness are formed by human himself, as specific aspects of his life's realization. Accordingly, we can say that the first evolution is responsible for individuumiality, forming the basic "instinctive" packages, but in the fourfold diversity of Human, that is, with the four 256-fold integrity. Here we return to the idea that each evolution has a vortex of fire, a vortex of spirit, a vortex of light and a vortex of energy. Accordingly, the first 256-fold integrity is for vortex of energy, the second is for vortex of light, the third is for vortex of spirit and the fourth is for vortex of Fire, if we look at this evolutionarily, rather than through the kinds of matter. That is, here evolutionary states and kinds of matter approaches are intermingled, where the corresponding synthesis is written into fire, the corresponding will is written into spirit, the corresponding wisdom is written into light, and the corresponding love is written into energy. The stable 1024-fold integrity of Human Parts, 256 in number, becomes the basic organization of matter and the cosmic nature of the Metagalaxy itself. And these are the individual characteristics of a metagalactic human, with recorded programmed instincts, instinctual peculiarities and other indicators of

cosmic nature. I hope we can understand that there are instincts of planetary nature, where we must act instinctively on the planet, and there must be instinctive programs of cosmic nature, where we must have built-in instincts for cosmic metagalactic interactions. This is what the first evolution of the Metagalaxy is doing.

The second evolution of the Human of Creative Synthesis, or simply the evolution of Creative Synthesis, is focused on the personal competence of a person who actively engages in personal action. This doesn't mean that evolution itself forms personality. No. Evolution itself stimulates individual qualities and properties that a Human must possess to exist in the Metagalaxy. But the intermingling of these qualities and properties and the emergence of various integral, hierarchical states is so free and diverse that personalities, both on the planet and in the Metagalaxy, will be completely different. Let's say any person must be able to speak with someone. Quality! But at the same time, everyone speaks so diversely that no matter what quality of speech is cultivated, taking into account a person's individual characteristics, this speech is still diverse. Plus, everyone develops it in their own way, has a different language, and so on. And so, it is with all the other qualities. Therefore, when we say that quality is uniform, we are talking about the base. For example, simply speech. But what it is, it is a person's personal uniqueness. The quality of the ability to speak is also a quality. Not to mention all the biological functions of the speech apparatus that must be developed for this.

Therefore, the second evolution of Creative Synthesis also builds four types of 256 Human Parts, focusing on the human the next evolutions - from the fifth through the eighth. The fifth evolution - the most important is the name here - is the Human of Hierarchization, that is, when a person learns to hierarchize. It is more responsible for the energy and love of the second evolution of Creative Synthesis. The sixth evolution, the Human-Creator of Physicality, is involved, where the interaction of wisdom and light of the second evolution of Creative Synthesis occurs. The very name of Human-Creator of Physicality speaks of the personal characteristic of formation. The seventh evolution is the Human of Planet Earth, where the personal ability to act on Planet Earth and on other planets or objects in the Cosmos occurs, bearing in mind that a planet is a certain objective state of the Cosmos. And the eighth evolution is the Human of the Metagalaxy Fa, where the second evolution of Creative Synthesis, helping to form the second 1024-fold integrity of human and to manifest, as a whole, the 2048-fold integrity of Human Parts, finally establishes, roughly speaking, the access of the Human of the Metagalaxy Fa to the Metagalaxy Fa itself. Here, we can recall with a smile the famous ancient law: "Where two are in My Name, there I am!" Where two evolutions "in My Name" exist, there is the Metagalaxy! There is the Human of the Metagalaxy Fa! Thus, nonlinearly, we reflect cosmic laws, metagalactic laws, in the corresponding realities of the Cosmos and Humanity of the planet.

Thus, when we reach the second 1024-fold integrity of the second evolution, we realize that we have 2048 Human Parts. I emphasize that this can evolve over a very long period of time for all of humanity and for each human. And, simultaneously, with the help of Metagalactic evolutions, concentrated within ourselves, we can quickly cultivate these Human Parts and these formations ourselves. Here, we are aided by the concentration of evolution on ourselves, which, if we agree to do so, essentially evolutionarily imparts to us all its programs, standards and developmental specifics, and we are nurtured by this - by our own personal metagalactic growth! Accordingly, with 2048 Human Parts, each Human Part forms 2048 systems, each system forms 2048 apparatuses, each apparatus forms 2048 particularities. This is simply a grandiose state of human development! But it is precisely in this state that I would like to emphasize that 2048 Human Parts is minimal and sufficient, but minimally sufficient for a person to express the Metagalaxy through himself. A two-evolutionary minimum. But at the same time, it is in concentration of eight evolutions through himself. And if we recall that in the previous era, in the previous millennium, Human possessed seven bits of information for the assimilation of the nervous system, then the concentration of eight evolutions for a more or less free expression of the Metagalaxy Fa presupposes a minimum of eight bits of information in the nervous system. And these are the next stages of development, even biological, for the Human of the Metagalaxy Fa.

The third step, we emphasize, of independent, individual development is the formation not of the personality of a metagalactic human, nor of an individuum metagalactic human, but of a metagalactic individuality within the human being himself. And the subsequent fixations of four evolutions of 256 Human Parts, as well as the third evolution of their 1024-fold integrity - the evolution of Synthesisness or the Human of Synthesisness - is the formation and development of the specific individuality of each human being through corresponding Human Parts, systems, apparatuses and particularities. The first 256 Human Parts are replicated further, acquiring their evolutionary coloring and their specificity of high integral realities, characterized by fundamental principles - synthesis, will, wisdom and love - fundamental principles - from fire to field, and fundamental foundations - from time to matter. Thus, each subsequent reality becomes higher than the preceding ones, and with evolutionary fixation, even more diverse in activity.

The next four evolutions of the 256-fold integrity of human are called very curiously: Human of the Initially Highest Father, Initiate, Servant and Hypostasis.

The Human of the Initially Highest Father in the formation of the manager of matter is a phenomenon of the ninth evolution. The tenth evolution forms the Initiate. The Initiate is one who possesses the Rights of Construction. Naturally, the Rights of Construction of the Metagalaxy, where we can construct something from the matter of the Metagalaxy; roughly speaking, construct a technical object or formulate new principles of development. The next evolution - that of the Servant - determines the statusness of the human development by the Beginnings of Creation, where Human masters the Beginnings of Creation and creates with them, learning to create. And the twelfth evolution - the evolution of the Hypostasis with Creative Synthesis - dedicates it to the synthesis of love in the Metagalaxy, that is, to the many variants of the synthesisness of material organizations in their fusion with one another. To understand this characteristic, we can recall that love is the power of fusion; that is, when a person falls in love, he strives to merge with the subject of love. Let's imagine that it's not just a question of the subject, but also of the object. There are many people who enjoy some kind of creative work in matter. And when we speak of the synthesisness of love, we mean the synthesisness of various creative works with the matter of the Metagalaxy, when one can mold a corresponding sculpture from a certain kind of matter. Or, by the power of concentrated energy, make a stone so malleable that one can mold a sculpture from stone, then remove the force of this energy, and the stone will remain a sculpture. Creation is the action of the twelfth evolution. Understandably, this now seems somewhat crazy, but fundamentally, we must understand that the higher evolution presupposes higher specifics of influence on the matter of the Metagalaxy. And, roughly, such a synthesisness of love is possible. That is, you need to love a stone so much that it becomes plastic, and with your synthesisness, you can mold a new sculpture from it. It sounds crazy, but this objective fact is embedded in the twelfth evolution. We will not offer any other analogs for now, but, in fact, very, very high realizations can occur. To the point that the human body will learn to walk through space and will fly not in spacecraft, but will step from Planet Earth to another planet. The only thing is that there must be either an environment corresponding to our atmosphere, or to another base where there is an atmosphere suitable for life. A technical apparatus can be created for this, or perhaps even biological man himself will simply step, walk through space. And this is the synthesisness of love for the future. This is the dream of all science fiction writers. By analyzing the achievements of the four evolutions of the next stage, in fact, we can fit into this science fiction dream. Although, in general, this is a completely realistic step, because there are historically known precedents and mythologically described how, at certain periods of time, from certain points of time fluctuation, beings appeared and taught the Indians in South America something. Then the time period ended - this is roughly what the Indians reported - these beings departed for the same time portal near this stone. And the Indians waited for the next time, roughly speaking, n-number of years, when these beings could appear again. And this is individual mastery of the fluctuations of time and space between two planets. History is silent, and the conquistadors did a very good job of keeping this topic quiet. What did the beings look like? How did they breathe in our atmosphere? And how did they teach the Indians civilization? Judging by the fact that this civilization was quite highly

developed when the conquistadors conquered South America, we can say that the teaching was successful.

In this analogy to the next four evolutions, which shape the individuality of the Metagalaxy in each Human, we see and begin to understand that, starting with the 2048th Human Part, we begin to build the next 1024 Human Parts, each with 256 Human Parts through these four evolutions, forming the 3072-fold integrity of Human Parts. By combining individual traits, we understand the integrity of the individual development of each person in the Metagalaxy. Here, it's worth remembering that a standard applies - the Metagalaxy creates us and each of us. And when we see this standard, we sense that the Metagalaxy creates each one, thinking that this is simply a formality, that each person is merely a biological shell. But if we define the Metagalaxy as creating each human with all his uniqueness—individuumity, personality, individuality, and synthesisness as such - then this is a completely different approach to development. Moreover, human develops and shapes everything by himself, while the supply of fire, spirit, light and energy is provided by the Metagalaxy. If we determine that this occurs with all human characteristics, we will see that we are experiencing a more profound phenomenon of metagalactic foundations than we previously suspected. This goes so far as to suggest that certain basic personality traits and individuality are formed naturally and standardly, where nature demands from humans the corresponding competent development. But then we would have to change the concept of evolution, where evolution is merely the fine-tuning of biological bodily forms. But even in this fine-tuning, biology is not all the same. The biological structure of an anatomically developed human differs from that of a person growing haphazardly. And judging by the fact that certain civilized forms of cultural existence required mandatory athletic or military training of the human body, we can draw the very interesting conclusion that this requirement was not only civilizational, but also natural. Moreover, sometimes nature literally demanded that human adapts to it and develops his body. We know that mountain peoples differ from lowland peoples in that mountain people can breathe in thin air. But when a lowlander ascends to the heights, they won't be able to breathe, and conversely, when a mountain person descends to the plains, difficulties also arise. Accordingly, nature demanded the development of the functional properties of the biological body. We see that this is not a requirement, but rather an adaptation of human to nature. But what if, in this way, nature accumulated biological recessive traits of human diversity, shaping human biological perfection? Right down, say, to pearl divers on the famous islands of the planet's southern hemisphere, who hold their breath for several minutes to dive 100 meters and retrieve pearls - something hardly possible for people with other characteristics. But they have been doing this for centuries, literally, and such traits have developed in them. I believe that holding your breath, even for purely biological life, can be quite beneficial, given our chemical ability to poison each other with various types of chemicals. Thus, through individual members of humanity, nature shapes the biological trait of human survival with varying respiratory characteristics. If we look at this not as an adaptation, but as a biological development of the human apparatus, we will see that the planet's nature actually has shaped human biological qualities and properties.

Why can't the nature of the Metagalaxy, while addressing the human microcosm and going inward - and within a person lies precisely personality, individuality and synthesisness, not to mention individuum instincts - not fail to address the internal characteristics of a person, stimulating a specific set of qualities, properties, abilities and specific traits necessary for human survival in the Metagalaxy? I emphasize that this doesn't refer to the full diversity of a person; a person remains individual and free. Rather, it refers to the basic characteristics of qualities, abilities and properties that will allow a person to operate more actively as a person in the Metagalaxy. More actively, through his individuality, make internal decisions and respond to the corresponding speed of certain rapid metagalactic processes, that is, to recognize them. This isn't about total recognition of another person, but rather about developing a foundation of properties, qualities and abilities that are minimally necessary and sufficient for the survival of each person within the Metagalaxy. And beyond this, each personality and individuality develops independently.

The only novelty of the metagalactic system is that Human is formed not only biologically, naturally and cosmically, but also personally and individually. That is, by their individuality. This will cause naturally controversy among modern humanity, but we must understand that if a person moves to a higher level of development from the planet, as a small particle in the Cosmos, to the Metagalaxy, the Metagalaxy has 16 evolutions with different qualities and characteristics that must be nurtured both in the Human and in new biospheric interactions. This will require effort from them - not only of the biological body, but also personal, individual and even synthesis - simply to master the 16 evolutions. This is the most important general approach to Human development in the Metagalaxy.

The fourth expression of the general is the formation of four more phenomena of the four evolutions: the thirteenth, fourteenth, fifteenth and sixteenth, which are called Teacher, Master, Avatar and Father. By their very names, these are the characteristics of managers in certain metagalactic processes. This means that another fourth 1024-fold integrity of Human Parts is being formed. This is the phenomenon of the fourth evolution, called the evolution of the Human of the Powers of Perfection, or, in short, the evolution of the Powers of Perfection. With the corresponding characteristics of the four types of human synthesisnesses, as the fourth degree of its realization, in corresponding names and specifics, when a person can teach someone metagalactically, master something metagalactically. For example, the Avatar introduces something new into metagalactic processes, while the Father manages these processes in the specifics of things. I emphasize that we drew on the names of the Parts and on human experience with certain processes—culturally, psychologically, and genetically - because each name was carefully considered. If we don't name them correctly, then we lack the resonance of genetics, or the resonance of cultural accumulation, or the resonance of psychological reality. After all, in the beginning was the Word! Therefore, these names, in fact, were developed over centuries; they are known in individual literary and cultural sources of humanity, and we simply summarized the experience of human culture through them. Therefore, discussing the rationale for these names, in principle, is not the task of this Paradigm. We will approach these names in the fourth volume of the Paradigm of Philosophy. For now, we will note simply that the givenness of these names is, in principle, even now present in human culture, if we carefully examine the specification of various possibilities. The question is from what Position of the observer we observe these processes. If we approach these terms dispassionately, scientismically and scientifically, we won't have any questions. If we apply some religious or semantic aspiration to the idiosyncratic positionality of a particular scientist, these terms may raise some questions, but this is a matter of knowledge and competence. We simply live in a higher metagalactic position of observation, where such idiosyncratic abilities of a tiny particle of planetary characteristics are a very small breath in the scale of the Metagalaxy. Therefore, breathing in metagalactic possibilities, all the bright, large phenomena that we see planetary as large, important and especially important, from the perspective of the Metagalaxy acquire a completely different scale. Small. Therefore, we must understand that there is also a balance at work here between the scales of planetary and metagalactic perceptions, with the corresponding development of human.

So, the next 1024-fold integrity formulates the highest state of human through four evolutions and the evolution of the Powers of Perfection, where human grows to 4096 Human Parts, each of which contains 4096 systems, each system has 4096 apparatuses, and each apparatus has 4096 particularities, which constitutes the basic benchmark Human of the Metagalaxy of the synthesis of the first four evolutions. Let me remind you of the four basic fundamentalities: synthesis, will, wisdom and love in the Metagalaxy. And of the four fundamental elements of each evolution: fire, spirit, light and energy. Accordingly, according to this fourfold principle, and to remind you of the fundamental concentration of the four evolutions from the perspective of synthesis and fire, from the perspective of will and spirit, from the perspective of wisdom and light, and from the perspective of love and energy. If anyone begins to object that this has already been done, I remind you that evolutionary growth is underway. And what happened in 64 or 256 Human Parts is repeated on a larger scale in 1024 Human Parts, in 4096-fold integrity of Human Parts by 1024,

which corresponds to the four basic evolutions of the Metagalaxy. I can't call this anything other than evolutionary growth in mastering the evolutionary scale of the Metagalaxy.

Moreover, I would like to give a large-scale example. Let's imagine that these 256 Human Parts have formed in the body of a human being living on Planet Earth, which metagalactically appears as a small particle of the vast metagalactic Cosmos. Moreover, on this small particle of the vast metagalactic Cosmos, somewhere within the territory of Planet Earth, a small spinal entity has grown, according to the fire-image states, which calls himself a human being. This small spinal entity suddenly develops 256 Human Parts of metagalactic development, but in terms of his size, given that the planet is a particle, this Human being, in relation to the Metagalaxy, is a small spinal entity, a microcosm reflecting the macrocosm of the Metagalaxy.

Therefore, to overcome these large-scale interactions between the Metagalaxy and Planet Earth, we must understand that quantity evolves into quality, and to transcend the microcosmic scale of the Metagalaxy, as human beings do, quantity also plays a role in the corresponding formation of quality. Having determined that 4096 Human Parts are possible, given the smallness of Human, to grow from a planet into the Metagalaxy, we recall another metagalactic trend.

The fact is that the physical world in the Metagalaxy has 4096 high integral realities. And when we persistently talked about how a person grows in 4096 Human Parts, we were reflecting actually the state of the four worlds of the Metagalaxy, where the first physical world is of 4096 first high integral realities, the second subtle world is of 4096 second from the 4097th to the 8192nd high integral realities, the metagalactic world is a reflection of 4096 third from the 8193rd to the 12288th high integral realities, and the fourth synthesis world is of 4096 fourth from the 12289th to the 16384th high integral realities. Thus, we essentially raised a person into the first physical world of the Metagalaxy Fa with 4096 Human Parts. But there is a scale of metagalactic interactions, where the physical world is a synthesis of energies and substance, but on the scale of the Metagalaxy, when a person emerges from the dimensions of the planet as a tiny particle. And he can reach the scale of the Metagalaxy only by reflecting the Metagalaxy by 4096 Human Parts, according to the four evolutions and the structure of the physical world of Metagalaxy Fa. The physical world is an entry and transition into Metagalaxy Fa.

Accordingly, the physical world is a synthesis of energies plus substance, the subtle world is a synthesis of light plus substance, the metagalactic world is a synthesis of spirit plus substance, and the synthesis world is a synthesis of fire plus substance. I think it's clear that when fire and substance are synthesized by the synthesis world, the first fundamentality of the Metagalaxy – the synthesis - begins to activate, being recorded in fire-plus-substance; therefore, it is the synthesis world. When spirit-plus-substance form a homogeneous state of spirit-substance, the second fundamentality - the will of the Metagalaxy - begins to be recorded, shaping a homogeneous state of processes in the metagalactic world. When light is synthesized with substance through the perspective of the subtle world, a homogeneous state of light-substance is formed, and its own specific wisdom is inscribed in Light, resulting in the homogeneity of the subtle world. And when Human begins to perceive the physical world with his 4096 Human Parts, a homogeneous state of energy-substance is formed, with love being inscribed within it.

To experience the true love of the Metagalaxy and express the energy substance of the Metagalaxy, it is necessary to merge 4096 Human Parts with each other 4096 times, generating a true concentration of Love through this fusion. Through 4096 fusions of Human Parts within each individual, as well as with all systems, apparatuses and particularities, we can develop the quality of love necessary for the physical world of the Metagalaxy and the specific nature of love that helps the Human of Planet Earth and the Metagalaxy Fa to merge. These are precisely the processes hinted at by the ancient sources we now have on the planet. Love as the power of fusion. That is, Metagalactic love is generated by the entire growth of the Human described above, and is then inscribed within his energy substance, carrying the corresponding specificity of the Human by himself. If a Human lacks sufficient concentration of love through the appropriate synthesis of Human Parts into a single Human whole, the fusion of the Human and the Metagalaxy will not occur. And although the Metagalaxy creates each individual, Human cannot create any of his own

incorrect civilizational perspectives within the Metagalaxy. This no longer becomes an ethical norm for human morality, but an objective norm for the civilizational, natural existence of Humanity in the Metagalaxy! And this is a significant difference, because while this ethical norm is "I want to do it - I don't want to; I want to love it - I don't want to love it," love as a state is not an obligatory characteristic of the state of Human and humanity. And if we consider that in order to merge with the Metagalaxy, a high concentration of Love is necessary, generated variably by the 4096 Human Parts of a person, then the words "I want to, I don't want to" disappear, and a natural norm emerges: to act metagalactically, one "must" have a concentration of love with the corresponding effect of the energy substance. And here, planetary ethics evolves into a basic natural-cosmic necessity for human, and a new metagalactic ethic of the cosmic life of human and humanity begins to be constructed. And the power of love allows Human to integrate and live metagalactically. The absence of this power prevents Human from living metagalactically. Such is the paradox of the first physical world with the emergence of the 4096 Human Parts. I emphasize, however, that this does not refer to natural love, one subject for another (a man for a woman or a woman for a man); it already exists. Rather, it refers to love as the state of a single subject synthesizing the 4096 Human Parts within himself into a single whole, where love emerges as a state, with the prospect of merging this integral Human and the Metagalaxy with each other. This love is inscribed in the energy substance of the physical world of the Metagalaxy, and this energy substance churns all 4096 Human Parts into a kind of homogeneity of existence of the synthesis of Human by this. The next step occurs when the sixteen 256-fold integrities of Human Parts begin to mutually organize themselves, when the Human Parts of one name, of which there are sixteen, begin to coordinate with each other in this love, forming 256 benchmark states of Human in the synthesis of sixteen Human Parts, expressing sixteen evolutions and reflecting the 16-fold integrity of diverse hierarchical levels of the Metagalaxy - from the 16-fold integrity of fire-images to the 16-fold integrity of fundamentalities of the Metagalaxy, from synthesis to mightiness - that is, all 16-fold integrities recorded in the table of scientific foundations of metagalactic sciences. And it is this development and elaboration of love by these 16-fold integrities in the manifestation of the 256 benchmark Human Parts in the physical world that shapes his state of love in the metagalactic energy substance. And in this state, Human finally finds himself in metagalactic processes, no longer seeing Planet Earth, but the entire Metagalaxy as a whole. At the same time human lives on the planet, acting to some extent planetarily, where the planet is one of the objects in the cosmos. But in his scale, emanations, vision, and, as they say, his spirit and fire, he has the scale of metagalactic perception and metagalactic vision. And here we speak of the very problem of the position of observer, or the metagalactic paradigmatic view, which at this moment begins to be developed still only by love.

Then, human begins to develop, and I think it wouldn't be a paradox to say that evolutions pull Human along. Considering that the 16th evolution forms the 16th 256-fold integrity of the 4096-fold integrity of Human, then having developed the depth of love of the energy substance with the physical world, beyond the energy substance, according to fundamental principles, energy emanations, energy self-organizations, energy reunification, energy dimensionality, energy speed, energy space and energy time of the physical world, saturated with love are fixed, generating, in the corresponding 4096 Human Parts and the benchmark 256-fold integrity of Human of the Metagalaxy in the synthesis of these Human Parts the corresponding specific characteristics of the physical world. This process of development, continuing, begins to advance and motivate human toward mastering the subtle world of the Metagalaxy. Moreover, the 5th to the 8th evolutions inherent in the 256-fold integrities of Human actually represent 1024 high integral realities of the subtle world of the Metagalaxy Fa, from the 4097th high integral reality to the 8192nd high integral reality. And Human, by developing metagalactic wisdom, developing through wisdom, but also taking into account that we have a scientific-civilizational Paradigm, by engaging in scientific knowledge, begins to develop metagalactic wisdom, to master the wisdom of the Metagalaxy. Wisdom is recorded in light, and light plus substance is a characteristic of the subtle world. The Human Parts, already possessing the whole 4096-fold integrity, do not separate, do not transition

one by one, do not transition by 256, but rather transition simultaneously, with the entire human being's entirety, when they are saturated sufficiently with metagalactic wisdom, which corresponds both to metagalactic standards and to the basis of human abilities. After all, the Metagalaxy creates each person, taking into account his individual and synthesis abilities, his personal characteristics. And when such a Human is sufficiently saturated with wisdom, all 4096 Human Parts simultaneously, I want to emphasize this, form the wholeness of Human. Where the wholeness of human is 4096 Human Parts that no longer can be separated, for love has "fused" them so that they become a homogeneous wholeness of Human, but in 4096 variations of the activity of internal specifics. This person passes from the physical world to the subtle world, continuing to exist physically and expressing physically the subtle matter of the Metagalaxy through the Human Parts and shaping subtle-physical world interaction. At this moment, the Human Parts begin to record the concentration of the 4097th to the 8192nd high integral realities. Human becomes refined, he begins to produce light substance, recording wisdom. But at the same time, the physical world does not remain empty, but 4096 benchmark systems begin to form and develop within Human, which also begin to learn to act with love or continue to act with love in the phenomenon of the eight fundamental foundations of the Metagalaxy from energy-substance to energy-time.

Thus, the physical world begins to form 4096 benchmark systems of Human. Why are they called "benchmark"? Because any benchmark system synthesizes a corresponding number of systems in a very simple form: we have 4096 Human Parts, each of these Human Parts containing 4096 systems. But the Human Parts were distributed in the physical world among high integral realities. This means we have a total of 4096 high integral realities, which were Human Parts, each containing 4096 systems. Accordingly, when Human entered the subtle metagalactic world, only 4096 high integral realities remained in the physical metagalactic world, and each Human Part contained 4096 systems. As a result, we have a total of 16777216 systems as such in this coordination. Ultimately, we must understand that the 4096 systems of each Human Part, merge in love and energy-substance with each other to produce a single benchmark system for each Human Part out of the 4096 - a single highly integrated, functioning synthesis-4096-fold integrally benchmark system, onto which the corresponding number of the high integral reality, by the number of the former Human Part, is fixed. And gradually, the benchmark system of the human Part will form, steadily unfold through the action of the Human Part, and will remain with it in the merger, already in its expression of the high integral reality, while the benchmark system will move on to the formation of the next system of the Human Part, after it. And the Human of the Metagalaxy Fa, fixes on himself within his integrity in Human Parts not 4096 high integral realities, but 8192 high integral realities, fixing the concentration of metagalactic possibilities with himself, where 4096 Human Parts are responsible for fixing the 4096 high integral realities of the subtle world, and 4096 benchmark systems are responsible for the concentration of 4096 high integral realities of the physical world – synthesis-4096-fold integrally systemic by themselves.

And so, in this concentration of 8192 high integral realities, the basic primary shell of the Metagalaxy Fa is formed around Human, where Human begins to reflect the basic macrocosm with his microcosm. With 4096 Human Parts, 4096 nuclei form within, between the nuclei of human's atoms. Accordingly, the microcosm grows. But when we develop benchmark systems, not only 4096 nuclei form between the atomic nuclei, but 4096 smaller nuclei of initially higher realities begin to revolve around them, expressing the active systems of Human Parts. And when a benchmark system is developed, a single nucleus of the high integral reality begins to revolve, in continuation of similar nuclei, where the Systems and Human Parts become somewhat homogeneous, but with different characteristics of the phenomenon. And within the internuclear environment of Human, 8192 nuclei of 8192 high integral realities are formed in the microcosmic phenomenon of Human through Human Parts and Benchmark Systems by themselves.

Further, the Human Parts are imbued with wisdom, forming and developing light-substance, light-emanation, light-self-organization, light-reunification, light-dimensionality, light-speed, light-space and light-time. In this imbued state of wisdom, the eightfold integrity of wisdom of light-time, light-space wisdom, light-speed wisdom, light-dimensionality wisdom, light-

reunification wisdom, light-self-organization wisdom, light-emanation wisdom, and light-substance wisdom emerge. And Human becomes metagalactically wise, wise and sufficiently light-organized in metagalactic self-organization, in the phenomenon of metagalactic interactions. Thus, he masters the subtle and physical worlds within the integrity of 8192 high integral realities and becomes freely capable of action throughout the Metagalaxy. And this is the realization of the homogeneous physical body of Human, his inner growth microcosmically. At the same time, 8192 high integral realities of the Metagalaxy are concentrated on Human macrocosmically, where Human receives certain abilities and opportunities to be, live and act, but we will consider this in the next section of the book - *Special*.

Next, a person begins to grow into the Metagalactic world, the third one. Simultaneously, having acquired the wisdom necessary for the next step, he or she transitions with Human Parts into the metagalactic world of the Metagalaxy Fa, where the Human Parts are fixed from the 8193rd to the 12288th high integral reality. What does it mean "they are fixed there"? A person continues to live on Planet Earth with a physical body, but he or she attracts the concentration of these 4096 high integral realities, fixing these realities onto his or her Human Parts, processing fire, spirit, light, energy, subnuclearity, form, content and field of these high integral realities with his or her Human Parts, and emanates these high integral realities of the metagalactic world through his or her Human Parts into the surrounding world - both of Planet Earth and the entire Metagalaxy Fa as a whole. In this way, he begins to generate spirit-substance and inscribe the will into the Human Parts with the spirit-substance. This doesn't mean that spirit didn't exist before, but it is spirit of a higher quality and higher phenomena than those found in evolution, than those found in forms of matter, and than those found in the primary self-organization of Human of the Metagalaxy. This is precisely the hierarchization of spirit through human development. The name of spirit is the same, but spirit of primary organization is categorically different from spirit of the hierarchical realization that is now occurring. This is Spirit of the Third World and the supra-material metagalactic heights. Human records these hi-realities through Human Parts. 4096 benchmark systems begin to record the high integral realities of the subtle world, imbued with the wisdom of the systems and the light-substance of the subtle world within the systems. And benchmark apparatuses, with 4096 apparatuses in each system of each Human Part, begin to respond to the hi-realities of the physical world within the human body. And 16777216 apparatuses of 4096 systems are concentrated into a single benchmark apparatus, recording the corresponding high integral reality of the physical world of the Metagalaxy Fa. Thus, human, through love and the synthesis of energy-substance, develops an even higher concentration of love with such a number of apparatuses; and an even higher concentration of wisdom with such a number of systems. Where wisdom is not a singular Human Part, but it is 4096-fold integral by each high integral reality, where love, already developed by a singular Human Part, then by the 4096-fold integrity of system, is now realized by the 16777216-fold integrity of love of each high integral reality of the 4096-fold integrity of the corresponding world. And Human receives an even higher concentration of love and wisdom, mastering the will metagalactically and developing 4096 benchmark apparatuses for each high integral reality in co-organization with the system and Human Parts. Human fixes 12288 high integral realities with himself, uniformly with the physical body of a person, cultivating the prospects of metagalactic growth with himself.

The final step in human manifestation is when, saturated with will and having learned to act upon it, having developed spirit-substance, spirit-emanations, spirit-self-organization, spirit-reunification, spirit-dimensionality, spirit-speed, spirit-space and spirit-time, human unfolds into the synthesis world. And having saturated himself entirely with will, having combined his will - the will of spirit by time, the will of spirit by space, the will of spirit by speed, the will of spirit by dimensionality, the will of spirit by reunification, the will of spirit by self-organization, the will of spirit by emanation, the will of spirit by substance - in the synthesis of the eight fundamental foundations of the Metagalaxy, having developed the fundamentality of the metagalactic will within himself, Human takes the fourth step of metagalactic development, unfolding within the synthesis world as a holistic concentration of 4096 Human Parts, synthesis-bodily. He deploys by

this the systems in the metagalactic world, deploys apparatuses in the subtle world, and deploys benchmark particularities in the physical world, where the benchmark particularity is developed by billions of phenomenal states, but in a free mode of activity. And here, Human develops and absorbs the synthesis of the Metagalaxy with Human Parts, developing from the fire-substance to the fire-time of Human Parts, developing the will of the Metagalaxy from the spirit-substance to the spirit-time of systems; developing the wisdom of the Metagalaxy, from the light-substance to the light-time of apparatuses; and developing the love of the Metagalaxy, from the energy-substance to the energy-time of the particularities of his Metagalactic action. Developing all these phenomena in their synthesis and in each world separately. Developing 4096 benchmark particularities in the synthesis of benchmark apparatuses and systems through the manifestation of Human Parts within himself, and thereby concentrating 16384 high integral realities of the entire Metagalaxy Fa as a whole. Synthesizing the 16384-fold integrity of Human through the synthesis of 16384 high integral realities of the synthesis of the four worlds, forming the fire-substance, fire-emanations, fire-self-organization, fire-reunification, fire-dimensionality, fire-speed, fire-space and fire-time of the synthesis world by himself. For the synthesis world is 16384 high integral realities and the integrity of the entire Metagalaxy Fa. And, saturated with synthesis, he forms the synthesis of fire-time, the synthesis of fire-space, the synthesis of fire-speed, the synthesis of fire-dimensionality, the synthesis of fire-reunification, the synthesis of fire-self-organization, the synthesis of fire-emanation and the synthesis of fire-substance through himself. Human completes his development and evolutionary ascent through four worlds, reflecting sixteen evolutions of 1024 high integral realities each physically by himself, unfolding his potential through Human Parts, systems, apparatuses and particularities 16384-fold integrally, holistically, where 16384-fold integrity fixes in the maximum depth the fundamentality of synthesis, will, wisdom, love of the Metagalaxy by Human, and in this integrity he becomes a true free inhabitant of the Metagalaxy Fa as a whole, acting with any abilities and possibilities in a metagalactically diverse manner, and easily managing all the matter of the Metagalaxy through this cultivation of himself.

Thus, the entire Metagalaxy, in the synthesis of four worlds, 16 evolutions, 256 types of matter, 64 types of energy, 64 types of light, 64 types of spirit, 64 types of fire from the perspective of 64 kinds of matter - $64 \times 256 = 16384$ represents Human by itself, and Human represents the Metagalaxy. And this Human begins to govern and act freely within the Metagalaxy Fa as a whole, which is the goal of the natural-cosmic fixation of the Metagalaxy Fa, which creates each individual. And this will be what the Metagalaxy Fa will strive for in the coming centuries and millennia of Humanity's development by the Metagalaxy Fa, through the metagalactic self-organization of each of us, which constitutes *the General* Metagalactic development of each of us physically within ourselves.

1.2.SPECIAL

Special 1. World bodies

In organizing the manifestation of Human by the Metagalaxy Fa and unfolding the Human Parts, we must not forget one unique phenomenon of Human - the phenomenon of the world metagalactic bodies. In the previous era, each world body had a unique resonance and was developed literally over centuries according to the corresponding developmental specifications. For example, the subtle body was developed in the Orthodox monastic tradition as an angelic body, actually a developing subtle body, while the fiery world body of the planetary organization of life was developed as the perfected body of Human, either in the form of the body of the perfect Buddha or the perfected body of Christ, resurrected after the crucifixion. And this was the achievement of individuals who attained certain specific perfections in the organization of their respective lives. What was considered one of the highest achievements of human dignity in a previous era has now become commonplace, accessible to everyone, according to the biological

application of recessive traits: "What one achieves becomes the property of everybody at the turn of a thousand-year period of development," as hinted in the Gospel, "I will come after a thousand years." Here, Knowledge is precisely preserved, implying that in a thousand years, there will be a renewal of the development of the corresponding tendencies of biological life. This is, in principle, difficult to discern now, but fundamentally, it is necessary to pay attention to this timeframe. Perhaps every thousand years, each millennium truly does witness of a renewal of the biosphere and biological organization of Human life. Judging by the fact that we are gathering and formulating this paradigm at the beginning of the next third millennium of Humanity's life from the perspective of the European tradition of time, which we follow, it turns out that, in fact, we are laying out the first development prospects for the next millennium of the fulfillment of humanity and each Human.

Accordingly, we must pay attention to the formation of the world's metagalactic bodies. It is clear that when Human grows in scale from Planet Earth, his three world planetary bodies were formed by the small dimensions of Planet Earth itself, as described in literature. Accordingly, given that the Metagalaxy operates at least fourfold and through four worlds of organization of high integral realities, the four metagalactic world bodies must act on a large scale, metagalactically, both in transcending the scale of the entire Planet Earth and in the perspective of the new development of Human within the Metagalaxy.

We've already clarified in *the General Section* that worlds operate according to the 4096 high integral realities of the Metagalaxy Fa, sequentially, one after another, incorporating the lower into the higher as a part. But in this section, we'll note that within the Human Parts, there are four world bodies, growing as Human Parts, where the 16 types of these Human Parts 4096-fold integrally form a special concentration of worlds of the Metagalaxy Fa within the Human Parts, realizing corresponding world tendencies. At the same time, these Human Parts express the growth of the world metagalactic bodies, no longer through planetary characteristics of existence, but through metagalactic characteristics of existence. And this is *the Special* that grows as a Human and creates an inner impulse and an inner tendency for development.

When a person sleeps, according to various approaches, he either processes information in his brain, which is also possible if a person lacks a subtle world body, or he sleeps with one of his world bodies. And it must be acknowledged that the development of the biological biospheric phenomenon of Human is diverse. There are people who have formed world planetary bodies, and it could be stated equally well that there are people who have not developed their world planetary bodies at all. And, unfortunately or fortunately - it's difficult to say - this process in the previous era was more focused on religious traditions. To the point that, according to Buddhist tradition, if you have not entered the perfect body of Buddha - as it is called - you have not formed the fiery world planetary body. Accordingly, based on the general caste system, aristocracy, and other specific developmental characteristics of the previous era, the formation of world bodies was a special, important, and somewhat mystical task, reserved only for highly prepared beings. Even the subtle world-planetary body, which should be formed supposedly in masse, was formed in various religious traditions through what's called constant vigilance. Or, in Christian terms, constant presence within the church tradition was necessary. If you fell out and were anathematized, you effectively fell out of the church, and this threatened to prevent the formation of the subtle world-body. Alternatively, you had to lead a certain organized life through various religious activities so that your subtle world-body would develop. This could be called the salvation of the soul, service to God, and other effects. In fact, all these ideas about human salvation after death and so on related to a basic natural process, whereby, after the death of the physical body, a certain state of formed development emerged from the human being, if it had been formed. This state could be called a Human Part, if we speak of the soul in Christian terms, or a subtle world-body, if we speak of the angelic body, as Orthodox monks of the Hesychastic tradition had in mind. And Human continued to exist after the death of the physical, mortal body. By the end of the era and millennium, the subtle world body had formed effectively, naturally existing and functioning stably in the majority of the planet's inhabitants. This explains, culturally,

the rise of materialism and consumerism among the population over the last century - naturally, the subtle planetary body had been formed and placed at the general disposal of every person on the planet. The natural focus on its formation waned, and a hundred years ago, we experienced a frantic growth of new traditions and formations. Religions began to lose ground as a mass phenomenon, gathering either those who lacked a formed Human Part - Soul, Heart, Mind or Consciousness - or those who lacked a subtle body. But naturally, such people are becoming fewer and fewer. And only the inertia of tradition slows this process. The concept of secular society and secular development, which emerged about a hundred years ago, became civilizational proof of the mass formation of the subtle body, built by the light-substance.

We understand that we are discussing now a paradox, one that modern science does not recognize and, paradoxically, rejects. It is paradoxical only because physics has the law of conservation of energy. If a human being is a high-energy being, as his brain undoubtedly is, then upon the death of his physical body, his energy must be stored somewhere. Or transferred to another state. Currently, and gradually, scientific research is growing, proving that energy is preserved and transferred to a different quality of being. I understand that from the perspective of scientific tradition, we may be accused of mysticism and other benign heretical attitudes within the scientific community. However, there are standards of the Metagalaxy that clearly state that such a valuable existence as the human being, with its unique personal experience and evolutionary tendency through 16 evolutions in four worlds, cannot be elevated to master the diversity of metagalactic biological capabilities within a hundred years of its official life. However, in the perspective of many centuries and millennia, it is entirely possible. But life then must be not only of the physical world, but also of the subtle world, and so on. Let's not be illusionists and claim that in a hundred years we can achieve everything we published in the previous section. And for this, developed world bodies are necessary. Both planetary, with the emergence of planetary worlds. And metagalactic, with the emergence of metagalactic worlds, with corresponding world bodies living by the corresponding standards and laws of the worlds of the Metagalaxy Fa. And this *Special* of Human requires understanding, study, realization and application. And this is a fact of the historical development of human and humanity - history itself in the world bodies of realization. And we expand the boundaries of perception from the single physical world to the constant manifestation of four worlds and world bodies, organizing in their synthesis civilization through themselves.

Accordingly, we must understand that an evolutionary vortex of fire swirls within the human body. Let us clarify that the evolution of the Metagalaxy is the synthesis of four simultaneous natural vortices: fire, spirit, light and energy – in synthesis and through the lens of specific states, swirling throughout the Metagalaxy. Moreover, within each fire, spirit, light and energy, there is a written standard of fire, laws of spirit, imperatives of light, and axioms of energy, the swirl of which gives each evolution its particular perspective. And even if the first metagalactic evolution operates through us, we must understand that the vortex of fire, spirit, light and energy that flows through our bodies through metagalactic evolution is gradually assimilated by our physical bodies, and from these evolutionary states, certain bodily expressions are formed within the physical body in the Image and Likeness of each of us. If, in the previous millennium of planetary development, human adapted this natura - I emphasize - process to his religious needs, then at the beginning of the third millennium of modern humanity's existence, we must recognize fully the existence of natural-cosmic processes, in the form of fire, spirit, light and energy, which are the fundamental natural essence of Human's existence. I emphasize: not only Energy, but also Light, Spirit and Fire, within the organization of Human himself and the cosmic nature around him.

Scientists think more in terms of the energetics of physical reality, which is determined by the power of the synthesis of energy and substance, speaking of the constancy of energy. We would clarify that from the metagalactic perspective, there is the same Law of the Constancy of Light, the same Law of the Constancy of Spirit, the same Law of the Constancy of Fire, as the Law of the Constancy of Energy. This applies both to the nature of things and to each individual. It is through these principles that the metagalaxy creates each of us, and the universe created us by the

nature of things. I specifically say "constancy of energy," realizing that physically this sounds different. However, since there is no formulation of such a law for these phenomena, and there is a concept called Planck's constant, I would like to affirm that there is a constant of metagalactic energy, a constant of metagalactic light, a constant of metagalactic spirit and a constant of metagalactic fire, which must be studied, recognized, and applied in both physical laws and the biological laws of Human existence. This is the constant fundamentality of the quaternity of matter. The fundamentality of fire, the fundamentality of spirit, the fundamentality of light and the fundamentality of energy are so unambiguous and axiomatic that matter simply does not exist without these four constant and fundamental realities. And we must understand that when we speak of the four worlds, we are speaking of four states, precisely the specific nature of different matters.

In its simplest form, we must see that the physical world is constructed by the synthesis of energy and substance, forming what is known as physical matter. However, this perspective on physical matter has 4096 high integral realities. We must understand that subtle matter is the synthesis of light plus substance, which is clearly physically, according to the previous paradigm, that current scientists would say this is almost impossible. But at the same time, fiber optics are beginning to operate, lasers are beginning to operate, and many physical principles organized by light are beginning to operate. I would say that the natural scientific basis of light is only just beginning to be studied. And the synthesis of light and substance creates a special state of the subtle world - a different kind of matter that permeates all things through physical matter, through energy plus substance. In fact, the subtle world not only exists on its own, but also exists through the physical world, where two states of the world - physical and subtle - exist simultaneously and in parallel. Moreover, this corresponds to metagalactic laws, where the lower enters the higher as a part. And accordingly, the lower energy-plus-substance, as an energy-substance imbued with love, enters as a part into the state of light-plus-substance - light-substance imbued with wisdom. And thus, in the synthesis of the subtle and physical worlds, love and wisdom mutually permeate each other.

In the nature of cultural tradition, we speak of a refined Human. Let's define a refined Human as the bearer of certain qualities and characteristics of the subtle world, realized in the physical. And we will begin to understand the human underpinning of culture in the activities of certain people. We must not close our scientific eyes to the peculiarities and characteristics of human existence if we are to understand Human. If we rely on physics to understand Human, bearing in mind that physics most often studies non-living matter and non-living substances, we will not get very far in understanding and distinguishing between them. Moreover, citing the Laws of Physics to assert that everything in living matter is exactly the same as in non-living matter is incorrect - we are committing a very serious scientific error, an ontological error, a paradigm error and any other error that simply leads to the consequences of the impossibility of understanding Human. At the same time, we are not demanding recognition of any theory of incarnations and reincarnations, that is the third question. But if spirit is fundamental and unambiguous as the matter of the entire Metagalaxy, if light is fundamental and unambiguous throughout the Metagalaxy, if fire is fundamental and unambiguous throughout the Metagalaxy, and these are the four constants of matter without which it cannot exist, then, accordingly, any accumulation of energy, light, spirit and fire by Human is constant. If we consider that these states of light, spirit, fire and energy are inscribed with the personal characteristics of Human, then, as constants according to the law of conservation of energy, we can substantiate that there is also a law of conservation of light in its fundamentality, a law of conservation of spirit in its fundamentality and a law of conservation of fire in its fundamentality. The question is: where do this fundamentality and the accumulated states of Human disappear when the physical body is destroyed? Clearly, there is a tradition - it dissolves into nature. And there is another tradition - it does not dissolve into nature and forms a new body. Both traditions are possible, because there are people with weak energy, light, spirit and fire, if they haven't cultivated anything, they might even dissolve - this needs to be explored. But there are also people with strong energy, light, spirit and fire, and for them, nothing dissolves.

If the macrocosm of the Metagalaxy is fixed in the microcosm of Human, and the microcosm is so insignificant that even our science still cannot grasp its levels: for example, normal nuclear reactions within the human physical body. I'll put it rather "gloomy" - cold nuclear fusion within the human physical body. Physicists would shudder and say immediately, "It's impossible!"

Relatively recent studies on low-energy nuclear reactions have been published, establishing that biological systems are capable of synthesizing microelements critical to their survival from existing components. This means we're talking about cold nuclear fusion, and we've effectively come close to discovering these processes. Clearly, if it occurs in elementary biological forms, then it also occurs in higher evolutionary forms - humans. In this way, we're trying to establish that humans are a much more complex phenomenon than the nature of individual mollusks and microbiota. And if these life forms exhibit a form of cold nuclear fusion, it's impossible to claim that humans don't. The question is: where do these processes occur? But that's for future research.

We fundamentally affirm that the Metagalaxy simultaneously forms four world bodies in every person, regardless of his state, which is its basic characteristic in the form of four states of matter. This is a sad fact for the past state of science, and no less sad for the current state of religion, as it now transcends their scope of action and lays the foundation for a new paradigmatic view of the prospects for Human metagalactic development. And what was previously formed as a special religious or practical approach to the formation of world bodies, which had to be pursued constantly, a practice of perfection, has become a natural condition of Human existence. This process was merely a characteristic of planetary conditions of existence in a metagalactic higher system of relations, and is now becoming a fundamental, mandatory and unique characteristic of Human. Simultaneously, in each 256-fold integrity, the corresponding Human Parts of the four world bodies, from the 161st to the 164th inclusive, which are named as such, are forming within the physical body of Human. What does this mean? That the physical body accumulates energy and synthesizes it with the substance of the physical world; accumulates light, synthesizing it in its own substance of the subtle world of the Metagalaxy; accumulates spirit, synthesizing it with the substance of the metagalactic world of the Metagalaxy; and accumulates fire, synthesizing it with the substance of the synthesis world of the Metagalaxy simultaneously, constantly, and unambiguously.

Moreover, the entire state of human life, which is defined as life, is organized by fire, spirit, light and energy in their various states and expressions from the perspective of living matter. That is, fire, spirit, light and energy exist for the living state of matter - I would even say, for living matter, in the long run. We already have the characteristics of living matter, and I think it's time to address the question of the formation of living matter. At the same time, there are certain states of fire, spirit, light and energy in inanimate matter. Although this is all relative, if we call the mineral kingdom inanimate matter. From the perspective of the Metagalaxy, the mineral kingdom is quite living matter. And here the line between living and inanimate matter is quite fluid and remains unexplored. There are simply different criteria for the existence of these characteristics.

Hence, in addition to the accumulation of light, spirit and fire in the physical body of each person - I hope it's clear that energy is already raging - we must understand that when we sleep, we not only send electrical impulses, processing information, but also, in actual sleep, with the physical body deeply relaxed, we periodically release various world bodies into their world spaces so that they gradually learn to operate in different world spaces. Accordingly, the subtle world body in the subtle world, the metagalactic world body in the metagalactic world, the synthesis metagalactic world body in the synthesis metagalactic world, so that they can be nourished by that environment and exist in that environment. The metagalactic world body is akin to the fiery body of the fiery world of the previous planetary paradigm of existence, but it is an entirely different entity: the fiery planetary body was a manifestation of the etheric conductor of the physical body of the solar system. And the modern metagalactic world body is an independent body of the independently existing metagalactic world of the Metagalaxy Fa. And this is a completely different scale of natural organization and evolutionary growth.

If we look closely at the patterns of the Metagalaxy's existence, we see that the synthesis world exists simultaneously within the physical reality of Human existence, the metagalactic world exists simultaneously within the physical reality of Human existence, and the subtle world exists simultaneously within the physical reality of Human existence. Therefore, the body doesn't need even to flow upwards to the 4097th or the 8193rd high integral realities. They can remain entirely within the physical, high integral reality, but acquire the perspective of simultaneous action by the subtle world, simultaneous action by the metagalactic world, and simultaneous action by the synthesis world.

We insist that every human experience is recorded in energy, light, spirit and fire. Today, each person's personal, individual and synthesis characteristics are recorded there. In the previous, *General* Section, we clarified that, at a minimum, individual characteristics are recorded in energy, including a person's instinctive traits, biologically accumulated recessive traits, as well as their abilities and peculiar properties. His personal characteristics are recorded in light. His individual characteristics are recorded in spirit. And his synthesis characteristics are recorded in fire. It is clearly, not everything is recorded, and it's clear that some information is lost because it is either incomplete, not wholistic, or the person hasn't fully developed its expression through his four specific characteristics of synthesis: individuality, personality and individuumity. But as soon as a person has developed through his experience of realization a particular mode of activity - physical, subtle, metagalactic or synthesis - this experience is recorded unequivocally and forms the basis of the entire human experience.

At the same time, from a religious perspective, spirit is immortal. Let's move away from the term "immortality," leaving it within religion, and define time as one of the fundamentals of matter. And the category of eternity is a category of time. What's eternal for one person is not at all eternal for another. In other words, the category of time is relative. There is the time of energy, the time of light, the time of spirit and the time of fire - this has been formulated. This means these are different types of time, meaning different passages of time in different states of matter. And this passage can be a completely different state than what we are accustomed to in the physical realm of existence. Physically, we know that time flows differently in space. Let's define time as flowing categorically differently in different dimensions, taking into account the state of matter - energy, light, spirit or fire. And when we see that time flows differently, most likely, the idea of the immortality of spirit is a different flow of time of spirit, where it has a much longer period of life and development than is seen by an individual person from his perspective of the flow of time.

But in the Metagalaxy, fire stands above spirit, and these are new conditions of existence for human. Then fire exists in time even longer than spirit itself. For now, let's leave aside the boundaries where this time exists. Strictly speaking scientifically, this requires research. But strictly speaking metagalactically, it exists in the time of the corresponding dimensions from the beginning of the Metagalaxy until its end. Or until this or that state of Humanity transcends the Metagalaxy itself and enters higher realms of existence than the Metagalaxy itself. For now, we are speaking only of the transition from planetary Human to Metagalactic Human in the assimilation of metagalactic reality.

If we say that energy, light, spirit and fire are the fundamental characteristics of the Metagalaxy, then with the origin of matter in the Metagalaxy - whether according to the Big Bang theory or some other theory - all the fundamental constant phenomena of energy, light, spirit and fire immediately began to emerge. We cannot say yet to what extent this was biologically cumulative, but as soon as the biological component appeared in the Metagalaxy, energy, light, spirit and fire began to develop. Moreover, if we determine that the matter of the Metagalaxy changes due to the Metagalaxy, or rather, due to a biologically developed being, then when we say "matter," we can nod and say, "Yes, yes, it changes." Now let's formulate that the fundamental phenomena of matter, the fundamentality, these are fire, spirit, light and energy. And let's formulate it differently: due to the biological being of Human, the four fundamentalities of matter change. The fundamentality of fire is changing, the fundamentality of spirit is changing, the fundamentality of light is changing, the fundamentality of energy is changing. And we will enter

a completely different state of understanding matter. But for these things to change, they must accumulate experience, or certain properties, or certain qualities, or certain characteristics, or certain paradigmatic phenomena, or anything else that we don't yet see, although the paradigmatic view of the Metagalaxy already exists.

And clearly, this cannot happen in such a short period of time as the short lifespan of a Human. Therefore, we must affirm paradigmatically that we misunderstand the course of Human life, or have not yet understood this process at all. And we must begin scientific research on a different paradigmatic understanding of Human life through the synthesis of the four fundamental phenomena of matter in the Metagalaxy - fire, spirit, light and energy. Moreover, metagalactically, this is so axiomatic that, in principle, we can acknowledge it or not from our position of the observer. Metagalactically, it simply Is and that's it! As Truth, which Is and requires no proof. The only question is how the observer relates to this truth.

But then, since we're already talking about the observer, four positions of the observer are growing within Human. The first position of the observer is the observer of the physical world - energy-plus-substance. If we consider that the physical world has 4096 high integral realities, then the observer who is now growing scientifically, with the outgoing view of paradigmaticity, is merely a perspective of the first of the 4096 high integral realities. And we must form a new Position of Physical Observer of the energy-matter of the Metagalaxy of 4096 high integral realities of energy-plus-substance.

Accordingly, the second position of the metagalactic subtle observer of light-plus-substance is growing in the subtle world. With all the metagalactic characteristics of the existence of light-substance, or more broadly, light-matter, this is a generalized characteristic of time, space, speed, dimensionality, reunification, self-organization, emanation and substance of the subtle world. We take this synthesis of the eight subtle fundamental principles (we live within the energy-matter of the Metagalaxy) and the eight physical fundamental principles in synthesis - necessarily living in both the energy-matter of the physical world and the light-matter of the subtle world - and the position of the Subtle Observer of the light-matter of the Metagalaxy of 8192 high integral realities of light-plus-substance grows.

Accordingly, we must have next the position of observer of spirit-matter or spirit-plus-substance. But this is only the first characteristic of the eight fundamentals of matter in the Metagalaxy, so it is better to speak of spirit-matter. The synthesis of the previous two positions of the observer, where the lower is included in the higher as a part, and the synthesis of the eight fundamentals of spirit - and we obtain the Position of the Metagalactic Observer of spirit-matter of the Metagalaxy of 12288 high integral realities of spirit-plus-substance.

Next, the fourth position of the observer grows, that of fire-plus-substance or fire-matter in the synthesis of the eight characteristics of the fundamentals. Synthesizing the previous three positions of the observer, where the lower is part of the higher, and synthesizing the eight fundamentals of fire, we arrive at the Position of the Synthesis Observer of fire-matter of the Metagalaxy of 16384 high integral realities of fire-plus-substance.

These four positions of the observer grow as world bodies in the form of Human Parts of the human physical body. It is essential to understand that they gradually develop, and to understand this matter, we must cultivate simultaneously the four positions of the observer of each scientist, who must understand the corresponding types of the four states of matter, or the four types of materiality of the Metagalaxy. Moreover, this development occurs naturally and evolutionarily, for the 16 evolutions of the Metagalaxy also act through the perspective of its four worlds, developing the evolutionary uniqueness of matter.

If we consider the development of Human as *Special* in this context, we will begin to see that *Special* that is now being formed metagalactically within each Human. These are four positions of the observer, four types of material states - energy, light, spirit and fire. Moreover, this fully corresponds to the evolutionary characteristics of the phenomenon, where evolution is a vortex of these possibilities. Accordingly, for the positions of the observer to be established, strengthened, developed and realized - leaving aside the time of existence of certain events - we must understand

that the subtle body reflects Human, the metagalactic world body also reflects each individual and the synthesis world body of human also reflects him.

Accordingly, if certain Human Parts are formed within a Human, are they formed simultaneously within the subtle body? I think that in a poorly organized human of the previous millennium of development, this would not occur definitely because there would not be enough light. But if we are talking about metagalactic evolutions, of which there are 16, and which have an insanely enormous scale relative to the tiny particle of our planet and to us, even smaller beings who inhabit this tiny particle, then we must understand that the scale and power of metagalactic evolutions is determined by an excess of energy, light, spirit and fire, which allows for the formation within the Human body not only of the world bodies, the approach to which was known in the culture of the previous millennium, but also the formation of Human Parts of these world bodies. The question is: why? A very simple tendency: if the physical body reflects the physical world body, and the first Human Parts are formed by the perspective of energy-matter or energy-plus-substance, then when we speak of subtle matter, light-matter, light-plus-substance, then in the subtle body, Human Parts must be formed by light and substance. Because to understand subtle matter, the Human Parts that allow us to understand this matter must be formed simultaneously. I understand that this approach is ambiguous from the perspective of the current biological state, but it is quite paradigmatic and unambiguous for the state of the Metagalaxy. And if we rely on the laws of the Metagalaxy, where this is in effect, rather than relying on our knowledge of the laws of the Metagalaxy, which is absent, then we can neither prove nor disprove that this exists or operates. Moreover, in order to prove that it does not operate, we actually need to have the position of the observer of all kinds of matter. And until we form it, we will prove that this exists, operates and develops.

Thus, we introduce a paradigmatic condition *for the Special Existence* of Human in the Metagalaxy: that in the four world bodies, the first of which is our ordinary physical world body of Human, the phenomenon of Human Parts, Systems, Apparatuses and Particularities of each Human exists, in accordance with the specific state of matter. Moreover, it can be stated reasonably that in the Metagalaxy, both physically organized civilizations by the phenomenon of the physical world, and subtle metagalactic civilizations of the organizations of the subtle world exist. At the same time, I can state also reasonably that we do not know whether civilizations of the metagalactic world and the synthesis world exist. But it is quite possible that, as we grow older and are able to develop the appropriate positions of the observer, we will gradually encounter them as well. In any case, life in the hi-realities we are discussing exists metagalactically, but whether this is a civilizational approach or a spontaneously chaotic biospheric existence of life in specific realities of the Metagalaxy, we do not know. Moreover, I emphasize that when we speak of the civilizational nature of life in the subtle world of the Metagalaxy, we are not talking simply about a natural existence with trees and certain events. We are talking about technologically advanced civilizations, moving in their subtle bodies using appropriate types of technical devices based on the states of light matter or the subtle world. Therefore, we are talking about civilizations that have mastered subtle matter and operate technologically within the cosmos, operating within the state of the subtle world and subtle matter. And I hope we will expand the scope of our scientific view of this perspective of existence, understanding that we will have to confront the state of civilized life in subtle matter in the future. And the development of human and humankind through this perspective of existence is simply essential.

Thus, we conclude that the subtle world body is formed within the human body by Human Parts, Systems, Apparatuses and Particularities from the perspective of light-matter, or, at a minimum, light-plus-substance, living and acting within the perspective of the subtle world, strengthening and developing within it. The metagalactic world body is formed and developed within the human physical body, including Human Parts, Systems, Apparatuses and Particularities, through the synthesis of spirit-matter and the perspective of spirit-plus-substance. The synthesis metagalactic world body, a phenomenon of fire-matter or fire-plus-substance, is also formed within the physical body, possessing corresponding Human Parts, Systems, Apparatuses and

Particularities. And this is a new multi-vector factor in the development of the Human in the Metagalaxy.

Simultaneously, these three, in the dream of Human, emerge into their own forms of material organization. And if in the previous era, according to all cultural traditions or ethnographic data, Human emerged in his subtle body in his dreams to sleep, take a walk, or live in the subtle world, and other experiences with other bodies are virtually absent from literature, then metagalactically, we simultaneously act with three bodies in our dreams. It is clear, after their formation in the physical body, which is also a specific process with specific evolutionary and natural characteristics, it must be organized, refined, developed, and nurtured. But, in manifesting these Paradigms, we must understand that humanity's civilizational development must address this in a completely natural and evolutionary manner, which will allow for a more diverse and specific development within the Metagalaxy of our metagalactic civilization of Planet Earth. Don't we want to create new types of technological devices, like starships powered by these kinds of matter and moving quickly, according to the laws of the worlds, throughout the Metagalaxy? Clearly we do.

Having established this in the worlds, we must clarify that evolution is not moving toward us running around in different worlds with different bodies. The most important focus of the Metagalaxy's evolution is the physical organization of Human, where the synthesis of the four world bodies in the physical body will form a new bodily state - the Metagalactic Human - which simultaneously controls the energy-matter of the physical world, the light-matter of the subtle world, the spirit-matter of the metagalactic world and the fire-matter of the synthesis world. In other words, we're not talking about us jumping into other bodies and living there, enjoying something - they require no less a level of civilization than here in physics - but rather about gradually accumulating a diverse experience of existence, and the physical body of Human will begin to operate with four states of matter simultaneously. And this is the civilizational perspective of the existence of Metagalactic Humanity. That is, the physical body of modern Human must evolve gradually to the point of shifting between four positions of the observer or developing a fifth observer of the observer of the four states of matter, where Human easily operates with energy, light, spirit and the fire of material expression, and thus attains the highest level of Metagalactic development. At the same time, it encompasses all four worlds, forming a single civilizational world of Human metagalactic existence. And we must accept simply this perspective of existence as a fact. We published proof in the first section, *General*, that the Human Parts are drawn evolutionarily from the physical world to the subtle world. Yes, when we say they are evolutionarily drawn, we imagine it and think they are the same. But if they are drawn to the next world, they have entered a state of light-plus-substance, that is, they have entered a state of light-matter. If the Human Parts, in their development, extended from the subtle world into the worldwide metagalactic world, they entered a state of spirit-matter, spirit-plus-substance, and, therefore, the evolutions themselves accumulate within Human a state of light-matter, spirit-matter and fire-matter. When the Human Parts evolved to the synthesis world and organized themselves within it, the accumulation of fire-matter and life through it naturally unfolded.

Accordingly, the 16 evolutions of the Metagalaxy can be clearly distinguished: the first four evolutions form energy-matter, the fifth through eighth evolutions form both energy-matter and light-matter, or, more broadly, energy-light-matter, as a kind of churning synthesis, since the lower enters the higher as a part. The ninth through twelfth evolutions form spirit-matter, both in their own purity and, synthesizing the previous states of evolution, they synthesize energy-light-spirit-matter within themselves - that is, the three fundamentals of matter in each of the four evolutions. The 13th, 14th, 15th and 16th evolutions deal with fire-matter in the development of the human physical body, thus synthesizing with the lower evolutionary states, synthesizing the four fundamentals of matter - energy-light-spirit-fire-materiality - everything-in everything - within themselves. And when we begin to understand this, which logically follows from the metagalactic conditions of existence, we must identify also the purpose of the Metagalaxy - the realization of each Human as a corresponding Microcosm. This presupposes more than just the expression of cosmic objects through certain characteristics. The Microcosm is the manifestation of four kinds

of matter within the organization of four states of matter in the synthesis of the human physical body through the reflection of the Metagalaxy by itself.

And this is the first angle of *Special* that we have to see.

Thus, the human physical state, from the perspective of metagalactic, cosmic-natural reality, does not end with the physical state of the body alone. Moreover, it does not exist solely physically, but a priori develops simultaneously across four states of matter. And the stronger and more developed a person is, the more diversely he exist across the four states of matter, preserving his life after life in the energy-matter of the physical world, preserving his life after life in the light-matter of the subtle world, in the spirit-matter of the metagalactic world, and preserving his life after life in the fire-matter of the synthesis world. And most likely, after this, repeating the cycle of births in each of the metagalactic worlds in order to gain new experience of life in the four worlds of the Metagalaxy. This is the true scale of the new civilization. And previous traditions, which used these processes for various human formations, encountered them and adapted as best they could, as best they managed, and as the education of the time permitted. And enduring traditions are the preservation of the details of a given experience, which someone once discovered and taught to human and humanity. The well-known terms "Master" - of what? or "Teacher" merely confirm this.

Moreover, if we consider that all world bodies are formed in the physical body, and we speak of this with such confidence, understanding that the brain, gradually adapting to this, begins to see the possibilities of the subtle world, the metagalactic world and the synthesis world. And here, it's simply a question of training, education and civilizational paradigmatic competence of Human. In the language of previous eras, we could say, "And according to your faith, so it will be done unto you." Where the question isn't one of faith as an illusion, where we can believe and create certain ideas - here, the question is something else. Faith is the key to switching from a lower state of matter to a higher one. That is, faith is not meant in the form of dogma, or even the religious nature of faith. In the education system, we've noticed a paradox: if students trust their teachers, their acquisition of the subject matter is maximally accelerated. Moreover, in the scientific community, if young scientists trust an established scientist, discoveries occur much faster than when they don't. In other words, faith stimulates a person's inner state to realize higher possibilities than he allows himself or can even see. Thus, faith shifts a person into a new state or even reformats his integrity into a new state of integrity. And when the brain grasps this integrity, it begins to live by it, to act upon it, seeking new natural conditions for its existence. And thus, it reformats new possibilities for human existence.

Special 2. Organizations of Human

The next special state of Human and perspective of his existence, in addition to the life of the four worlds, is the accumulation of special states of organization of Initiate, Servant, Hypostasis, Teacher, Master, Avatar and Father. The fact is that there are evolutions from the 10th to the 16th, the names of these evolutions in the Metagalaxy, and they require Human to organize appropriately his existence in higher states than Humanity himself actually allows himself. I would like to note that there are also basic evolutions of Human's own development, when Human develops from the Human of Creative Synthesis to the Human of the Initially Highest Father, thereby enhancing his evolutionary characteristics. But we partially examined this in the previous *General* section, where there is an evolutionary requirement for Human to grow qualitatively with qualities and competence. However, we did not examine this further.

Human himself, while remaining Human, upon transitioning to the Initiate state of being - it is not some mysticism of special states, although, in principle, given such civilizational breadth, we can consider this also. Rather, it is a natural, self-organizing existence, when Human, by attaining certain qualities and properties and steadily shaping them with his own Body, reaches a state of saturation with the rights of creating the Metagalaxy. We know from history that one of the phenomena of the struggle for civilizational development is the struggle for rights. And why

does modern civilization, especially Western civilization, fight for Human Rights? On the one hand, it is clear that these are certain political attitudes, but what is the civilizational nature and the distinctiveness of this approach? And here we can see that civilization lies in the fact that nature gradually creates a situation in which a diversity of rights should grow consciously within each Human. Here, the question is no longer one of Human Rights, when Human receives the rights of a certain way of life. From the perspective of the Metagalaxy, Human possesses all rights, and limitations arise only within collective systems of interaction. Rights of construction are naturally formed when Human, through his experience, his preparation, his organization of Human Parts, systems and apparatuses enters into the self-organization of a particular Right of construction within the Metagalaxy. Moreover, these Rights of construction are scattered across various high integral realities. Thus, there are 16384 types of Rights of construction, each from the perspective of the corresponding high integral realities of the Metagalaxy. By mastering the Rights of construction, Human enters the state and realization of the life of the Initiate. What does "Initiate" mean? It means that Rights of construction enhance the quality and depth of light, the quality and depth of spirit, and the quality and depth of fire. Moreover, the quality and depth of energy prepare Human for the manifestation of these rights. Rights of construction operate in the synthesis of all worlds and all four states of matter. And depending on a person's preparation in a particular worldview or material perspective, the right to construct has a particular breadth, depth and specificity. When we speak of the right to construct in each of the high integral realities, we must understand that the right to construct is not simply the formation of a Human Part within the perspective of a particular high integral reality, but the ability of that Human Part or the entire Human to master the matter of that high integral reality.

When we form Human Parts naturally, high integral realities are fixed on us, and their subnuclearity supports the internal manifestation of Human Parts in our bodies. Now let's consider the process in reverse. A person has become so saturated with the subnuclearity of various high integral realities, Human Parts, systems and apparatuses, he has learned to master the expression of these high integral realities, to manipulate easily their expressions - not necessarily a large number, but at least some, greater than the first physical reality - two, three, ten, twenty, whatever it takes - that he should influence these realities in reverse order. There is such a specificity - access to possibilities. We have civilizational access to, say, dangerous technologies, access to capabilities in dangerous military specialties. Any professional must have a certain access and professional qualifications. And initiations are not some mystical process, but rather access to influence and construction in certain areas of high integral realities. And in the self-organization of the Metagalaxy, this access must have a specific expression. From the perspective of the Human culture of existence, it's easiest to call this initiation, when a Human is admitted to the secrets of new matter and the possibilities of its construction, recognizing the matter of a new next high integral reality than the one currently possessed by human. Was it a mystery to me before? Definitely. Did I not recognize it before? Definitely. Did I use it before? Definitely not; it was this matter that was using me, fixating on me. That is, there is even a certain state of Metagalactic freedom in this. Therefore, a civilized fight for human rights is a fight for human freedom! Ultimately, when I have self-organized enough to absorb the right to construct of this high integral reality, or a set of rights of construction, then they simply unfold within me, recording the new light, as a record of their organizations and the rights to govern them. Moreover, the higher the reality, the broader the set of rights of construction is. We can even introduce a mathematical relationship - the minimum number of rights of construction per reality number. If we say that digital records form the Nucleus Shell, then we must understand that mathematical digital relationships are just as important in the awareness of matter as everything else. Accordingly, to gain access to the 8192nd high integral reality, I need 8192 rights of construction, and to gain access to the second high integral reality, I need two rights of construction. But I assure you, according to the standards of matter, the lower the heavier, and these two rights of construction have a very high density and heaviness. Try taking them, absorbing them and unfolding them! Most likely, they are aligned with the same eight thousand in density, only those are more refined,

lighter, but no less difficult to implement. This is the problem of human self-organization through this type of activity, and the self-organization of a Human through the 10th evolution of the Initiate, in order to be able to absorb the corresponding rights of construction from high integral realities. In fact, this signifies access to the construction of this perspective of matter and this hierarchical layer of material reality, if we consider matter as a whole as reality, and the arrangement of 16384 high integral realities as a layer of this matter for us. Thus, the rights of construction allow us to enter into the construction of this matter and organize ourselves within it, to recognize this matter, to fold this matter, to move by this Matter. This is the perspective of *Special* by the Initiate.

If we're talking about the next evolution of the Servant, its perspective unfolds not through initiations, as with the Initiate, but through statuses. We won't discuss the statuses of human life now, as every person, living in ordinary matter, strives for some kind of status, when some material trifle becomes a status symbol. For example, once, in previous times, bankers gathered and decided that, in addition to gold, diamonds should be endowed with a particularly valuable fortune, so that people would have something to spend and save money on, but these had to be very beautiful things. And after this decision by the bankers of a certain century - more or less secret, but understandable to economically developed people - certain sparkling stones create an "ah" in the entire culture of the planet's population, although they had never created this "ah" before. But this creates an economic incentive to invest money in stones, so that they don't just sit around in sacks, and allows this money to be converted into small diamond fortunes. But it's just carbon! Just matter! And this is the current state of physical status. And a person, by owning diamonds, demonstrates his status. In fact, this is the humor of the civilizational state of bankers, who, out of several specific offerings, have assigned diamonds, which have a natural basis of carbon - I would say even worse, coal, only in an altered state - with the highest price, second only to gold. And to this day, we wear shiny coal and say, "How beautiful!" But if we look at them from the perspective of light matter, we can see coal mines on the human body instead of the sparkle of diamonds. And this is the humor of our status-based civilizational growth. This doesn't negate the fact that diamonds sparkle beautifully, creating the luster and beauty of the body. But at the same time, if we look at this scientifically, it raises corresponding questions about the depth of civilizationality of our civilization. At the same time, it is clear that since it is civilizationally created, status is status, and it must be cultivated. So, the question is: why is status being cultivated? It's no longer a question of methods or the specifics of who negotiated what.

There is a natural process of status cultivation so that sooner or later, through various status phenomena and different eras, we will enter new statuses in the organization of matter. Once, this was the beauty of chariots, now it is the beauty of automobiles, and in the future, it will be the beauty of spacecraft. There is no escape from status simply because the 11th evolution of the Servant operates metagalactically, shaping status growth, whereby every developed Human and Initiate receives their status.

So, what does status mean in the metagalactic sense? Each status, after the rights of construction of initiations grants the beginning of creation on the corresponding high integral reality. And this is a completely self-organizing phenomenon. Accordingly, initially, you receive the right to construct, adapt to this matter and perform something. And when you receive with the 11th evolution by the depth of your cosmic natural organization the status of the Servant of the Metagalaxy of the 11th evolution, you receive the beginning of creation within this status. Again, the higher the reality, the greater the number of beginnings of creation, the higher their quality and complexity, encompassing the diversity of all kinds of matter, worlds and other phenomena. And you receive the beginnings of creation of this matter. That is, the Metagalaxy, through its conditions of reunification, self-organization and the synthesis of your accumulated standards, laws and other phenomena, allows you to create with these beginnings on this high integral reality. And there are 16384 such Statuses in the hi-realities of the Metagalaxy, in each of which there are variable numbers from one to 16384 or more beginnings of creation of the Metagalaxy.

Having seen this method and methodology, whereby human preparation further increases with each evolution, we simply must recognize a broader approach to the realization of Human by the

Metagalaxy through the hierarchical realization of his potential. Then, from the Servant with statuses, we move to the Hypostasis, and the 12th evolution of the Hypostasis forms in each one what we call the Creative Synthesis. The problem with naming lies in the evolution's response to this phrase or this word. Therefore, when we speak of a particular name, the question is not how we have paradigmatically named it, but rather that for many years beforehand, we have been testing the fixation of this evolution on ourselves, searching for different phrases, clarifying whether it will respond or be called, whether it will begin to act or not. The 12th evolution of the Hypostasis has begun to act only on the phrase "creative synthesis." Not on any other - no! That is, the fixation of the Metagalaxy on us by the 12th evolution didn't work. Here, it worked.

Therefore, the evolution of the Hypostasis operates and is realized through the Creative Synthesis. Within Creative Synthesis, there is a specific specification, and it is called the synthesisness of love. That is, we must merge in Love with this high integral reality through the effect of Creative Synthesis so that we attain a special state of synthesisness, where we can synthesize various phenomena of this high integral reality within ourselves. Alternatively, we can magnetize by ourselves. Just as a person sometimes magnetizes certain iron objects to him - someone with increased magnetism in his body has this ability - in the same way, by the synthesisness of love, when entering a particular high integral reality, we literally magnetize by ourselves with the synthesisness of love the necessary synthesis-beginnings of this high integral reality, and we can synthesize these synthesis-beginnings, creating something useful with ourselves and for ourselves. Creating is not only doing something with our hands; it is also processing these synthesis-beginnings with our brains, creating theories, creating concepts, creating literary works. That is, synthesis-beginnings have a variety of forms and meaningful expressions. Therefore, when we say "creating," we shouldn't imagine only objective, real-world activity. This could be very well design activity, when we construct some kind of apparatus, and synthesis-beginnings help us discern within the matter of the Metagalaxy what apparatus and what technology will operate most effectively in this context. Synthesis-beginnings!

The next, 13th evolution is the evolution of the Teacher, which, by fixing itself on us, fixes the effect of synthesisness. That is, when we have perfected the synthesisness of love through the evolution of the Hypostasis through the Creative Synthesis, then through the fixation of evolution, we have entered into the preparation or realization of synthesisness as such. But this synthesisness itself already exists as a higher phenomenon of its own internal organization – by the perfection of wisdom.

Each evolution is linked to the evolution below by a corresponding organizational specificity. Accordingly, the evolution of the Teacher within each Human gradually develops the perfection of wisdom to the point where this perfection of wisdom transitions into the state of the Teacher's synthesisness. And with this perfection of wisdom, we can cognize new realities, perceive these realities and transmit experience to others. This is why we have defined this evolution as the Evolution of the Teacher, because through the perfection of wisdom, we recognize the transmission of knowledge, the transmission of possibilities and the transmission of the experience of humanity as such.

The evolution of the Teacher shapes all these phenomena that we attribute to the perfection of wisdom in the civilizational experience of humanity, as a qualitative state of Human and humanity as a whole. In the previous era, the term "Teacher" was held in very high regard. And respect for teachers in education was very, very high. Fundamentally, this is a reflection of natural evolutionary states, including those where the teacher was the bearer of perfect wisdoms, which in ordinary educational terms meant knowledge transmitted to students. Evolutionarily, this is the perfection of wisdom. I will not speak of the tradition of sages existing throughout the planet. This, too, is a reflection of the evolution of the Teacher. And I will not recall how historically people listened to sages, how ordinary people consulted them, trying to see perfection in what they did not see. In the civilizational and cultural context of humanity, these processes already exist; they simply need to be discerned, seen, recognized and formalized. And if we consider that there is also this evolutionary tendency of the Metagalaxy, and that it responds to this, then this only means

that we are evolving. "The entire universe creates us." After all, this could mean all processes. But for some reason, scientists only mean biological processes. And why only biological ones? And this is one of the paradoxes of the perfection of wisdom. If the universe creates us, it does not say that it creates us biologically. It simply creates us. All the processes that we master, the universe can create very well. The Metagalaxy creates each one. This means that all the processes that are characteristic of every Human, the Metagalaxy also creates. Here is a very wise question: if the Metagalaxy creates each Human, what does the Initiate, the Servant, the Hypostasis, the Teacher do? The answer is – they already construct the Metagalaxy.

The Metagalaxy creates each Human, and the Initiate, the Servant, the Hypostasis and the Teacher construct the Metagalaxy with their rights of construction, beginnings of creation, syntheses of love and perfection of wisdom. And we begin to see that the first eight or nine evolutions developed us as Humans, and starting with the tenth, we are developing already the matter of the Metagalaxy with our quality, competence and preparation, saturating the Metagalaxy in this case with wisdom, in the hypostatic version with love, in the service version with creation, by the beginnings of creation, and in the initiatory version with construction by the rights of construction. Moreover, the word "rights" correlates very interestingly with the concept of rules of construction; the root of the word in Russian is the same. It is very interesting to consider these analogies in perspective.

Accordingly, if we see such an approach, we see the approach of *Special* of the Metagalaxy. A completely different view of our existence. It's clear that everything operates more diversely than we see, but paradigmatically, we must assume that this is a normal metagalactic material process. The only thing that must be taken into account is matter in all its diverse states, forms and kinds, and not just the uniformity of physical manifestations. We understand that the more diverse we are, the more cultured, developed and interesting we are. So why do we maintain a monotonous approach to matter, not striving for material diversity, and in fact, stunting our civilizational, scientific and cultural development? This is ineffective!

Purely in terms of the perfection of the Teacher's evolutionary wisdom, this is ineffective. We make ourselves defective, losing the diverse colors of life in metagalactic matter. What is the point of limitation if evolution itself says, "Act!"? In fact, it's in our heads, when we limit ourselves with our own attitudes, fearing what doesn't exist, like a child fears his own shadow at night. We, like children, essentially act within the Laws of the Metagalaxy. On the one hand, it's understandable that humanity has matured biologically, and for the Metagalaxy, we are clearly children. Apparently, the time has come to become adults, judging by the fact that we are moving beyond the planet into the Metagalaxy, having matured. This is the perfection of wisdom! By going beyond our own habitat, beyond the planet, albeit within a hundred-kilometer zone, but still beyond the biological boundaries of Human, we have provoked a flurry of metagalactic response. The Metagalaxy has registered: new beings have emerged beyond the confines of their planet. Hooray, they've evolved! We need new experiences, we need new diversity - hooray! And it has begun to register itself on us with everything we're currently discussing, creating a new evolutionary diversity in our existence. So, if anyone now asks, "How did it all begin?" the answer is simple: "With the flight of a Soviet man: Gagarin!"

This is the perfection of wisdom! We ourselves went there and didn't expect to receive such a massive response. But it came! And we are discussing now it paradigmatically. Clearly, Gagarin didn't think he would enter the metagalactic breakthrough. But he broke through the Planet! The Metagalaxy assessed it differently, and then broke through the Planet. Reciprocally, responding. And this is the balance of the perfection of wisdom, the balance of the micro- and macrocosm. We broke through the Macrocosm with a rocket, and the Cosmos responded with cosmic development, the cosmos within each of us, shaping the microcosm of our existence.

And now, discussing evolution, we see this on a large scale externally. Now let's imagine that every evolution operates microcosmically internally. And these perfections of wisdom, these syntheses of love, these beginnings of creation, these rights of construction, are formed in the inner subnuclear states of each of us. And when we receive this or that Initiation, this or that

Status, this or that Creative Synthesis, this or that Synthesisness, or we construct them ourselves, pretending to receive them because we always enjoy receiving gifts from Santa Claus, we actually enter these high civilizational forms of existence through our preparation and state, in fact, on this scale, by constructing them. It's such a childish fairy tale that sooner or later we'll get everything, and good people will give it to us, but in reality, it's a natural, cosmic process that exists in itself and is used by higher civilizational forms of existence, but nothing more. And we are part of them!

The next 14th evolution is the evolution of the Master. I think the words "mastering matter" will be very pleasing to the ears of many, many. But we must understand that the evolution of the Master is forming new and interesting tendencies within us: the perfection of powers. Or, in other words, the powers of perfections. The 14th evolution responds to these two words. When we achieve certain developmental effects in the refinement of certain personal capabilities, we attain certain powers based on existing perfections, and this, metagalactically, establishes certain powers based on the perfections we possess. In other words, it's all simple: no perfections - no powers. There are perfections, powers emerge. Within the already organized powers of perfections, through our perfections, a new tendency develops - the hierarchization of will.

That is, the Metagalaxy endows us with a hierarchization of will or hierarchical will, so that we have the authority to apply our perfections. And the humor lies in the fact that this is metagalactic development. The self-organizing system of nature itself, self-learning and self-developing, tends to fold its actions and the authority to apply them into complexes of perfections. And due to the inertia of life, new trends and new perfections struggle to find their way. Human history is replete with examples of individuals achieving this or that perfection without being understood by their contemporaries, but this understanding develops centuries after their death. This is precisely self-organization through the new! Accordingly, the 14th metagalactic evolution creates a concentration of hierarchization of will on certain human perfections, empowering them to achieve their desires and achieve what is important, if with the evolutionary Standards of the Master the opportunity for them to do so is provided, within the self-organizing, reunited environment in which the Metagalaxy as a whole exists. And this is the next evolutionary step of the 14th evolution, which, by combining new possibilities for mastery of matter with the corresponding will to apply it, anchors the powers of perfection with the diversity of hierarchization of will in sustainable development, so that mastery is realized and clearly and unambiguously applied.

Accordingly, the 15th evolution – the Avatar - creates unique phenomena of Hierarchization in each of us. From the perspective of human historical tradition, Avatar brings (reveals) something so new that it was previously unimaginable or unrealistic. But this phenomenon also occurs within the framework of the specification of a particular process, according to his powers of perfection. From the state of Master, we move to the state of Avatar and the Hierarchization of Avatar, where a certain hierarchy of mastery over the processes of matter is formed within each Avatar. Something new, a whole, must emerge from this hierarchization, within the homogeneous manifestation of new specifics of the subsequent organization of life or processes of self-realization. And this format of Hierarchization of possibilities within the Avatar is realized as the Ivdivity of Synthesis. Ivdivity is realized in the new wholeness with the synthesis of everything-in-everything into a homogeneous phenomenon of new possibilities and specifications. This is a complex phenomenon. Moreover, this synthesis is imprinted in fire of matter and organizes it within itself. And ivdivity is another characteristic of the phenomenon of the existing House of the Father, as a sphere of existence around the Metagalaxy, inside of which all the matter of the Metagalaxy revolves and its reunification and self-organization takes place.

Accordingly, when we speak of the ivdivity of synthesis, we are speaking of special processes of synthesis, self-organization, reunification or some other specification of matter within the sphere of existence the IVDIVO, which we call the House of the Father. That is, where not simply the Metagalaxy operates, but where the very foundations of the Metagalaxy's materiality revolve, from which we can mold, sculpt, unfold, fold, create and construct something new and entirely

new, something previously nonexistent within the metagalactic realm. And this is called the *ivdivity* of synthesis, in Russian metagalactic parlance.

The evolution of the Avatar allows a person who has reached such a level of realization and development to create the very Fundamentals of Matter. Or to create something that doesn't exist metagalactically, but is necessary, as it follows and develops from the logic of the Metagalaxy's development. After all, the Metagalactic processes of self-organization are enriched by new experiences, new effects, new traditions of existence of different civilizations, different Humans. And sooner or later, this experience, these traditions, what must we do? Generalize! Combine them and, on this foundation, create something new. The *ivdivity* of synthesis. And this prepares the Metagalaxy's transition to the next higher state of matter, considering that this is already the 15th evolution, of which there are 16. And here are laid those fundamentals, those beginnings, those other paradigmatic phenomena, which, through the *ivdivity* of synthesis gradually accumulate, are built upon, refined and developed. And gradually, the Paradigm of the next state of matter is formed, when this state of matter becomes obsolete and it will be necessary to move on to the next higher one. This is what is realized, to varying degrees, through the possibilities of the 15th evolution through the processes of the *ivdivity* of synthesis, which lay the foundation for new metagalactic development prospects.

And the 16th final evolution, called the evolution of the Father, where we already exist and act as developed metagalactic managers of all processes and organizations of the Metagalaxy, and where within these processes exist higher phenomena, transcendental to the Metagalaxy. The evolution of the Father presupposes balancing the Metagalaxy and its transcendental phenomena, into which it is only just beginning to expand, enter, unfold and fold. This is that very same *Ivdivity*, as a degree of preparation, and evolution accumulates *Ivdivity* within us, as each of us realizes it. But within *Ivdivity*, there exists the following characteristic: Competent Prasyntesis.

Prasyntesis is that which transcends the synthesis of the entire Metagalaxy and is both the initial matter and, simultaneously, the initial fire. In their synthesis, it is the prasyntesis from which the Metagalaxy itself is churned. And the evolution of the Father defines competent prasyntesis as the saturation of the Metagalaxy with that which is new and transcendental, ineffable, unknown - that is, with processes that do not exist in the Metagalaxy. I would say, with a different, higher state of matter than the state of matter found in the Metagalaxy.

From the perspective of the Paradigm of Human, we call the next higher state of matter "initially higher integrity." We call it this simply because the leader of the Metagalaxy is called the Initially Highest Father. This is in contrast to the leader of the Planet, who was called the Fater One, if we consider the synthesis of all material states. Moreover, from the perspective of the Metagalaxy, the Initially Highest Father is first among Equals. This is a strict confederative principle of metagalactic existence. Accordingly, if the Father bears such a name in the Metagalaxy, and we have communicated with him in this way, we must understand that he, too, was nurtured and grew in one of the civilizations of the Metagalaxy earlier, as a Human. The very name – the Initially Highest Father - refers to a higher form of material existence, where the Father resides, roughly speaking, above the North Pole of the metagalactic sphere, governing the Metagalaxy while simultaneously entering a higher reality of matter than the entire Metagalaxy: the initially higher integrity. This is how the 16th metagalactic evolution operates. Here I would like to emphasize that all these processes are evolutionarily concentrated on each of us; they are self-organizing, naturally directed, cosmically unambiguous, and do not require the subjective will of any beings. However, no one can deny that there is governance of the Metagalaxy, and that these same evolutions select the Metagalaxy's managers in the confederative phenomenon of the hierarchy of Fathers, Avatars, Masters, Teachers, Hypostases, Servants and Initiates, self-organizing among themselves. And you not by being located somewhere, somehow, and managing something, but by having achieved a certain metagalactic realization through your perfection and your competence, possess the corresponding competence, and the matter of the Metagalaxy automatically responds to any of your decisions on this matter. Only because you have achieved the necessary synthesis-evolutionary competence.

And this diversity of all beings from all civilizations operating within the matter of the Metagalaxy is called Hierarchy. But the hierarchy is not a select few; it is each and every Human who has achieved certain evolutionary realizations within the matter of the Metagalaxy or Planet, and who thereby automatically controls certain cosmic-natural processes. If you achieve such a high level of competence, you can meet others who are equally competent in managing these natural-cosmic processes. You can communicate with them in a similar manner and, if necessary, make joint collective decisions for further metagalactic realization. This is the normal state of a human community, which comes to an agreement among itself to resolve jointly some metagalactic problem.

Ultimately, the Metagalaxy operates as a hierarchical confederation. At the same time, you can ignore everyone just as easily, develop independently, and form independent levels of evolutionary development within this paradigmatic framework. You will still be no less competent, creative, diverse and metagalactically aligned. And this is the new, large-scale metagalactic manifestation of each Human being in the new millennium of existence, or, one might say, the new Metagalactic era of Human existence, bearing in mind that all previous eras were more planetary, galactic or solar.

Special 3. High Integral Reality

The next step of *Special*, the third and final one in this section of the Paradigm, is the coordination of Human with each high integral reality separately. That is, there are three corresponding obligatory phenomena of the Metagalaxy: worlds, evolutions and the third obligatory phenomenon, the high integral realities. We have already mentioned them in the *General*; here we must examine more specifically the action of high integral realities and the depth of interpenetration between high integral realities and Human, as a *Special* phenomenon of the Metagalaxy physically by himself.

The first thing we must note is that there are 16384 high integral realities, and the 16384-fold integrity of Human is formed in the reflection of the high integral realities of the Metagalaxy, in the synthesis of 4096 Human Parts, 4096 benchmark systems, 4096 benchmark apparatuses and 4096 benchmark particularities. In this case, we must move away from the perception of worlds and evolutions and discern the purely homogeneous state of the 16384 high integral realities, understanding that each high integral reality forms within itself a reflection of the world as a whole, to which it relates, as one of the 4096-fold integrities of its expression. On the other hand, we must understand that within a high integral reality, the expression of all four worlds and all 16 evolutions exists. Because the high integral reality from which the Metagalaxy is constructed appears as the interconnectedness of the high integral sphere, the shell along the boundaries of space, representing the boundary of the Metagalaxy Fa of the organized Cosmos from the perspective of the high integral reality. And simultaneously, this high integral reality, being the boundary and sphere of the Metagalaxy Fa and the cosmos, forms a horizon of events, a certain hierarchical ladder of realization, where each high integral reality rises above the preceding high integral reality of the corresponding organizational number. The only thing is that the boundary high integral realities are the first physical one, which actually borders the boundary of the Metagalaxy at the south pole and expresses the physicality we perceive, where we live. Moreover, this is not externally visible in space; it is a qualitative component of the spheres. And the highest high integral reality is the 16384th, which is moving into the growing 16385th high integral reality, which is already a mixture of the Metagalaxy Fa and the next kind of matter of the initially higher integrity.

Thus, for each Human, if we take an ideal view, all 16384 high integral realities are fixed upon simultaneously, where a system is formed: one Human Part, one system, one apparatus, one particularity - one high integral reality. We have already discussed this, but there are subtleties. We must understand that when we say "one Human Part," the Human Part cannot exist on its own, but exists in the phenomena of the mutual organization of other Human Parts by systems. Here, a

very, very interesting fixation occurs for each of us. Let's take the high integral realities of the Human Parts, from the 12289th - if we take the ideal - to the 16384th, where the Metagalaxy Fa draws us and where we must co-organize. Let's imagine that one high integral reality is fixed, say, upon our thinking. If we take the thinking of the first 256-fold integrity, this thinking, as a Human Part number, is the 52nd. Accordingly, we take 12288, add 52, and get the 12340th high integral reality. This is the first basic human thinking, and this high integral reality exists, on the one hand, as nature, and on the other, it is fixed on each of us, forming the 52nd Human Part - Thinking of Human.

Accordingly, all types of subnuclearity, all types of form organization, all types of content organization, all types of field organization, as the fourfold existence of subnuclearity, are entirely aimed at forming Human thinking. And here a very interesting paradox arises, where each high integral reality is itself internally divided into 16384 initially higher realities, as sublevels of existence of the high integral reality. Accordingly, if the high integral reality is fixed on Thinking of Human, then the systems of Thinking of Human are fixed on the initially higher realities. A logical paradox arises: on the one hand, systems of thinking must be fixed in the benchmark expression of systems of thinking by the hi-realities, while on the other hand, for effective thinking, they are fixed by the 16340th high integral reality by its initially higher realities, as the first type of thinking of the first 256-fold integrity of Human.

Let's simply understand that thinking itself is captured by the entire high integral reality as a whole. Further, this high integral reality is divided into 16384 initially higher realities, and each initially higher reality of the 16340th high integral reality is captured by systems of thinking, effectively creating a fourfold effect on the system, where the standardly systems, according to the metagalactic concentration method, capture the 8193rd through 12288th initially higher reality in reflection of the corresponding high integral realities of the benchmark systems of thinking. However, since the initially higher realities influence Human thinking in the 16384-fold integrity, the remaining initially higher realities receive a perspective of the phenomenon: the first 4096 - the perspective of the energy-substance of the 16340th high integral reality. The second 4096 initially higher realities, from the 4097th to the 8192nd, receive the perspective of the light-substance of thinking and the spheres of thinking of the 12340th high integral reality. The third package, from the 8193rd to the 12288th initially higher realities, actually shape the activity of Human thinking systems. Here, the so-called spheres of thinking are formed from the perspective of spirit-substance. And at their apex, from the 12289th to the 16384th, the phenomenon of fire-substance is recorded, and these initially higher realities also record the work of each system of thinking.

Ultimately, we must understand that 4096 systems of human thinking are formed as a standard. Since there are 16384 initially higher realities, each system of thought concentrates four initially higher realities, effectively capturing in Thinking the processing of four types of thought: energy-substance thought, energy-plus-substance thought, light-substance thought, light-plus-substance thought, spirit-substance thought, spirit-plus-substance thought, as real systemic work, and the spheres of fire-substance or fire-plus-substance thought in a single momentary concentration, if we take 4096 initially higher realities of the corresponding 52nd-level. All 4096 initially higher realities of each energy-substance, light-substance, spirit-substance, and fire-substance are captured in 4096 systems of human thinking in the concentration of the fourfold phenomenon.

Since the thinking of Human consists of spheres of thinking, spheres that produce the corresponding energy, light, spirit and fire and form a systemic concentration of the possibility of forming a thought, have the corresponding perspective of the phenomenon of thought and a corresponding organization of the phenomenon of thought, which we are still learning, we must understand that 4096 fixations in four variants of initially higher realities are fixed on the thinking of a Human by the perspective of the 16340th high integral reality that forms the Human Part, and organize within this Human Part, with their concentration, the corresponding systemic fixations of the development of systems.

Accordingly, within each initially higher reality - we'll go further mincing - 16384 realities are formed, and in the 12340th high integral reality, the development of the thinking systems' apparatuses is fixed. With the same effect, across the 4096 realities, we synthesize into the phenomenon of the fourfold energy, light, spirit and fire plus substance, and a fourfold influence of the four realities of the corresponding chain of realization occurs on the corresponding 4096 apparatuses of each system, since within each initially higher reality, fixing one system, 4096 of its own apparatuses are formed.

Ultimately, we see the fixation of 16384 realities, forming 4,096 apparatuses in a fourfold concentration upon a single system of the initially higher reality. One system - the sphere of thought of a initially higher reality - unfolds within each of the 4096 initially higher realities, with the fixation of four types of initially higher realities of different kinds of matter upon thinking of Human in variations of a single system. And within thinking, as a high integral reality, the concentration of 16384 initially higher realities occurs, and the formation of 4096 spheres of thinking within each Human begins.

If we consider this from the perspective of thinking, we must understand that, for each phenomenon of the 4096 Human Parts, a uniform implementation variant operates: realization of the synthesis of the Human Part by the high integral reality, realization of the synthesis of the system by the initially higher realities and realization of the synthesis of the apparatus of this system by the realities of these initially higher realities. Thus, the single high integral reality works on the creation, fixation and natural organization - here I want to emphasize - the natural cosmic-natural organization of each corresponding Human Part, Systems, and Apparatuses in their synthesis by Human, deploying the entire necessary database for this implementation. Let us clarify that, today, the Human body is capable of supporting 4096 systems in the implementation of each Human Part. In the implementation of each apparatus - 4096 apparatuses in each system. But we understand, based on this technological expression, that, in the long term, each Human Part must form 16384 spheres of thought, as the system of thought, and each system must form 16384 apparatuses, as a phenomenon of the corresponding system of the corresponding Human Part. And so, in each of the 4096 high integral realities that fix the phenomenon of human Parts with themselves.

This creates a slight cognitive dissonance. How can this be? On the one hand, systems form initially higher realities in Human Parts corresponding to high integral realities for the thinking of Human of the first type of thinking, in fact, the 12340th high integral reality. Yet we say that benchmark systems are also formed according to high integral realities from the 8193rd to the 12288th.

And here we must see a very interesting mechanism of the Metagalaxy. Active systems of thought - spheres of thought that have already formed and are capable of functioning - let's say the logical sphere of thought is active, the associative sphere of thought - they are fixed in the initially higher realities of the 12340th high integral reality. If we're talking about the formation of a new system, let's say I have 40 active spheres of thought, and my body begins to strain to form the 41st sphere of thought, but I don't have one. In fact, 40 spheres of thought are a very large number, considering that in the previous era, we knew only two systems of thought: formal-logical and image-associative.

Therefore, as soon as a new system of thought begins to form or is created within me, a high integral reality is activated. When we speak of a benchmark system, we must understand that a benchmark system is the formation of a new system of thought, which we do not have, for example, just as I do not have the 41st, to take this example. Accordingly, the 52nd high integral reality of the metagalactic world perspective is activated - the 8244th, which is 8192 plus 52, which is responsible, in fact, for the formation of human thought systems. And it is on the 8244th high integral reality, in the concentration of this reality, that the formation of the benchmark system of each of us begins. Accordingly, all initially higher realities and the realities of the 8244th high integral reality, which form the next benchmark system - for me, let's say, the 41st - are aimed at Creation and the natural-cosmic organization of the corresponding system of each of us, the next

benchmark system. And thus, thanks to the 8244th high integral reality, I begin to create the next benchmark system, which I don't have. And in the initially higher realities of the 12340th high integral reality, where the fixation of thought exists and is realized, only existing, already functioning systems are fixed, systems that do not need to be created and shaped by high integral realities as such.

Accordingly, we can conclude that high integral realities have a creative effect, and they do create. Initially higher realities support the realized creation, and realities strengthen and stabilize the realized creation through the action of stable apparatuses.

If we continue to examine this mechanism, and if the next benchmark apparatus needs to be formed in a new benchmark system or in existing systems, then the high integral realities of the subtle world, from the 4097th to the 8192d, are responsible for the formation of these apparatuses. The subtle world is light-plus-substance, so if we fix the development of the apparatus for the system of thought, this is the 52nd aspect of the high integral reality, and we add 52 to 4096, getting 4148. And at the 4148th high integral reality, the benchmark apparatus of the first of the 16 Human Thinkings is fixed, and this high integral reality, concentrating on each of us, forms the benchmark apparatus. The same system operates here: it forms the next new apparatus, which does not exist in the realities of the 12340th high integral reality of thinking of Human.

After the formation of the high integral reality, the benchmark apparatus moves into the initially higher realities of the formation of a new, the 41st system, as the given example, as a sphere of thought of thinking, to the corresponding high integral reality, the 8244th, and fixes onto one of the initially higher realities of the 8244th high integral reality of the emerging system of the sphere of thought of thinking of Human. And at least 4096 such benchmark apparatuses must be formed for the system of the sphere of thought of thinking of Human, the new benchmark system, the 41st, according to the example I give, to be formed.

Going further, we must see that each apparatus must contain also benchmark particularities corresponding to this, and these benchmark particularities are formed by the first 4096 high integral realities of the physical world. If we speak of the particularities of thinking as the 52nd Human Part, the first type of thinking, then the 52nd high integral reality is responsible for this, where the benchmark thought begins to develop accordingly. We must understand that thinking is responsible for such a particularity, of which there are 16 across 16 horizons, and thinking pertains to the fourth horizon, as thought - and the benchmark thought is formed on the 52nd high integral reality. And since the formation of the 41st system of thought of Human thinking is underway, this benchmark thought has an angle from the 41st sphere of thought of the benchmark organization of Human. At the same time, certain contexts of initially higher realities - 16384 -, at least 4096 - and realities - 16384 - in each initially higher reality, or at least 4096 realities in each initially higher reality - are embedded into this benchmark thought. And these contexts, these facets of thought intonation, form that very benchmark thought of the high integral reality, the benchmark thought on the 52nd high integral reality. This benchmark thought then enters the apparatus of the 4148th high integral reality and is fixed in the initially higher reality, where the lower high integral reality enters the higher high integral reality as a part of the initially higher reality. It begins to be processed by the apparatus. At the same time, the contexts of the thought in the initially higher realities transfer into the realities of the 4148th high integral reality, and the contexts of the realities of the 52nd high integral reality simply dissolve and are invisible. Thought is processed by the apparatus, then rises with the apparatus to the benchmark system of the 8244th high integral reality, where a benchmark system is formed, where the apparatus and thought already occupy the effect of the corresponding reality, where the initially higher reality of 4148 expressions with the initially higher realities of thought pass into realities. The apparatus itself passes from the high integral reality into initially higher realities and develops the benchmark system of the 8244th high integral reality of the phenomena of the benchmark system of spheres of thought of thinking of Human.

And then, when the benchmark system of the sphere of thought unfolds, if it is the 41st, it rises to the 12340th high integral reality, which is responsible for the development of thinking, and is fixed as the 41st initially higher reality by fixing the system, the 41st system of the sphere

of thought of Human, within which there is an initially higher reality of the corresponding number of apparatuses, and contexts of thought that are fixed according to realities, and the thought itself begins to act in the apparatus and in the system, and in the Human Part, shaping the thinking of Human.

Thus, four high integral realities are involved simultaneously in the development of human thinking. Speaking of Thinking, this is the 12340th as the benchmark Human Part of Thinking. This is the 8244th hi-reality, as the benchmark for the formation of the benchmark systems of this thinking. Next, the 4148th hi-reality, as the benchmark concentration of systems, as the benchmark concentration of the benchmark apparatuses of the systems of the Human Part of Thinking. And the 52nd high integral reality, as the benchmark concentration of the benchmark thought of the apparatuses of the systems of the corresponding Human Part, in this case, Thinking of Human. And these four high integral realities simultaneously concentrate on each of us, fixing the work of the 52nd Human Part in the development of Human of the Metagalaxy by itself.

Here we must understand clearly: it is not our thinking that is distributed among the four external realities, as it appears at first glance. We must understand that the Metagalaxy forms a microcosm within a person, and these four high integral realities, with all the initially higher realities and the realities of each high integral reality, are concentrated on the physical body of a person. And simultaneously, in the ideal case for the work of one Human Part, the Metagalaxy concentrates on the physical body of a person into a microcosm or microworld of nuclear interactions within the human body, where around a single core of a Human Part or nuclear shells of a Human Part there are many nuclei between the nuclei of the atoms of the physical body. Nuclei are formed around the nuclei of the shell. The nuclei of the shell of the corresponding thinking have an angle of the 12240th high integral reality - these are the benchmark nuclei. Accordingly, smaller nuclei begin to revolve around these nuclei, with an angle of the 8244th high integral reality, where these nuclei are already of both a high integral reality and an initially higher reality, as a development of the corresponding systems. Around the nuclei of the 8244th high integral reality within the Human organism, even smaller nuclei revolve, representing the 4148th high integral reality, responsible for the development of benchmark apparatuses. They revolve around the nuclei of systems, and the nuclei of systems revolve around the nuclei of the shell of a Human Part. And, accordingly, the smallest are the nuclei of the 52nd high integral reality, which revolve around the nuclei of the 4148th high integral reality; these nuclei revolve around the nuclei of the 8244th high integral reality, and these nuclei revolve around the nuclei of the 12340th high integral reality with numerous nuclei of the shell of thinking within the Human body, where these nuclei stand 52 between any two nearest nuclei of the atomic-molecular structure of the Human. And where, between any two nearest nuclei of the atomic-molecular structure of the Human, 4096 nuclei of growing Human Parts are fixed. With exactly the same effects for each Human Part.

This state within a Human is called the subnuclear state of a Human, or the environment of subnuclearity, which the Metagalaxy Fa forms in the microcosm of each of us. And thus, it nurtures the microcosm of each of us, so that, in the long run, through the development of this microcosm, each of our bodies will grow into a microcosmic reflection of the Metagalaxy by itself.

Once again. There are nuclei in synthesis, as subnuclearity. It must be understood that nuclei are here as the 16th type of fire-images, and instead of nuclei, one of the 16 fire-images can be present during the formation process. The nuclei of the 12340th high integral reality, responsible for the manifestation of the 52nd Human Part of Thinking, are fixed on the microworld of the human physical body, and within the microworld of the human physical body, they form the shell of thinking of Human in the nuclear fixation of 52 nuclei between two nuclei of the atoms of the human physical body. And the chain of nuclei between the two nuclei of the atoms of the human physical body has 4096 nuclei of 4096 Human Parts. High integral realities are fixed onto these nuclei of this chain, from the 12289th to the 16384th, as the nuclei of these realities in the formation of the Human Parts. Depending on the development of the Human Part, these nuclei can begin with the spin and reach the nuclei of the 16 fire-images, or in general, to even higher nuclei. We must understand that if this is the 12340th high integral reality, then how many times must the 16

fire-image variants be rotated there? About 770 times, to improve the qualitative state of the Human thinking nucleus during the fixation of the 52nd thinking of the 12340th expression. The nuclei are fixed. A shell of nuclei is formed between all the atoms, one shell of the 12340th high integral reality. It has come together.

Then, the high integral reality of the 8244th high integral reality is activated by this fixation. The calculation of high integral realities is simple: the peak of the subtle world plus 52, since thinking is the 52nd Human Part, $8192 + 52 = 8244$. This high integral reality is responsible for the benchmark system of thinking of Human, that is, the reference formation of the sphere of thought, where the next system is formed in relation to those already active. Accordingly, the 8244th high integral reality is fixed on the nuclei of the shell of thinking within the physical body of Human. And only around the nuclei of the 12340th high integral reality - they have their own specifics - the nuclei of the formation of the benchmark system begin to revolve, the next in relation to those that do not exist of the 8244th high integral reality. It is necessary to understand that if the 41st sphere of thought is formed in me, then 40 nuclei of the active spheres of thought are already swirling. And this will be already the 41st rotating nucleus around each nucleus of the shell of thinking of Human, as the 52nd Human Part, consisting of many nuclei of the 12340th high integral reality.

Next, the nuclei of the 8244th high integral reality are fixed onto the nuclei of the 4148th high integral reality ($4096 + 52 = 4148$). And the 4148th high integral reality is responsible for the benchmark apparatus of each system. If the 41st benchmark system is developing in me, then the 4148th high integral reality, in reflection, forms the apparatuses of the 41st benchmark system. It is important to understand that not only apparatuses of the 41st system can be formed here, both in systems and in apparatuses; apparatuses of other systems are also being formed. Let's say I have 140 apparatuses, and here the 141st apparatus of any of the previous forty systems is being formed. Or I have 1020 apparatuses, and the 1021st apparatus of any of the previous forty systems is being formed. Therefore, it cannot be said that work is being carried out on a single apparatus or on a single system. At the same time, existing systems and existing apparatuses continue to form and accumulate. That is, multidimensional work is underway not with a single variant, but with a multitude of diverse realized realities of a given expression. I am presenting an ideal diagram for one system, one apparatus, but it must be understood that work is simultaneously underway with all gradually forming systems and all gradually forming apparatuses.

As a result, the nuclei of the 4148th high integral reality are fixed on the 8244th high integral reality within the human physical body. These nuclei revolve around the nuclei of the 12340th high integral reality within the human physical body, resulting in a three-nucleus system. Around each nucleus of the 12340th high integral reality as the shell of Thinking, 41 nuclei (as it is the 41st system) revolve - 40 revolve, the 41st is formed - the 8244th high integral reality, responsible for the benchmark nature of the system's phenomena. Around these nuclei revolve the nuclei of the 4148th high integral reality, forming the benchmark apparatuses of the phenomena of these systems. If I have the 41st system, then at least 40 apparatuses must revolve also. The 41st nucleus is formed. The result is the three-nucleus, three-level system - one nucleus, surrounded by others, surrounded by still other nuclei, and around these third nuclei, the fourth nucleus revolves, where the 52nd high integral reality evokes the benchmark thought of thinking of Human. Accordingly, the nuclei of the 52nd high integral reality are fixed around the nuclei of the 4148th high integral reality; these nuclei are fixed around the nuclei of the 8244th high integral reality; these nuclei are fixed around the nuclei of the 12340th high integral reality. And all of this fixes the four-level rotating nuclearity within the human microworld, acting as the 52nd Human Part – the Thinking of Human within the physical body, simultaneously fixing high integral realities with all the initially higher realities within them: the formation of corresponding contexts of thought, the formation of corresponding apparatus interactions, the formation of corresponding systemic capabilities for the interaction of thoughts with initially higher realities, and the formation of contexts of thought of reality corresponding to the depth of reality, deep contexts, the formation of corresponding deep development of apparatuses in the mutual reflection of other apparatuses

and systems, and the formation of depths on the realities of the phenomenon of systems in the reflection of the systems of all other spheres of thought. And all of this ultimately rises to the 12340th high integral reality, where the thinking of the high integral reality, the 12340th, unfolds through initially higher realities fixing all systems, and unfolds through initially higher realities fixing all apparatuses of these systems. And there is the thought as a particularity of the 52nd high integral reality, wandering through this high integral reality, the 12340th, realizing the very thinking of Human. The Thought as a product. Therefore, we essentially physicalize higher worlds, since our thought, our particularity, is, after all, the 52nd high integral reality. This does not mean that light-thought cannot develop gradually in the development of the 4148th high integral reality, where the light-thought of apparatuses can be formed already. This does not mean that thought cannot form where systems are developing on the 8244th high integral reality; this will already be spirit-thought. This does not mean that thought cannot form on the 12340th high integral reality; this will be fire-thought. And thus, thought grows, and Human becomes an exponent of the quality of thought according to the depth of the organization of matter corresponding to: energy-substance - the first types of thought, light-substance - the second types of thought, spirit-substance - the third types of thought, and fire-substance - the fourth types of thought.

And herein lies the answer - why four high integral realities are fixed upon us. The task is not only to form thinking, systems and apparatuses themselves, but also to develop thought in four types of substance and support the development of this thought, as well as the corresponding nuclei onto which thought is fixed in these four types of substance. It must be understood that each nucleus is not an abstract clot of fire, but rather contains 16 types of fire-images, each of which records the standards of thought of the system apparatus, the laws of thought of the system apparatus of thought, the imperatives of thought of the system apparatus of thought, the axioms of thought of the system apparatus of thought, the principles of thought of the system apparatus of thought, the methods of thought of the system apparatus of thought and the rules of thought of the system apparatus of thought - as the basic eighth-fold integrity of nuclear organization of this quadruple of Human. This is recorded in the fire-images located within the nuclei, so that when the corresponding thought of the system apparatus of a particular apparatus is formed, the intranuclear organization of the fire-images forms the corresponding subnuclear environment. Above the Standards, with developed nuclei, the measure of thought within the system's Thinking Part can develop. Knowledge of thought can develop - knowledge of the thought itself is embedded here, knowledge of the apparatus, knowledge of the system, knowledge of the particularity as thinking in this case. The constant of thought of apparatus within the system of thinking can develop, the beauty of thought of apparatus within the system of thinking can develop, the eyeness of thought of apparatus within the system of thinking can develop to see thought, to see with thought, the particularity of Glance is at work there, but it is precisely eyeness that determines benchmarks and many other factors; the eyeness of the apparatus, the eyeness of the system, the eyeness of the Human Part are formed. Within this same core, the truthfulness of thought of apparatus of system of thinking develops, the super-passionarity of thought of apparatus of system of thinking develops, and the indivinity of thought of apparatus of system of thinking develops. This indivinity activates the work of thought of apparatus of thinking itself within the IVDIVO as a whole, and the IVDIVO is the shell surrounding the entire Metagalaxy. And then this thinking of Human with its systems, apparatuses and thought begins to influence the matter of the Metagalaxy and forms the metagalactic principles of development of both Human with his thinking in the Metagalaxy, and the thinking of Human in the Metagalaxy in its influence on its matter by the concentration of IVDIVO on this thinking, because indivinity has been formed intranuclearly.

Until the indivinity has formed, each nucleus develops through 16 fire-images, and this thought doesn't influence matter; it simply exists. As soon as the 16th type of thought realization of apparatus of system of thinking has formed, this thought becomes active throughout the IVDIVO, that is, active in the House of the Father, and matter begins to obey this thought. And the famous Anthropic Principle is triggered: my observation influences matter. It must be

understood that these are only 16 fire-images. If we consider that thinking is formed by the 12340th high integral reality, then 12340 divided by 16, and approximately 770 16-fold integrities of fire-images participate in the development of thinking, where each 16th level is IVDIVO, where each 15th level is super-passionarity. 770 packets of 16-fold integrities of fire-images. The qualitative development of any thought, any apparatus, any system is underway through this set of fire-image connections within the nucleus.

Then the next level of realization is activated, where substance is formed: energy-substance, light-substance, spirit-substance and fire-substance, transforming into energy emanation. Thought begins to emanate from Human, transforming into the light emanation of the apparatus. The apparatus begins to emanate thoughts, transforming into the spirit emanation of the system. The system begins to emanate thought, transforming into the fire emanation of thinking, and the corresponding thought of Human begins to emanate through the four types of thinking. And in these four types of matter, all of this achieves self-organization both within itself and around itself in matter; reunification within itself and around itself in matter - we are following fundamentals. Organizational dimensionality is acquired, this is already according to realities, and each reality has its own dimensionality, accordingly, the speed, space, time and energy-, light-, spirit-, and fire-expression by substances. And the eight fundamentals of each reality form their own accent of high integral realities, initially higher realities and realities that interact with each other on Human.

And then those same eight fundamental Beginnings of matter of each high integral reality come into play, where thought forms a field, apparatuses form a field, systems form a field, thinking forms a field around Human, where all of this forms the content of the thought of apparatus of system of thought, that is, what Human's thinking will process as content, and what it will never be able to; even a logical system of thought will process one, but it will lack the content for another. Logic is not all the same. For example, I have cultural logic that can process cultural processes, but mathematical logic - it's not a given that I have it. I have some, but the word "some" is a matter of education. Logic is not all the same, and these are different systems, apparatuses, actions. This is the contentness, what I am capable of.

Then comes the form of thought of apparatus of thinking system. Thought also has form. We don't see it that way, but in the synthesis of nuclei, form actually appears. And then ideal figures and much, much more appear. The same thing, the form of the apparatus - what is it like? Does it resemble an incomprehensible meteorite? Meteorites flying through space are most likely the apparatuses of once-unfinished beings, remnants of matter in the mutual reflection of the macrocosm and microcosm. Or is it a more or less perfect apparatus that possesses a beautiful universalization of the synthesis of fire-images, and then a certain beauty of the thought expressed by Human is felt, and this is an apparatus thing. Accordingly, there is the form of systems and the form of thought. The form of thought is either ugly or beautiful. This can be seen even in the expression of light-substance, spirit-substance, as the ugly state of human. Outwardly, a person is beautiful, but when you look, some ugliness emanates with light. If we look at it from the perspective of thinking, then the ugliness of thinking - paradoxically, it works in the reflection of things. And accordingly, thinking itself has a form - either a beautiful form, resembling yourself, or thinking can look like an ugly grandfather or an ugly grandmother. Or an elder - ugly, because your thinking is old, ineffective, incapacitated, and in terms of your biological nature, you begin to resemble an ugly old man. Although thinking itself is not an old man, it is merely a holographic effect, the holomics that reflects the holographic effects of each Human Part, system, apparatus. This is its form.

And subnuclearity. Subnuclearity is the interaction of these four-level nuclei, the interaction of 16 fire-image levels in each nucleus. A nucleus, surrounded by 40 nuclei, surrounded by another 40 nuclei, if we assume that I have 40 thought systems operating in me, 40 thought apparatuses, 40 thoughts being generated. There is a nucleus; surrounded by 40 nuclei; surrounded by another 40; surrounded by another 40 nuclei. And this is beautiful subnuclearity of each single nucleus. And we must understand that I have billions of atoms inside my body, and between the two nuclei of atoms, billions of nuclei of thought shells are formed. The denser and more developed my

thinking, the more nuclei are formed around each of the two atomic nuclei. If my thinking is undeveloped, then around one pair of nuclei there is a nucleus of thought, while around the other two nuclei there is no nucleus of thought. And then a person tries to think - you tell him a thought, and in five seconds, or even a minute, he understands it. He understands not because he is bad, but because, from the nucleus between two atoms, thought attempts to find the next nuclei between the next two atoms throughout the body. And until this process of connecting all the nuclei together into the desired thought is completed, a person is stuck in thought recognition. So, the issue here is very universal. The issue isn't that a person's speed is slow, but that, to put it mildly, a person lacks the nuclei between the nuclei of atoms within the physical body in the microcosm. That's why people say "stuck," that he lacks it. What does he lack? In reality, he lacks nuclei between the nuclei of nearby atoms throughout the body. And the denser and higher the speed, the greater the competence, the greater the depth of the thought phenomenon is.

Thus, we have analyzed, more or less formally, one Human Part as a form of thinking with systems, apparatuses and particularities. Now let's imagine the simultaneous formation of 4096 Human Parts.

Let's begin by imagining that 16 modes of thinking are simultaneously beginning to form. We just talked about the first - it's the 52nd. The second mode of thinking is 256 Human Parts plus 52, essentially the 308th expressibility. Accordingly, the 308th high integral reality is the second mode of thinking by a benchmark thought. 4096 plus 308 is 4404. This is already the benchmark apparatus of the second mode of thinking. The benchmark system of the second mode of thinking is 8192 plus 308. This is 8500 - the benchmark system of the second mode of thinking. And the second mode of thinking, which is being formed, is 12288 plus 308; this is the 12596th high integral reality. And the same thing occurs in the formation of the second mode of thinking, but this is already thinking from the perspective of creative synthesis. That is, if the first mode of thinking is thinking from the perspective of the metagalactic evolution of the Plan of Creation: this is what you are like. Then the second thinking is the thinking of the Human of Creative Synthesis, and this thinking is already engaged in its nuclei, in its specific aspects of organizing of the Human of Creative Synthesis. This is already a different level of quality of the nuclei, the quality of fire-imaginess and the quality of all the foundations and beginnings of the fundamentality of high integral reality, initially higher reality and reality as such. That is, it is a fundamental qualitative expression, and this is the second thought, the second thinking. And there are 14 more of these. And all of this can be calculated.

Ultimately, from 16 types of thinking, reflecting 16 evolutions, a single benchmark thinking is born within the 16-fold integrity of thinking, which can be called perfect thinking, the basic perfect thinking in the synthesis of 16 types of thinking. And then, 16 types of thinking, each with 4 realities - that is, 64 high integral realities fixed on Human - give birth to a single perfect thinking. It is true, this interestingly coincides with the 64 kinds of matter that metagalactically unfold within Human. And then perfect thinking with 64 high integral realities, 16 of them for thought, 16 for apparatuses, 16 for systems, 16 for particularities of thinking, and if perfect thinking already exists, everything is formed, then the Perfect Thinking begins to process the 64 kinds of matter in the Metagalaxy.

And we have reached the goal of our in-Parts special existence. In-Parts in the sense of a Part, and special in the form of interaction with the Metagalaxy. And so, each of the 256 benchmark or perfect Human Parts, each containing in the 4096-fold integrity up to 16 expressions of Human Parts, 16 expressions of high integral realities of systems, 16 expressions of apparatuses of benchmark systems of Human Parts, and 16 high integral realities of particularities of apparatuses of systems of Human Parts.

There are 256 Perfect Human Parts, but we're only focusing on 16 of them for now, because we have, excuse me, 64 kinds of matter. The question here isn't about the Metagalaxy's methodology, but rather our body's ability to assimilate this methodical organization. And here we must conclude simply: if we operate according to the hexadecimal order of each expression then there are currently 16 Perfect Human Parts even fire-imagerally. That's when we have not 16 fire-

images swirling, but, say, 820 packets of 16 fire-images, where all the fire-images will swirl easily and where the levels of thought will be even of higher quality. They actually exist, we're not just analyzing them. After all, we're analyzing the matter of thought right now. We still need to recognize that thoughts are swirling in our heads right now, but what kind of nuclei they are, what level of packets, what level of fire-images. Correct? That is, we're not thinking just that way; we're talking about the materiality of thought organization. But we still need to activate diagnostics, develop diagnostics. Right now, our thoughts are spinning, discussing this topic. What kind of fire-image package are they? What level of thinking are they? Out of 16? And what systems, apparatuses are activated now simultaneously so that we recognize what we recognized with the power of thought? And now we are describing a material image - how thinking works. Finally, it has become material for us, and not abstractly defined, that thinking even exists and it's unclear where it comes from. There is such medical data - a man's brain was blown out during the war, and he became a doctor of science. They autopsied him after death - there was no brain. They realized that everything there had dried up, everything down to the hypothalamus, and they analyzed the substance that had dried out precisely when he was injured during the Great Patriotic War. After that, he became a candidate of science, a doctor of science. They interviewed all his relatives; the kindest man thought brilliantly, communicated beautifully, everything was fine, but there was no brain all these years.

Another example: a man became disabled after 16000 volts from an entire power station passed through him. His hand, which was holding him, was charred. They say it's impossible; many die from 220 V. But this man didn't die from 16000. So, there's an organism that's so stressed and tormented that the 220 V from a regular outlet hits him and kills him. And then there are organisms that are healthy dynamically, like when a person was involved in sports, or even won something on skis - that is, a dynamic, psychodynamic organism. 16000 volts hit him, the entire power station passed through him. And he withstood 16000. And this was recorded as a unique case - our Soviet people can withstand it if necessary. They are simply superconductors. And they even invited him to do research there, they looked at it, but what can be studied? Well, he let it through him, so they described it.

Nature hones, using such unique specimens, the human body's ability to generate insane amounts of energy concentration. To channel it. Sorry, life without gray matter, but with brains. When there's no gray matter of the brain, but a person is intellectually developed, he still has to be able to defend a doctoral dissertation. That's why they're even afraid to publish this information publicly, because, well, it becomes ridiculous - where is it? And we just answered that the issue here isn't the brain; yes, it concentrates energy. The issue is nuclearity! If the body exists, a person simply transfers it to the nuclear level of organization, where the nuclei engage in the same thinking. That is, we are now describing what also has existed and been accelerating in nature for previous centuries. Only the planet expressed it in its own way, but I remind you that planetary evolution is a fragment of the first evolution of the Metagalaxy. And the first evolution of the Metagalaxy is the first type of thinking and the first 256 Human Parts.

We've described just briefly the systematics of Human through the high integral reality. Now let's clarify that each high integral reality - from the first to the 16384th - has its own rigid characteristics. The most basic characteristics we must recognize are called dimensionality. Each reality has its own dimensionality, the fifth fundamental basis of matter in the Metagalaxy, but without this fifth fundamental basis, all the others are not so clear. That is, we don't have the technologically correct views to describe the difference between reunification, self-organization, emanation or substance - it's difficult. But when we describe this through dimensionality, through a certain causality, if we take the fifth fundamental basis from the perspective of matter, then the high integral realities become clearer to us.

And here we have another scientifically intriguing perspective. If we have 4096 Human Parts, then the first physical high integral reality is 4096-dimensional. The logic is simple. Let's take our sacred texts and analyze them not religiously, but scientifically. Christians believed in the Trinity. They merged with the Heavenly Father through three Human Parts: soul, mind and heart. And in

this systemic organization on the physical plane of Planet Earth, they recognized a three-dimensional physical manifestation. We draw a logical, formal chain: Trinity - three Parts - physical three-dimensionality. "And according to Faith, it shall be given unto you!" Absolutely correct! And we draw a curious logical conclusion: Planet Earth is most likely not a three-dimensional space, according to physical data. It's just that the Position of the Observer of physicists, who assume the work of only three parts, could recognize only three dimensions in their trinity of parts. I'm not saying that Planet Earth has 4096 dimensions. This is being established currently metagalactically. But if we consider that, according to the methodology of the previous era, Planet Earth had seven kinds of substance in its planening, then seven-dimensionality should be operating in physics. Considering that Planet Earth is integrated into the solar system, into its organization, and that the solar system had 13 kinds of substance and 13 planes, according to the methodology of metagalactic reflections, then, excuse me, in the reflection of solar phenomena in physics, Planet Earth should be twelve or thirteen-dimensional. A very interesting view, considering that Christ had 12 apostles. Just like 12 kinds of substance and twelve-dimensionality operating on the planet. Christ himself was the thirteenth, which means that one thirteenth fell away. And most likely, a thirteenth dimension was physically forming on Planet Earth. But you and I recognize only three dimensions, only because three Human Parts are operating. This means that one dimensional organization of nature corresponds to one Human Part.

Dimensionality is the objective, inanimate consistency of nature, and when a person masters this with his Human Parts, it becomes dimensionality. From living nature. And here we are taking already an objective-subjective view. In the Metagalaxy, there are many objects that have no biological nature. For objectivity, this is dimensionality. And when we talk about the Metagalaxy, we must understand that, in fact, we are talking about inanimate matter. We are talking now about the self-organization of the cosmos, but this is a natural, natural self-organization that has no biological analogy. At the same time, it is clear that there are managers. What I mean is that matter itself is constructed on a large scale. But when we begin to perceive these dimensional connections, co-organizing with the number of Human Parts, with the systematics of fire-images, with the systematics of nuclei, this becomes dimensionality. And we begin to apply the dimensionality of the corresponding dimensional organizations. And this becomes alive, and from here we can not only perceive it, but also master it. We can pass to a different number of dimensional connections in objective material expression by the dimension of our subjective material expression. And we must understand that we are now organizing subject-object connections, where the Metagalaxy, as a large self-organizing object, stimulates the formation of a self-organizing subject. But after this subject is organized, it transfers all the principles and capabilities of the Metagalaxy to the next subjective level. This is the development of matter. And this is already dimensionality. And then we connect all of this in a very favorable context.

As a result, for the three Human Parts, we see three-dimensionality in objective nature, and three-dimensionality was active in our bodies. It is easiest for us to understand length, width, height - three parts. But as soon as the number of Human Parts increases... If we have an infant - 256 Human Parts are currently being formed - it should perceive already 256 dimensions. And given that the nature of the Metagalaxy is now implanting 256 Human Parts in each infant, we are now entering the first step in changing the planet's objectivity. It physically becomes not three, not seven, or even thirteen-dimensional, but 256-dimensional. Because 256 Human Parts are formed in infants. But in adolescents, 512 are now beginning to form - maybe not in all of them, but some. In youth - 768, and in an adult young person - 1024. Accordingly, we are talking now about the fact that on the Planet from 256 to 1024 dimensions are formed, and the Human organism can withstand such dimensions of possibilities.

And this object and objective distinction between various high integral realities is a characteristic of dimensions and the dimensionality assimilated by the Human Parts, systems and apparatuses of Human. We will speak of dimensions to make things simpler, because this is the fundamental basis of the object, objective Metagalaxy. And let's imagine the 52nd high integral reality that forms a benchmark thought. If we consider that the first physical reality has 4096

dimensions, then the 52nd reality is 4095 plus 52? This is the 4147-dimensionality of the 52nd high Integrity. These are, in fact, 4147 dimensional characteristics in each thought. These are 4147 variants of reunification, self-organization, emanation and some kind of substance fixation. These are 4147 variants of speeds, spatial organizations and time in the synthesis of the 52nd high integral reality embedded in Human thought.

Accordingly, we proceed on this basis. The fundamental beginnings are 4147-dimensional fields, 4147-dimensional contents in 4147 variants, so to speak, contents. These are 4147 variants of form organization and its quality, the power of form. These are 4147 variants of subnuclearity, these are precisely those sets of 16 fire-images, the spinning qualities of nuclearity. Therefore, the nucleus must spin - 4147 divided by 16 fire-images - and we simultaneously obtain the number of nuclearity packets that must spin in each nucleus for the mind to recognize the 4147th nuclearity. And this effect of high integral realities begins to be embedded in thought. We can calculate the same thing with the apparatus. Our apparatus is 4148 plus 4095. This is already the 8243rd dimension, and here the question is not about this terrifying quantitative dimension. The question here is that the 8243 types of subnuclear organizations should drive within each nucleus of this 4148th high integral reality. There must be a corresponding number of forms, contents and fields of fundamentals: time, space, speed, dimensionality of this 8243rd. Reunification, subnuclearity, emanations and substances in the diversity of these 8243 variants of fundamentals, simultaneously forming the apparatus, the benchmark apparatus, the next benchmark apparatus or previous apparatuses corresponding to the human system.

The same thing happens if we take a system that is already formed by the 8244th expression. Plus 4095, we have 12339 variants of the nuclearity of the subnuclear organization, across all eight fundamentals and four fundamental beginnings. And the thinking itself, which operates by the 12340th expression plus 4095 is the perspective of the physicality of the dimension per unit. Accordingly, we move on to the 16435th expression. And as a result, 16435 nuclear organizations and types of the eight fundamentals - from substance to time and the four fundamental beginnings - from field to, actually, subnuclearity - revolve within the nuclei. And we obtain such a subnuclear environment. And we begin to perceive such a dimensionality. And such a dimensionality gives us such a characteristic of substance and other features of the phenomenon of this substance. And so on, down the list of all these variants. And all this is put little by little into each Human Part, into each system, into each apparatus and into each particularity of a Person.

Moreover, we must understand that the physical perception of all the Human Parts of the 4096 dimensions does not occur immediately. And as humans emerge from three-dimensionality, a gap arises in what is called metagalactic adaptation, from 3 to 4096, from 3 to 16435 in thinking. And a gradual evolutionary adjustment occurs. Infants with a standard of 256 Human Parts are now being incarnated. This means that humanity's perception of the basic 256 dimensions is being adjusted. This will be already a completely different civilization, a completely different technological level, hence the creative technologies that are gradually being developed and, in fact, a completely different society and a completely different nation. This is happening already as the cosmic nature of things, fixed in each person.

And so, if we examine all 4096 Human Parts, benchmark systems, benchmark apparatuses, benchmark particularities, we will see 16384 variants of the phenomenon of high integral reality as an objective reality of the formation of the Human quaternity, from the physical, familiar three-dimensionality, to the 20479-dimensionality of the 16384th high integral reality, as the 4096th Human Part. And in these 20479 variants of dimensions, and in their assimilation by the Human organism, the dimensions of the phenomenon of this organization of dimensions by the subjective phenomenon of the metagalactic Human, we begin to see 16384 diverse characteristics of high integral realities, where, in addition to the designated basic eight fundamentals and basic eight fundamental beginnings, we must find 20479 fundamentals and 20479 fundamental beginnings. We're exploring currently only eight of the 20479 possible dimensions, trying to understand this number of dimensions and make it a dimension in the synthesis of a corresponding number of beginnings and fundamentals physically by ourselves. The proof is simple. Space - dimension,

length, width, height - is a set of certain qualitative characteristics. If we move from three-dimensionality to 20479 dimensions, we must find another 20476 words characterizing spatial organization. Then, with 20479 words, we will define the 20479th dimension and formalize this dimension by ourselves. I'm proceeding from the common sense of everyday life. The same applies to time, speed and dimensionality. We're talking about space as a perspective on dimensionality, and we must understand that there are spatial characteristics, and there are dimensional characteristics. If we define dimensional characteristics: length, width, height and expand this to 20479 words, then this will be simply a perspective of dimensionality in space - that's how it's expressed - but it should contain different words - not dimensional, but spatial characteristics. In science today, both dimensions and space are one and the same, but in the Metagalaxy, they are different specifics. Because you can have 16000 dimensions of your Human Part, but arrive in three-dimensional space. And since these are different characteristics, you can be located in different spaces. But if these are the same characteristics, you, with your 16000 dimensions, won't be able to appear in the entire three-dimensional Metagalaxy. And the Metagalaxy demands universality. That is, you must fit into any given unit with any number and quality of possibilities.

Thus, we have discussed the third part of the *Special* – the high integral reality. We laid the paradigmatic foundations of Humanity with it, and concluded the second part, the second section of the Paradigm of Human - *Special*. In the synthesis of the three parts of the second section of the *Special*, we can see the characteristics of Human as defined by the Metagalaxy Fa and draw the corresponding conclusions.

1.3.PARTICULAR

Particular 1. The IVDIVO of each one

Beginning the section *Particular*, we must consider now the activity of Human within the entire Metagalaxy as a whole. Here, too, there are paradigmatic features of the phenomenon of the Metagalaxy as a whole. And the system of work will be built on the fixation of the entire Metagalaxy as a whole by a separate sphere of Metagalactic concentration on each Human. However, we must understand also that, for the Metagalaxy Fa to concentrate on each Human, we have 64 types of Metagalaxies. Let's say 63 plus Planet Earth. And we are talking about the qualitative organization of the 64 spheres of metagalactic existence, reflecting the internal organization of 64 kinds of matter, which are formatted by the boundaries of corresponding metagalactic interactions.

And in the *Particular*, we must see that after the formation of Human Parts, systems, apparatuses and particularities, the next phenomenon emerges - Human as a whole. That is, no matter how we recognize the human Parts, systems, apparatuses and particularities of Human, we must understand that this is a discrete recognition within a holistic view of Human as such. A holistic view, because we do not attempt to separate Human Parts, systems and apparatuses into a separate phenomenon, although during recognition, we must identify them by their own specificity. But in the *Particular*, we already enter Human as a whole, where Human Parts, systems, apparatuses and particularities act holistically, inseparably, indistinguishably. And we see Human as a whole. Here Human is as it is, in the synthesis of Human Parts, Systems, Apparatus and particularities. And we must understand that the synthesis of Human Parts, Systems, Apparatus and particularities fundamentally forms 16 types of Human. In the future, with deeper differentiation, there will be 64 such types. In principle, they already exist as 64 by the names of the Human Parts, but at the first stage, the Metagalaxy acts on Human in a hexadecimal manner, structuring his basic hexadecimal phenomena based on the basic hexadecimal nature of Human. But these are 16 fire-images, and we proceed through 16 variants, and then, with a deeper approach, to develop the 64-fold integrity of Human. And then the system of 64 types of Metagalaxies emerges in coordination with Human, so this will happen a little later.

The first system is when the entire Metagalaxy as a whole is fixed on each Human, and when we abstract this process, the entire sphere of the Metagalaxy is fixed on a Human, so what? But if we imagine this more concretely, then around all 16384 realities there is a single integral sphere-shell of the Metagalaxy, serving as the boundary of the Metagalaxy. But this boundary is not a boundary of matter, but a rigid sphere of being, which no less effectively acts by fixing on each one. Let us imagine that from the boundaries of the entire Metagalaxy, the sphere begins to gather on each of us, passing through the entire Metagalaxy. This means that at this moment, it gathers all the fixation of the Human Parts of all high integral realities, all the fixation of the systems of high integral realities, all the fixation of the apparatuses of high integral realities, all the fixation of the particularities of high integral realities with all their initially superior realities and realities of expression - it gathers everything into a whole. And, in fact, it compactifies the physical body of Human into a unique synthesis of everything-in-everything. And here we must see that, in addition to each high integral reality capturing a separate Human Part, a separate system, a separate apparatus and a separate particularity, the Metagalaxy Fa as a whole, through its sphere, captures the interaction of these Human Parts, systems, apparatuses and particularities with one another. Roughly speaking, when the sphere of the Metagalaxy Fa as a whole surrounds us, all Human Parts not only enter the body of Human but exist, taking into account various high integral realities, different dimensions and dimensionalities, different specifics of the fundamentals and beginnings of the Metagalaxy only separately in their own way. After all, can one say that thinking is incompatible with soul, and consciousness is incompatible with body or thinking? It is possible. There are countless such examples around us. So, the specificity of the sphere of the Metagalaxy is that it concentrates all the fourfold integral phenomena of Human in the body of Human and, in a volitional, let's say, tone, forces them to mutually organize themselves with a very simple systemic connection.

We perceive the 16384-fold integrity of Human as a phenomenon of certain systemic domains of phenomenon, the synthesis of which gives birth to a single whole - Human. Domains are Human Parts, I would say systemic parts, but that's what we call Human Parts - domains of Human Parts, domains of systems, domains of apparatuses, domains of particularities. The word "domains" is also associated with the concept of cloudiness, which exists in modern technological processes, where the domain of a phenomenon is not the destruction of the system, apparatus or Human Part itself, but the domain of a phenomenon is the revelation of its content, richness, organization, specificities, certain abilities, certain expressions that constitute the cloudiness of the saturation of each Human Part, system, apparatus and particularity as a domain of phenomenon. And the Metagalaxy gathers all domains of a phenomenon - Human Parts, systems, apparatuses and particularities into a synthesis. This can be 256, 1024 or 4096, and the entire 16384-fold integrity is interconnected. And it compactifies these areas of phenomenon into a single, homogeneous, all-unified, all-organized, integral whole, into the hierarchical integrity of the phenomenon of Human. And it compactifies this phenomenon within its sphere in each Human.

It's important to understand that all Human Parts initially mutually organize each other, meaning that each Human Part, let's say consciousness, begins to reflect all 4096 Human Parts at the first stage, or 1024, 256 or whatever the individual has. The number can be any number from two to 4096. Accordingly, in parallel, each benchmark system reflects all other systems, or each system reflects all other systems, again from two systems to 16777216, taking into account any number of variations, where each Human Part can contain 4096 systems. And they combine to form the phenomenon of everything-in-everything. Then comes the systematic synthesis of apparatuses among themselves, where there are 4096 apparatuses in each system, resulting in a variation of approximately 68 719 476 736 apparatuses. From two apparatuses to 68 719 476 736, compactified into the homogeneity of Human. Accordingly, 4096 benchmark particularities in each apparatus, where, multiplying by 68 billion, we get 281 474 976 710 656 particularities in different benchmark formations - we are talking about an ideal for the future - from two particularities to 281 trillion, clearly compactifying metagalactically into a homogeneous phenomenon of Human particularities.

As a result, when this compactification of four areas of particularities, apparatuses, systems and Human Parts, then forms a single homogeneous whole of Human, the fifth variant of compactification emerges, when 16384 variants in all their diversity of apparatuses, particularities, systems and Human Parts are synthesized within Human, forming a hierarchical system of integrity. And this hierarchy and the hierarchy of the resulting 16384-fold integral system are hierarchized into a single wholeness of Human. And this wholeness is called the Ivdivity of Human. Because hierarchization is a 16384-fold integral hierarchy of Human Parts, systems, apparatuses and particularities among themselves as a unity, but of hierarchically organized Human Parts, systems, apparatuses and particularities. This hierarchical organization, in principle, if we take another aspect, is a hierarchical confederation.

The hierarchical confederativity of Human, through the phenomenon of the hierarchical nature of integral systems: Parts, Systems, Apparatuses and Particularities of Human, is combined into a single whole. Compactification presupposes that each Human Part, each system, each apparatus and each particularity reflect and mutually express the 16384-fold integrity of Human. That is, each particularity reflects each Human Part, any Human Part, each system, each apparatus and all particularities. Any apparatus mutually expresses 16384-fold integrally - each Human Part, each system, each apparatus and each particularity. This results in a kind of universalization, not just the apparatus of this horizon and this particularity, but universalizes everything. Accordingly, each system reflects each Human Part, each system, each apparatus, each particularity, universalizing 16384-fold integrally, and moreover, taking into account the entire compactification. And each Human Part is universalized, reflecting the 16384-fold integrity through each Human Part, each system, each apparatus and each particularity.

And in this 16384-fold integral hierarchical homogeneity, a single whole is formed - the Ivdivity of Human. We must understand that ivdivity, based on the previous section, presupposes the compactification of prasyntesis by each of us. And a homogeneous state of the physical body of Human emerges, where the prasyntesis of the entire diversity of the 16384-fold integral mutual reflection of everything-in-everything, in all realizations and aspects of existence, internal and external, of Human, is inscribed into each nucleus of Human. And each nucleus of the physical body of Human begins to be the bearer of this 16384-fold integral ivdivity of Human- his qualitative competence in synthesizing of everything-in-everything and the homogeneity of his bodily, physically bodily, human existence, when none of his potentials will escape him, but will form the homogeneous nuclear composition of the physical body of Human.

At this moment, the sphere of the Metagalaxy Fa as a whole, forms around the physical body of the Human - the basic, first sphere, and the highest of the 64 Metagalaxies, that is, the 64th. And this 64th sphere, since it is the 64th, and the 64th Human Part is the IVDIVO of the Human of the Metagalaxy, forms the first phenomenon, the deepest - the IVDIVO of each Human, in the synthesis of all the homogeneities of the nuclei's manifestations with the depth of competent prasyntesis among themselves. But first, in each nucleus, when the IVDIVO sphere of each one has formed, through the perspective of the 64th kind of Matter and the perspective of the concentration of the sphere of the Metagalaxy Fa around the Human, mutual organization begins within each nucleus of the Human body and the universalization of competent prasyntesis within each nucleus. And the forming shell of the IVDIVO of each one, based on the shell of the Metagalaxy Fa, begins to mutually organize the nuclei of the physical body among themselves. Within each atom there is a nucleus, within each molecule there is a nucleus, and even within each cell there is a nucleus. And we cannot say that these cells express only the physical body. We must understand that all Human Parts, all systems, all apparatuses and all the particularities of Human within the multicellular physical body of Human must be expressed within this nuclearity. And this is achieved not by the cellular environment, which ensures the functioning of the cell itself within the multicellular physical body of the organism. Rather, it is achieved by a subnuclear recording within the nucleus of each cell, within the nucleus of each atom, where within the nucleus, the competent prasyntesis of the wholeness of the 16384-fold integrity of Human is recorded by the shell of the Metagalaxy Fa.

Next, a shell of the IVDIVO of each one is formed around Human, and all nuclei begin to mutually organize themselves, all cells begin to mutually organize themselves with their nuclei, all atomic nuclei begin to mutually organize themselves, forming a single siamatic matrix of the internal organization of Human - the microcosmic phenomenon of Human. Let me remind you that siamatics is the name of the 64th kind of matter. Thus, Human attains a homogeneous nuclear organization of the physical body. And the next step of the IVDIVO of each one will be the concentration of prasyntesis in each nucleus. And it will be the mutual organization of this prasyntesis from each nucleus with each other. Here, it is easiest for us to see in discrete perception that prasyntesis should flow from the nuclei and fill the body. This can happen, but this is already the functioning of Human. But what is meant here is that at the level of the 64th kind of Matter, siamaticity, prasyntesis, remaining in each nucleus, mutually organizes and hierarchizes within the nuclei of Human, uniting these nuclei through prasyntesis hierarchical content with the field effect of prasyntesis by the form of prasyntesis, subnuclear prasyntesis, not spilling out from the nuclei, but internally interorganizing within the nuclei. And the uniqueness of Human, of a given competence, is born from the depth of competent prasyntesis within the nuclei, and Human begins to exist as Human, not just where we see separate Human Parts, systems and apparatuses, but where we begin to see a homogeneous Human, externally possessing a name and surname, and deepening the effect of homogeneity through his own prasyntesis organization.

Within prasyntesis, the individual characteristics of a Human emerge, the specifics of all Human Parts, systems, apparatuses and particularities. The physical body is one of the Human Parts, the 63rd. Therefore, the body, on the one hand, gathers together all Human Parts, systems and apparatuses, and on the other hand, becomes externally main one to their synthesis. At the same time, each 16th Human Part- type of the IVDIVO - is fixed around the physical body of a Human. Therefore, each 16th expressible level, externally organized, where the types of the IVDIVO by the Human Parts are formed by the sphere around a Human, saturates the IVDIVO of each one. And in this phenomenon, the homogeneity of the Human itself emerges, with all its specificities and manifestations, with all its potential, where we no longer see the individual Human Part, the work of systems, the work of apparatuses, the work of particularities; it becomes invisible to us, but it is fixed by prasyntesis.

And if we look at it from the perspective of the corresponding dimension, the corresponding reality, the corresponding specifics, we will see this. But if we look at a human as a whole, we will see simply the body and will not notice any fixation, no realities, no sphere of the Metagalaxy on the body - there will simply be a person of such and such a name. And at this moment the transition from the Body as a Human Part to the Human as a metagalactic phenomenon begins, where the Metagalaxy creates each Human. In *the Particular*, we already depart from the purely natural organization of the Human - Human Parts, systems, apparatuses and particularities - and move on to the phenomenon of the Human itself, where Human Parts, systems, apparatuses and particularities become a particularity of the existence of the Human itself, or a particular instance of his existence, with all the specifics of his development. Homogeneity of the phenomenon of Human and his existence emerges by this.

From this, we can conclude that this prasyntesis from the Metagalaxy sphere forms a certain substantiality of phenomenon within Human. Taking into account the fundamental principles, we can see that the matter of various mutual organizations, various Human Parts, systems, apparatuses and particularities, by mutually organizing with each other, form the material substance of Human - the competent nuclear manifestation of Human Parts, systems, apparatuses, and their prasyntesis organization within nuclei. In this process, the substantiality of the Human body is formed - both material and emanating (for example, the smell of sweat), and self-organizing substantiality (a person's gait, a person's gaze, a person's voice), and human reunification (a person's coordination with subjects and objects). For example, when we speak of "an elegant dance between a man and a woman," there are the movements of a woman in the dance, there are the movements of a man in the dance - this is reunification. And one person enters into style and elegantly offers a hand,

and another tries to offer a hand elegantly, but it seems that the paw is offered, not because the person is bad, but because he does not have the reunification to offer properly a hand to a lady in a dance, it turns out rude, harsh, ineffective - this is the depth of reunification.

It's the same thing, we have technology now: some people's fingers move easily, whether on a piano or on a computer, and everything is easy, and each finger knows where and what to press. But others' fingers begin to try to press it, and we try to play the piano or type on a computer with two fingers, because the fingers are clamped together muscularly-reunificated, not reunificated and complex. This is the substantiality of reunification, which can already be seen in the external expressiveness of human particularities.

Then, a corresponding synthesis of dimensional capabilities begins to express itself from the body. We don't notice this because we're not used to analyzing it, but there is a synthesis of all dimensions. A corresponding speed of organization of the Human body is formed, and the Human begins to act at a certain speed. Accordingly, the Human begins to express himself at a certain speed, reflecting the speed of his Parts, systems, apparatuses and particularities. This doesn't mean that it begins to run and move quickly. But a spiral of speed swirls around the Human, where it can accelerate his pace and it seems as if it's simply walking at his own pace, while others don't understand why it's moving so quickly.

I had an experience when, in this state, my high school students and I were working on an interesting choreography topic, "psychodynamized" with it, and in this state, I simply changed clothes and went home. I went out with one of the teachers, she understood what we were doing, only she was working on her voice, she went to the bus, and I went on foot. I liked to walk, I lived relatively close, just a few stops. Suddenly, after 5-10 minutes, she catches up with me from behind and says, "How did you end up here?" I don't understand what she's talking about, I'm walking home, she also lives somewhere nearby. She says, "You see, I got on the bus, it came right away, I didn't wait, I got off the bus after 4 or 5 stops, and now I'm catching up with you!" I say, "I'm just walking from the high school in a psychodynamic state." "Were you walking faster than the bus?" I say, "No, I seemed to be just walking..." And I was walking, lost in thought, entering some kind of psychodynamic speed... She says: "You understand that even if you were running, you couldn't overtake the bus; it wasn't going slowly." By the way, 4-5 stops! I say: "But actually, I was walking! I can't say I was running." And we stand there and discuss what kind of psychodynamics this is, if, at the speed of a wound-up work with a team of students, I walked as fast as I left the lyceum, and she was catching up with me on the bus. Moreover, she was catching up; my arrival with her was uneven. Of course, I was shortening the route a little, of course, I didn't follow all the traffic lights while the bus was moving, I walked, but it was quite a long distance from the lyceum to my home, and she was catching up with me. This is the Psychodynamics of Speed. At the same time, I had the complete feeling that I was simply walking, but walking quickly. And this state has developed, and this weaving has organized itself in space.

I think many people will recall specific aspects of personal experience where speed is formed differently than we all perceive it. And here, a different interorganization with space and a different interorganization with time have already developed, where my subjective time was compactified at the moment of movement. There is the objective time of space, and then there is the subjective time of each of us; it can be called also the substantiality of time, subjective time. The substantiality of space is how you master space with your homogeneous substantiality, which has grown from it. The substantiality of speed is how this substantial speed has grown and influences our corresponding body. And all these homogeneous phenomena begin to characterize the Human Being.

Understanding the eight fundamental principles, one fundamental beginning is born from this homogeneity - the Human field - you are like this. Moreover, I can't call this an aura, in the usual context of many perceptions. Why? Because, from my point of view, an aura is an ethereal field, one of the 64 fields. We are now talking about the field of the emerging metagalacticity of the 64th level. Accordingly, the pithiness of a Human is born - something that is completely natural for one, he simply looks and sees, while another doesn't even understand how this one sees. This is

the fundamental pithiness of a Human, when, within the homogeneity of a particular Human organization, substantial pithiness is formed - you are like this, and you naturally and easily grasp in this pithiness. And another person will ask, "Well, how do you do it? How, why do you succeed?" This pithiness simply emanates from within a person.

Accordingly, there's a profound pithiness to all Human Parts, systems and apparatuses, not just when they themselves operate, but also when their actions are rooted in the integrity of the Human Being! Fundamental pithiness is something one professional understands naturally, because he's been immersed in the subject for many years; it's easy and natural for him; he just get it done. Another professional, who hasn't gotten into it but is trying to figure it out, gets into it and thinks, "Well, how is this possible? Why does this guy do it? Why did this guy come in, one-two-three, and do it all, while I come in, one-two-three, and break everything and am still trying to fix it. How can this be possible?!"

There's that whole concept of "a master with golden hands" here. I had a similar situation: my car was acting up, and no one could figure out why. Some parents at school said, "Go and see the mechanic there, tell him I sent you. He's a friend of mine, let him listen to your car at the service center." Okay, I went, installed it, the mechanic walked around, listened, and then said, "You need to buy such-and-such a small block, that's why you're having all this trouble." I said, "How did you know?" He hadn't even touched the engine, hadn't even opened the hood. "It doesn't matter!" I brought the block, a small item, not even expensive. He said, "Well, I'll spend an hour fiddling with it because it's located far away." He fiddled around, replaced it, and everything was perfect again. So, if you're going to a mechanic on a smaller scale, it's the entire engine that needs to be disassembled. Basically, you have to disassemble half the car, take it apart, figure out what went wrong in that block that stopped it working. He can tell by the sound of the engine that there's a problem with this small block - some internal wiring has come loose, and because of this loose connection, the engine's sound has changed and started acting up. No one can figure out what's wrong; they'd have to disassemble and inspect all the blocks, logically speaking, but he just put it together with his intuition!

The same is true for medical diagnosis. Professionally, one can find countless examples of this activity. It sometimes begins in childhood, and sometimes in adulthood. It involves all human abilities, and it's called the substance of fundamental pithiness.

From the same perspective, the substantiality of fundamental form - the human body is what it is, proportionally. I saw a fat young man who ran faster than thin men and didn't tire; his body was flexible and dynamic, just the right proportions - a naturally plump boy. But in terms of athleticism, he outperformed all the naturally thin boys, who couldn't be so flexible or run so fast, which caused confusion and laughter among everyone else. And when other classes watched this class's athletic activities, there was a collective dissonance. Usually, being thin means running faster, everything is easier for him. But here, the plumpest one ran the fastest, breathing easily, as if he hadn't run at all, and had the fastest speed. The thinner ones ran to the end, breathing heavily, and couldn't do anything. The children were shocked by this. And this is fundamental form, which allows a person to perform dynamically what others simply cannot. And here it's no longer a question of body size, plump or thin, but rather a principle of internal self-organization with an inherent fundamentality of form, which allows for the synthesis of systems and parts to do what others can't even comprehend. We never understood how he did it - he simply did it. And this is the psychodynamic organization of form: he simply does it. This is the fundamentality of form "it is as it is"; it substantially exists when a person is naturally like this.

Moving away from sports, imagine that the same thing exists: there's a substantiality to the shape of the brain. When we say that brains will either put together something or they won't, and they simply can't put together. This is neither good nor bad; it's the fundamental shape of the brain. And by shape, we're not talking about the brain's membrane, but the internal nuclear self-organization of gray matter and the nuclear organization of synapses. Not the organization of synapses, but the nuclei from which synapses are organized. And when some form of brain activity penetrates internuclearly, prasyntesis with a frantic substance of speed, one person literally

instantly understands it, assimilates it, puts it together, the brain works, while another person, on the fifth day, will say, "Well, I guess I got it a little bit."

The fundamentality of form is very much at play here. One could say that the fundamentality of form exists in the synthesis of all the fundamental forms of Human parts, systems and apparatuses. And here the nonlinear dependence grows so great that it is very difficult to comprehend in modern realities. But we must understand this paradigmatically.

The substantial expressibility of the fundamental form presupposes a corresponding dynamic of human brain, human body and specific characteristics of Human. And it is from these processes that we derive what we call abilities, talents, or a certain genius in a person, which allows this person to achieve what others cannot in this area by this specificity of the fundamental form, by this psychodynamics of the brain and all the physical systems of the body integrated into these brains. This is further facilitated by the 16 evolutions.

Next, the fundamental substantiality of Human - which nuclei, atoms and fire-images are formed within him, and which emanate from him. When a Human walks, a corresponding subnuclear field swirls around him. And others either grasp this field easily or understand nothing at all. I had teachers at the lyceum who, simply by entering the classroom, charged the room with their state - what's called a subnuclear exchange - and the children began to understand a complex subject. And there were teachers who were very methodical and well-balanced, but they entered the classroom with their entire methodology, and the class couldn't understand what the teacher wanted from them, because the children were not grasping the words of the subject's methodology, but the subnuclear swirl surrounding the fundamental physical state of Human, and the methodologist simply didn't have the depth of pithiness to convey this knowledge. Therefore, the training of teachers, their professionalism, and their selection must be taken quite seriously. This increases the corresponding educational level; while some succeed, others simply fail. This is the fundamental subnuclearity.

A person's fundamental energy, vigor. That is, when they no longer depend on food, they simply have energy, although food is also necessary to maintain the body.

The fundamental light of human, which cannot be lowered, because he is what he is, with all the homogeneous records of his wisdom, with its possibilities.

The fundamental spirit of a person, which determines his unbending or bending Will to win, or the lack of aspiration to do so.

The fundamental fire of human, which determines his capacity for synthesis, is that what works for one person cannot be achieved by another person who lacks a homogeneous synthesis.

Fundamentalities may be overlooked because only those who possess this higher light can perceive the higher forms of light - like attracts like, this is a metagalactic law. And there is the fundamentality of energy, the fundamentality of light, the fundamentality of spirit, and the fundamentality of fire in Human within the organization of the basic substantiality of Human, there is the substantiality of energy, the substantiality of light, the substantiality of spirit, and the substantiality of fire in Human - it is unequivocal. And this is the realization of the fundamental beginnings of the Metagalaxy in Human.

To clarify, we're considering eight fundamental bases and fundamental beginnings to keep the text simple. But we must understand that with the development of dimensionality, the number of bases and beginnings approaches 20 479, for each variant of fundamentality and substantiality of a single dimension. And in each variant of substantial fundamentality, there are 20 479 fundamental substantialities of the development of the Human body. This is the pinnacle of metagalactic particularity in the organization of the one whole we call Human - in the phenomenon of the whole Human.

And all these processes, all these fixations, concentrate in Human the spheres of metagalactic organization, giving birth to the spheres of the IVDIVO of each one, which organizes the corresponding environment of each Human's possibilities around his body, the bodily states of Human. And we move from the diversity of Human Parts, systems, apparatuses and particularities to a holistic perception of Human as such.

Thus, the homogeneous bodily expressibility of Human as such is born. And we can now distinguish between the Body as a Part, with its systems, apparatuses and particularities - this is anatomy - and Human as a whole in the synthesis of the diversity of 4096 Human Parts, where the Body is the 63rd-level variations of 16 types of bodily Human Parts, evolutionarily and as a physical bodily part by an evolutionary force in the synthesis of 16-fold integrity, systemically, apparatus-wise, and part-wise. Human is a whole, a homogeneous whole of the synthesis of Human Parts, systems, apparatuses and particularities in all this diverse substantiality, compactified by the shell of the Metagalaxy in the creation of each Human, and realized by the corresponding homogeneity of the mutual organization of the nuclei of prasyntesis in the various fundamentalities of the manifestation of everything-in-everything by each human expression physically within itself, by the IVDIVO of each of us.

And thus we enter the first part of the *Particular* section.

Part 2. Concentration of metagalaxies

Having seen the homogeneous state of Human and his manifestation as the concentration of the sphere of the Metagalaxy Fa within himself, we must determine that the next step in Human development is not the expression of the Metagalaxy Fa as a whole - this already has occurred, and I emphasize, it occurred at the 64th level - but the organization of the perspective of the kinds of matter within the homogeneous state of Human within himself. However, in this case, we must consider not the kinds of matter, but the result of the manifestation of kinds of matter within the Metagalaxy Fa, when 63 more shells are formed within the Metagalaxy Fa. Moreover, the 63rd shell is the concentration of Planet Earth, and the 62 shells represent the diversity of the 62 metagalaxies in the manifestation of the boundaries of kinds of matter physically within themselves.

Accordingly, we must understand that in order to express deeply the Metagalaxy Fa in the future, Human must organize the concentration of the synthesis of the 62 shells, the boundaries of the 62 metagalaxies and Planet Earth metagalactically physically with himself, and develop the qualitative uniqueness of his expressibility.

Human, continuing to express the shell of the 64th-level Metagalaxy Fa as support for his fundamental metagalactic properties, begins to learn to reflect and express the 62 spheres of the Metagalaxy from the bottom up: from the Physical, first, to the 62nd Metagalaxy of Human. Or to the 63rd, Planet Earth, as the metagalactic sphere of existence. This is to keep in mind that each Human, concentrating the spheres of different Metagalaxies within himself, receives 62 spheres of 62 metagalactic expressions while living on Planet Earth. Thus, Planet Earth enters the 63rd expression of metagalactic matter with its own metagalactic boundaries - the phenomenon of concentrating the spheres of metagalaxies on each person living on Planet Earth, thus mutually organizing the metagalactic expressions of the 62 Metagalaxies of kind of matter of Metagalaxy Fa and Planet Earth physically by himself.

In this regard, having attained the concentration of the Metagalaxy Fa sphere, Human begins to capture, or learn to capture, the concentration of the Physical Metagalaxy sphere. On the one hand, it is clear that Human is physical and lives by physical expressions, but on the other hand, we must understand that the Physical Metagalaxy is a reflection of physical matter, which is itself one of the 64, but expresses all 16384 high integral realities in their synthesis, through the perspective of physicality. In other words, physical matter, forming the shell of the Physical Metagalaxy, creates the same homogeneous environment of physicality for all phenomena of high integral realities, initially higher realities. Let me remind you that in every high integral reality there is a physical, initially higher reality, and in every initially higher reality there is a physical reality. And thus, we are talking about at least one initially higher reality of physicality in each

high integral reality, and 16384 physical realities in the expression of the reality of each initially higher reality. This is 16385 physicalities of each high integral reality. Multiplying 16385 physicalities by 16384 high integral realities yields a figure of 256 million physicalities of the phenomenon of the perspective of the Metagalaxy Fa across all high integral realities. Thus, physical matter, unfolding in these millions of varieties of physicality, constructs various physical processes of metagalactic existence, which together unite into a single sphere of the Physical Metagalaxy, which synthesizes all phenomena of physical matter into a single phenomenon of physical metagalacticity, interpenetrating all characteristics of physicality within itself.

And here we must understand that the Physical Metagalaxy itself possesses special characteristics of physicality and specific specifications of physicality, characteristics that we currently don't understand fully, even though we live physically and believe that because we live, we can easily understand physicality. But, living by physicality, we don't recognize the differences between physicality and ethericity, physicality and astrality, physicality and mentality. That is, we have never addressed scientifically this issue. We currently live by physicality as a given, the natural nature of things. At the same time, I understand that we distinguish certain aspects of physicality within the science of physics. But here it must be clarified that the science of physics, firstly, most often deals only with the first phenomenon of physicality - that is, roughly speaking, the first high integral reality of physicality, or even the first physical reality within the first physical initially higher reality of the high integral reality. And modern physics, given that it grew out of the previous millennium, where matter was plane-organized, is physically reality-wise. This is the beginning of the recognition of physics. But here the question of a comparative analysis of physicality and ethericity lies, which is a priori absent not because people don't want to do it, but because there is no understanding of ethericity. Recognition proceeds through a comparison, let's say, of ethericity and physicality. There is an understanding of physicality, as such, within itself. While developing 64 types of metagalaxies in human terms, we must understand that we currently have nothing with which to recognize them. Therefore, we will build now a paradigmatic system - how this occurs metagalactically, how it should be. And then the corresponding processes of this organization, this specification, will follow.

From this, we must understand that Human, by expressing the Metagalaxy Fa, begins to attune automatically and systematically himself to the first shell of the physical Metagalaxy, which, physically concentrating on him, transmits all the necessary parameters of physicality. In general, physical matter unfolds the parameters of the Physical Metagalaxy. The Physical Metagalaxy is organized in the space of cosmos. Most likely, this is the very Metagalaxy we are now attempting to recognize astronomically, and nothing more. All the others, the 61st Metagalaxy, we cannot even recognize astronomically, because we need instruments of recognition - for example, astronomical instruments for other material characteristics. We must truly understand this. And if we detect any effects from other kinds of matter, then according to the law of everything-in-everything, in the mutual reflections of matter, then this is considered luck.

Let's say there are three etheric satellites orbiting Planet Earth, aligned with the solar matter, but we can't see them. Moreover, scientists will argue now with us: "Where did you get them? We can't see them." But scientists try to see them with physical instruments, while we see them with the etheric perceptions of the Human of the Metagalaxy. These are different instruments. Etheric vision and physical vision, despite the similarity of the eyeball, which has a variety of specific applications, are very different visions.

And in this example, we encounter the diversity of Human and human beings. When the first metagalaxy is fixed, the concentration of the first shell - human is physical. When the second etheric metagalaxy concentrates with its shell, it introduces etheric parameters of existence into the human body, so that the person masters etheric matter and simultaneously begins to organize life and act as an etheric metagalaxy. Similarly, when the astral metagalaxy concentrates its sphere of existence on Human, it introduces astral parameters into the physical body of Human, and he begins to see from an astral perspective. This doesn't mean that he becomes completely different in his physical being or that his body somehow changes - no. This organization occurs

microcosmically, in the human microworld, and this is a different, nuclear organization, attention, and homogeneity (!) of human, in accordance with the principles of matter. Let's say, in previous centuries, the concept of an "astral woman" was known. This doesn't mean that this woman had any special external behavioral characteristics, although they did exist. This means that her body - as a result of the planet's plane-wise organization of nature, while the astral plane was secondary - was simultaneously material. At birth, her body was formed in two kinds of matter: the astral plane and the physical plane. And in this material organization, this female body acquired special characteristics of astral specifications that others simply could not recognize. And within the material organization of the body itself were the parameters of the specific astral material expression, the perspective of the unity of the astral plane physically.

We are now speaking on the scale of the entire Metagalaxy, understanding that each metagalactic sphere has its own system of organizing matter into realities, presences and planes. And we must understand that there is an octal organization of matter, where each metagalaxy has its own 8-fold integral organization of matter. This is a synthesis of high integral realities, initially higher realities, realities, high integral presences, initially higher presences, presences, and planes, and in their synthesis the synthesis-physicality of phenomenon.

Accordingly, each person, first and foremost, lives by the synthesis-physicality of a phenomenon, because we are physical beings. And the specificity of the particularities in the phenomenon of spheres of metagalactic development by each person lies in the material organization - that is, the matter that will underlie the homogeneous bodily existence of a person - and the bodily material organization that will exist within the homogeneity of each Human Part, each system, each apparatus, in reverse order. That is, on the one hand, homogeneity has been established. On the other hand, when the physical body has accumulated, say, the fixation of a sphere of the astral metagalaxy, has accumulated the corresponding subnuclearity of the astral metagalaxy, has accumulated the corresponding characteristics and parameters of the astral metagalaxy, the reverse process of homogeneity begins, when these principles, this subnuclearity, begin to penetrate the human body, affecting the corresponding Human Parts, systems, and apparatuses. In reverse order, the homogeneity of the human body is decomposed into Human Parts, systems, and apparatuses concentrating the synthesis of high integral realities. Human Parts, systems, apparatuses for concentrating high integral realities assimilate various parameters, various characteristics, various functioning, say, of the second etheric metagalaxy with all the qualities and features of the etheric Metagalacticity. Then, in reverse order, the Human Parts, systems, apparatuses, and particularities form the homogeneity of the human physical body, having assimilated already the ethereal organization of matter. And when human homogeneity is formed for the second time, the human physical body, in its homogeneity, acquires ethereal-physical material types of organization. And Human begins to see not only the physicality of the surrounding existence, but also the ethereal nature of the surrounding existence.

It is clear that the etheric metagalaxy has its own specifications for biological life, their own specifications of material life, their own specifications of any other organizational phenomena. And Human, built by the homogeneity and expanded homogeneity of ether and physics, has a different perspective on both physics and ether. And he begins to be more perfect in the material organization of the body - I emphasize this.

Things get simpler from here. We can see that the third shell is beginning to be fixed. The same process occurs: the physical body of etheric-physical existence is saturated with the qualitative parameters of the astral metagalaxy, where the astral shell is fixed. This process proceeds sequentially, self-organizingly, that is, as soon as the shell and concentration of Metagalaxy Fa are expressed, and human homogeneity is established. For the next step the human became homogeneous, stable, and expressed his corporeality. Immediately, the next organizational effect begins to fix the shell of the physical metagalaxy. Having expressed the parameters of physicality, one has organized with it. We live physically, so there is no need to change here, simply to absorb. Human still conducts physicality through Human Parts, systems and apparatuses, unfolding with high integral realities, then reassembling into the homogeneity of physical

existence. Then, automatically, after this, the shell of the etheric metagalaxy is fixed. Humans absorb the parameters of ethericity, building Human Parts, systems and apparatuses so that they perceive and act etherically. If we look at it from a cultural perspective, this is the purpose of many of the specific activities of various collective organizations of the previous era. Having absorbed the etheric parameters, the Human Parts, systems, and apparatuses again unfold across high integral realities. How do they unfold? They are already fixed on them, simply individualizing in reverse order, absorbing the etheric parameters, functions, and capabilities. Then they reassemble into the homogeneity of human, forming the etheric-physical Human. Stabilization occurs immediately, self-organizing stabilization. A kind of rest lies in this. A transition into the nature of existence through this. And immediately the next shell, the astral metagalaxy, begins to be fixed, where Human begins to assimilate the parameters of the astral Metagalaxy. He assimilate them with his physical body, reaching some critical quantitative limit. He unfolds from this critical limit into the phenomenon of Human Parts, systems, apparatuses according to high integral realities.

Here, the collective organization - the environment I live in - is taken into account. And the individual organization - how quickly my substantial speed can absorb this, and whether this speed corresponds to the astral metagalaxy. Here, one can also raise the question of how all fundamental principles, all fundamental beginnings, need to be brought into line with the parameters of the astral metagalaxy.

And we must understand that if the sphere of the astral metagalaxy is focused on us, when we say that these are parameters, at a minimum, this is the fundamental nature of substance, from the perspective of the astral metagalaxy, the fundamental basis of emanations from the perspective of the astral metagalaxy. And from the perspective of the astral metagalaxy, the bases of self-organization, reunification, dimensionality, speed, space, and time. It is in this eighth-fold integrity of fundamental bases that the primary basis of the astral metagalaxy is organized by us. That is, all these fundamental bases receive a perspective of the astral Metagalaxy. All eight fundamental beginnings - from field to fire - are given the perspective of Astral Metagalaxy. Eight, I emphasize, are the basic ones, so we can recognize easily them now. But there are sixteen, 32, and up to 20 479. Attention, in each Metagalaxy. Therefore, the primary organization proceeds in eights. And we pass through all 62 Metagalaxies up to the 64th. We having passed, we are returning. The 64th Metagalaxy Fa has moved to eight, and the organization according to 16 begins. We have passed, returned, and the organization according to 32 begins. We have passed, returned, and the organization according to 64 begins. Fundamental bases of the fundamental beginning. That is why we are saying now that eight is the minimum necessary for any sphere of the Metagalaxy, for organization in human. And the astral Metagalaxy is a sphere of existence for the absorption of parameters by the homogeneity of the human body, the deployment of these parameters into Human Parts, systems, apparatuses, particularities of the high integral reality. There, they are processed, restructured, reabsorbed, and the Human is now astral-etheric-physically homogeneous. He rested, settled in, and naturally developed. The mental metagalaxy, the mental shell, begins to take shape, assimilating the parameters of the mental metagalaxy. Again, the unfolding of Human Parts, systems, apparatuses, and particularities, the processing of the mental parameters of all foundations and principles, and their reassembly into human homogeneity take place. And now the corporeal matter, I emphasize, the physical human body is constructed mentally, astrally, etherically, and physically in a four-in-one synthesis.

And it's clear that the same person, with the same body, has four characteristics of matter. His body, as they say, thinks. Having two characteristics of matter, his body, as they say, feels. Therefore, when lecturing on this topic, the teacher says, "Do you understand what I'm talking about?" Many say, "I sense it." This is the bodily sensation at work, even on the level of mental knowledge. The teacher says, "Do you understand what I'm talking about?" They reply, "I feel it." And only the third says, "We not only understand it, we think with it." And we think not with our mental apparatus, but with our bodies, absorbing it mentally. But such people are still few and far between; we still feel and sense. We are still more of an astral-sensory civilization. Sensory knowledge of the world - that's what it is!

Now imagine that all these parameters of the Metagalaxy's sphere shell concentrations in humans increase in 62 different ways, where the final 63rd is the mutual organization of all 62 different ways with Planet Earth, with its quality of matter in the metagalaxies, as the 63rd kind of matter. At the 64th level of such concentrations, the human body grows into a new 64-fold integral expression of homogeneous material physical existence, where the nuclei of the Human have 64 kinds of matter with corresponding concentrations of the parameters of the 64 types of metagalaxies. Moreover, the 64th is the Metagalaxy Fa. And, accordingly, human functionality becomes 64 types of material, 64 types of metagalactic, in the mutual organization of metagalaxies, where you can see, and hear, and act, and recognize 64 positions of kinds of matter with the organization of 64 metagalactic types of activities and specifications of objects, objects of each type of metagalaxy.

So, roughly speaking, there are meteorites from the physical metagalaxy, and we register them. There are meteorites from the etheric metagalaxy. If they fall, we can notice physical changes, but we can't see that it's an etheric meteorite. We've had such falls on Planet Earth, too. And the matter of Planet Earth reacts to such meteorites. Scientists come and look; there was recently something like this in Russia, on the Bureya River, and they say, "A landslide". People living nearby say, "A meteorite flew by." They say, "There was no meteorite." They come and look - a landslide. And it was an etheric meteorite. But nothing remains materially of the etheric meteorite, virtually in our physical reality. Its fragments remain in the etheric reality. Something flew - people noticed, but what doesn't yet exist in material nature, a huge landslide that blocked half the river, we can't recognize. In fact, there was a meteorite, and etherically sensitive people saw it. But they noticed it, not analyzed it, they just saw it. Scientists who came to analyze physical matter arrived and said, "There's no meteorite, it's just a landslide." People said, "Yes, we saw it." They said, "Well, how could you see it if there's nothing physically there." They went to investigate, because there was a lot of excitement in Siberia about this topic. After all, the ether charges with its interactions! In fact, an etheric meteorite fell and "melted" so strongly that it essentially created a landslide in physical matter. This is a very large meteorite for the ether. A landslide that blocked a river. But we can't find anything in physical matter. But if we look in etheric matter, we see fragments of it lying around. But we need to be able to recognize etheric matter. I specifically cite this example so you understand that the transition to other forms of matter isn't just a catchphrase or a manifestation of some special properties of Human perfection. No, it's an objective necessity. The matter of the Metagalaxy Fa exists in 64 material perspectives. And when we speak of 64 metagalaxies, we mean that this are not separate metagalaxies, but rather integrated perspectives of the materiality of the Metagalaxy Fa, encompassing 64 different spheres of the material organization of existence. These include physical, ethereal, astral, mental, and causal meteorites, and all the other names for the various kinds of matter in the Metagalaxy, all the way to the Is-matter of Planet Earth. And even to the Syamatics of the Metagalaxy Fa, because there are clearly 64th-level Syamatic meteorites. But they are so different and, I would say, of a different holomic organization. That is, the holography of matter, the properties and qualities of matter, are completely different from the physical. But they are entirely perceptible, entirely adaptive to us and the capabilities of Human. And it is within these 64 diverse perspectives of metagalactic organization that the Metagalaxy Fa exists.

But we, from the previous era, are accustomed to understanding only the astral perspective, and even the plane-wise matter at that. I hope it's clear that the planes -if they are the first type of organization, and the high integral reality - are the seventh type, are of a much higher type of organization in scale. At best it is manas, or plane-wise mentality, where the Heavenly Father's paradise was. Hence the scientific humor: paradise, which existed on manas in the fifth race, in the previous millennium, helped to master the mental kind of matter! Manas is a type of plane-wise mental organization of matter, and paradise accustomed people to the mental organization of matter. It selected the best people, brought them through the gates of paradise, beyond the walls of paradise, where the mental organization of matter existed within the walls, and the Father helped human beings assimilate the mental organization of matter through the subtle world. Then, with

this saturation, they returned to physical expression, were born physically, and the physical body gradually acquired the mental organization of matter. Roughly speaking, one of the rulers of the mentally organized metagalaxy was responsible for the development of the biological and physical existence of Humanity through the mental, plane-wise organization of matter. Since the etheric was completely undeveloped on Planet Earth at that time, regardless of our attitude toward the ether, this manasic organization was the third. Today, the ether has become developed, and the etheric metagalaxy has begun to manifest itself on Planet Earth. And the mental organization has become the fourth. If we think about it this way, we will begin to view metagalactic matter differently. So, let's say one of the leaders of the Metagalactic mental-material organization, with the appropriate training, was engaged in the development of the mental organization of the Metagalaxy and the mental organization of matter on Planet Earth for humanity. We modestly called this paradise. Because compared to astral-etheric-physical existence, it was a higher quality of matter, practically heavenly, because it was easier, simpler, more comfortable, and more relaxed. And there was nothing to do. Not because there was nothing to do, but because you can't do anything in this mental matter. And you're essentially just assigned to pray there, and what is prayer? It's communication. And the foundations of thinking. There's even an Orthodox mental prayer. And the task is to assimilate mentally this material organization. If we look at this process from this perspective, then the specifics of these concentrations of mental metagalactic matter on each Human were essentially laid down for us by Paradise. And we are unleashing now the paradisiacal tendency of Human private existence. We're just moving away from personal positioning, where a separate leader of the mental metagalaxy helped us assimilate the mental form of matter. He might not have been from the Metagalaxy itself, but from the Galaxy or even the Solar System - that is, it's a question of the leader's competence. A complex question, isn't it? We're talking about something else. If previously we viewed this religiously, odiously, fanatically, or dogmatically, under the guidance of a single, highly organized being, now we have discovered finally scientifically the technological feasibility of automatic fixation of the corresponding metagalactic spheres on each person, where the Metagalaxy creates each Human with sixty-four shells of metagalactic species, gradually enhancing the quality of the material organization of physical bodies within the homogeneity of his physical body. Moreover, I can say with certainty that while etheric, astral, mental, and perhaps even slightly causal, and even to some extent Buddhist organization are characteristic of us, atmic organization is already present in very few individuals. Perhaps atmic organization is already present in some individuals. Then all the rest, the remaining fifty-six (63 minus 7) types of matter organization, are completely unknown to us. And it depends on the preparation, the material preparation of a Human, and the ability to concentrate on certain spheres of metagalactic development, from the perspective of metagalactic development, into what next materiality of each of us moves into.

When we speak of sixty-four metagalaxies, we must understand that Metagalaxy Fa is one. However, for our mind to recognize not simply the abstract forms of matter, but to recognize the material organization of moving objects and have subjective expression, the Reason necessarily requires a boundary for recognition. And we speak of different metagalaxies as the boundaries of corresponding materiality within the boundaries and perspectives of the existence of Metagalaxy Fa, a single, homogeneous materiality. In fact, from the perspective of Metagalaxy Fa, these are simply its sixty-two perspectives of metagalactic existence. But the corresponding perspective has a separate shell, a separate specification, a separate organization of matter, and this applies to all high integral realities. This cannot be said to be one above another; it is a multi-organization of everything-in-everything, as a whole. And accordingly, this shell, through mutual organization, must be fixed on the Human, expressing in the human nucleus the corresponding prasyntesis organization of this metagalacticity, of this kind of matter. Let me remind you that each shell has a digital analogue, meaning in numbers too. And the nuclei of a human of this perspective of prasyntesis organization, with this mathematical nature of the shell of the corresponding perspective of the metagalaxy, must be restructured. Then, we must unfold again along the high integral realities with Human Parts, systems, apparatuses, and particularities. Rebuild the shell-

like structure of Human Parts, systems, apparatrules, and particularities digitally, by shells and prasyntesis-content-wise within, by language and linguistically. Then, reassemble into the homogeneity of Human. And from this, unfold a new human state through the synthesis of a certain number of kinds of matter in a concentration, a constant concentration of the same number of metagalactic perspectives of existence of a certain number of the 62 Metagalaxies.

Let's say that around me, in the IVDIVO of each one, or around me, there is a sphere of the Metagalaxy Fa, which contains within itself, in this sphere of the Metagalaxy Fa, the eight shells of the first eight metagalaxies, from the physical to the amatic. Accordingly, my body is constructed by the amatic organization of the synthesis of eight kinds of matter: amatic - the physical body. Physical amatic presupposes amatic, atmic, buddic, causal, mental, astral, and etheric physicality. But we don't pronounce all this; we simply speak of the amatic-physical organization of the body. And then, we are now discussing nuclearity and the subnuclear environment, because my body is characterized by the amatic organization of metagalacticity. My brain perceives this kind of matter, and we are, in fact, partially describing the amatic organization of matter in terms of nuclearity and subnuclearity. Moreover, if we are talking about a subnuclear description, the brain must be able to detect at least twelve kinds of matter, because subnuclearity is the twelfth characteristic of the 16 material perspectives of the Metagalaxy phenomenon.

Thus, each kind of matter imbues Human with its own characteristics, so that Human can recognize these characteristics, so that Human can be defined by these characteristics, and thus live within this phenomenon of material organization accordingly. And we see Human as having to undergo the fixation of sixty-four Metagalactic organizations in the form of the matter of individual metagalaxies, which unfold the perspective of the existence of Metagalaxy Fa as a whole. And thus, transforming the physical body of Human into the homogeneity of the corresponding number of kinds of matter, recognizing these kinds of matter and the metagalactic organization of the outer macrocosm, or outer space, as a diverse hierarchical macrocosm of eight, sixteen, or, in fact, sixty-four levels of existence, and achieving the same homogeneous material organization within each of us through this synthesis, concentrating the shells of the metagalaxies on each of us in the phenomenon of the corresponding kind of matter. And this process occurs constantly.

This is a phenomenon of the cosmic-natural existence of human, where initially Human receives eight parameters from physicality to Syamatics: eight fundamental bases and eight fundamental beginnings. Clearly, if we have sixty-four kinds of matter, then eight times eight is sixty-four, meaning a minimum of eight - are mutually organized. Human has progressed from physicality to syamaticity, taken the Metagalaxy Fa with its eight parameters of bases, beginnings, then sixteen fundamental bases and sixteen fundamental beginnings are activated. At the sixty-fourth syamatic level of matter, the Metagalaxy Fa again concentrates, Human passes through sixteen fundamental bases and beginnings, and again the physical Metagalaxy is fixed on Human, which is now more rapid. And he has sixteen bases, sixteen beginnings. Again, it is organized by these parameters. He passes through sixty-four perspectives of kinds of matter, sixty-four Metagalaxies in the concentration of their corresponding shells. How long this takes, we do not know. Again, the sixty-fourth level of Syamatic is taken - sixteen by sixteen. The Metagalaxy Fa is fixed. Having made sixteen by sixteen, we make thirty-two by thirty-two. Thirty-two bases, thirty-two beginnings. Again, we begin with physics, proceeding along the same mechanism to sixty-four. And fundamentally, stably, so that all this is easily recognized, when thirty-two and thirty-two are completed, the Metagalaxy Fa is fixed on Human, he reaches sixty-four bases and sixty-four fundamental beginnings. This is the basis for easy existence through sixty-four kinds of matter. He again passes through sixty-four bases, beginnings, sixty-four Metagalaxies, sixty-four kinds of matter. He becomes homogeneous, sixty-four by sixty-four, with the kinds of matter. And then he develops in the nature of life through sixty-four kinds of matter, in the same technological mechanism of fixing the Metagalaxy Fa by the shells of the metagalaxies on each person. Next, sixty-four transforms into one hundred twenty-eight, two hundred fifty-six, five hundred twelve, one thousand twenty-four, two thousand forty-eight, four thousand ninety-six, eight thousand one

hundred ninety-two, and sixteen thousand three hundred eighty-four fundamental bases and sixteen thousand three hundred eighty-four fundamental beginnings of the metagalactic development of sixty-four kinds of matter. And when he passes this 64-fold concentration of metagalaxies sixteen thousand three hundred eighty-four by sixteen thousand three hundred eighty-four, Human completely, particularly, expresses Metagalaxy Fa by himself. And this is the second particularity of Human's existence by the Metagalaxy Fa.

We must understand also that, parallel to this process, Human grows as Initiate, Servant, Hypostasis, Teacher, Master, Avatar, and Father. And with the concentration of metagalaxies on the final phenomena, starting from the fifty-sixth and above, the 57th metagalaxy represents the highest characteristic of Human, and the 58th metagalaxy, imprinted on the shell, already presupposes the Initiate; that is, a person must have a corresponding number of Initiations, with a corresponding number of creative rights. And the 58th metagalaxy fixes human with the perspective of creative rights and initiations. The fifty-ninth metagalaxy - with the perspective of the beginnings of creation and Statuses, that is, the Servant. The sixtieth metagalaxy - with the perspective of Hypostasis, with Creative Synthesis and the syntheses of Love. And so on up to the 64th, where 64 is the Metagalaxy Fa, which forms the Father's perspective with the matter of syamatics. Let me remind you that the names of the eight metagalaxies were initially in hexadecimal order - from ninth to sixteenth - and when we switched to 64, they, with the same effect, moved from ninth-sixteenth to fifty-seventh-sixty-fourth. This suggests that these metagalaxy names reflect not only metagalactic processes, but also the processes of Human organization. Because we clearly defined that the first 16 types of Metagalaxies, based on sixteen kinds of matter, from Human in nine forms to the Father, were mutually coordinated. Accordingly, when we were able to expand into 64 types of Metagalaxies, the names of these metagalaxies expanded, because they continue to reflect from the Human of the Initially Highest Father at the ninth level, to the Father of the Initially Highest Father at the sixty-fourth level. Therefore, the very same names - supermetagalaxy, parametagalaxy - moved upward in title. The parametagalaxy is the Initiate. The base metagalaxy is the Servant, the beginnings of creation, the Statuses. The Beginning Metagalaxy is the development of the Hypostasis, the synthesis of love and creative synthesis. How does creative synthesis operate? Through the beginnings, the beginning metagalaxy. Accordingly, the synthesis metagalaxy is the Teacher with its own specifications of synthesis, imbued with the perfection of wisdom. That is, the synthesis metagalaxy synthesizes all previous metagalaxies with the perfection of Human wisdom. This is what the Teacher should do. Accordingly, the level of the Master's preparation is the Metagalaxy of Human, the sixty-second. And the Master organizes Human through the perfection of powers, and here the perfection of Human's power is tested in the synthesis of sixty-two metagalaxies, where the perfection of powers is internally organized by the hierarchization of will. Human also receives, in addition to his powered, perfect preparation, a certain hierarchization of will, in order to act through the synthesis of 62 metagalaxies. If we speak of the sixty-third expression, this is Planet Earth, as the metagalactic concentration of all people bearing these shells of the Metagalaxy. Therefore, Planet Earth and the Planet, as a small particle of the cosmos, simultaneously have their own enormous shell of Planet Earth around the entire Metagalaxy FA. Based on the fact that Planet Earth is inhabited by people who represent a microcosm of the surrounding macrocosm, and there are many such people, Planet Earth thereby becomes metagalactic. That is, Planet Earth becomes metagalactic not through macrocosmic phenomena, as in the Metagalaxy, but through microcosmic phenomena through people. Therefore, the 63rd kind of matter has a very interesting name - Esmics. That is, whether a microcosm exists in a Human or not. And through this coordination, this metagalacticity gives rise to a specific coordination with the evolution of the Avatar or with the Human-Avatar, who expresses the microcosm in himself, the microworld in himself, the concentration of the sixty-three shells of metagalaxies in himself, and receives a perspective of preparation - Hierarchization. This is the hierarchization of metagalaxies, the

hierarchization of kinds of matter, and the hierarchization of evolution. In short, the hierarchization of everything we discuss in all sections of this Paradigm, in synthesis!

And within this hierarchization, a unique synthesis is taking shape. That is, it is attuned already to the Home around us, which synthesizes all these hierarchizations into a homogeneous whole - Human living on Planet Earth. Incidentally, this demonstrates both the quality of Planet Earth and the quality of earthlings - this level of hierarchization that is being formed on our Planet Earth, and the meaning of which is now being laid down in an evolutionary perspective. It is.

In other words, we managed to move from 16 modes of matter recognition to 64. And, most likely, this self-organization was not intended. So, we had to expand: we overcame the barrier of non-perception of 64 kinds of matter and entered them. This is the action of self-organization of the Metagalaxy by each individual, with the tracking of the capabilities of all. And from 16 stably perceived kinds of matter, we moved into 64, expanding the terms of 9th-16th expressibility to 57th-64th, which contributed to our stability in the new.

And from here we manifest the evolution of the Father, as the 64th expression, simultaneously fixing the syamatic matter where the Metagalaxy Fa itself is fixed in the synthesis of 63 variants. Where the docking with the sixteenth evolution of the Father occurs, where the organization of the concentration of the Metagalaxy Fa as the sixty-fourth shell on Human takes place. And in preparation for the Father's evolution of the Father, each Human activates iddivity, as the competence of prasyntesis with the specification of this iddivity. Here, the Metagalaxy Fa establishes a new competence of prasyntesis within the nucleus. It creates a new homogeneity in Human. And with this competent prasyntesis, we switch, say, from eight to sixteen bases or beginnings. That is, prasyntesis in the nuclei must be increased, just as the content of intra-nuclear processes must be enhanced during the compactification of the Metagalaxy Fa on each Human in a phenomenon and organization saturated with either 8-fold integrity - eight bases, eight beginnings - or 16-fold integrity - sixteen bases, sixteen beginnings. The density of prasyntesis increases, hence there is competence. Or 32-fold integrity of bases and 32-fold integrity of fundamental beginnings, and so on.

This mutual coordination is obligatory, and it's not limited to a single perspective of Human, but also takes into account the evolutionary characteristics of Human, as Human develops from the Human of the Plan of Creation to the Father, in 16-fold integral order. And gradually, in this hexadecimal order, he begins to develop from the Human of the IVDIVO to the Father, expanding his capabilities. But this perspective lies in the future, when such a typology of people is developed. Today, we can say that a typology of development from the Human of the Plan of Creation to the Father has been developed. That is, we have developed now a collective 16-fold integral typology of development. Here, we must understand that an individual does not transition to a new typology of development on his own. Here, the law of the Bodhisattvas, known to Buddhists, comes into play: "Until all have ascended, no one has ascended."

That is, it is necessary to have a certain critical minimum number of people - known only metagalactically, we have not yet explored this issue - who express the Human of the Plan of Creation, the Human of Creative Synthesis, the Human of Synthesisness, and so on, the Initiate, the Servant, and so on, all the way to the Father. And when the necessary number of people appears, reflecting each of these sixteen specifications, giving birth on the planet to a certain quality of potential through the 64 kinds of matter in the corresponding, specific phenomenon of prasyntesis competence in the nuclei and the corresponding external expression of activity, only then, with this team of people, we do move from sixteen organizations of the phenomenon to sixty-four. And then we align with the 64 kinds of matter, where we begin to organize no longer from the Human of the Plan of Creation, who becomes the forty-ninth, to the Father, who is the sixty-fourth; now they are the first - the sixteenth. And we begin to organize ourselves from the Human of the IVDIVO with seven types of Initiates, eight types of Servants, eight types of Hypostases, eight types of Teachers, eight types of Masters, eight types of Avatars, eight types of Humans, and the 8-fold integrity from Human to Father. One could say this is a repetition of names. In fact, within these very names lies a very important specification for the development of Initiate, Servant,

Hypostasis, Teacher, Master, Avatar, and Human. This is already the next stage in the historical development of the Planet.

We must understand that, although we have emerged into 64 kinds of matter, we have sixteen evolutions. And for the near future, I would say for a very long time, we reflect these 64 kinds of matter and the various typologies of metagalaxies in a 16-fold integral development from the Human of the Plan of Creation to the Father, as the evolutions are called. Human of the Plan of Creation is, in fact, a relationship to the first evolution. And thus, we pass through specifications for sixty-four kinds of matter, according to the concentration of the shells of metagalaxies, based also on our evolutionary human state. If you are the Human of Creative Synthesis, the Metagalaxies are fixed by the perspective of creative synthesis; if you are the Human of the Powers of Perfection, by the perspective of the powers of perfection; if you are the Human of Planet Earth, by the perspective of Planet Earth. But if you are the Initiate, it is entirely different, in the synthesis of the tenfold integrity, of the nine types of Human and Initiate. And these are completely different characteristics of the concentration of sphericity of metagalaxies, like the sixteen levels of concentration of sphericity of metagalaxies fixed on Human.

Therefore, if we move beyond the formality of each metagalaxy being assigned a specific shell on a Human, as we've just seen, we must also enter nonlinearity, where each Human has his own evolutionary expression based on his preparation and accumulated competence. And here, this competence, from the Human of the Plan of Creation to the Father, evokes completely different shell-like fixations within the same metagalaxies, and this Human competence grows from sixteen more evolutions, making it the ideal evolutionary type. This Human of Synthesisness is the ideal evolutionary type of the third type of Human. The Human of Hierarchization is the ideal evolutionary type of the fifth type of Human. We can introduce the terminology "ideal evolutionary type" to clarify which spheres are assigned metagalactically to a Human. This leaves us with 16 ideal evolutionary types - from the Human of the Plan of Creation to the Father.

Here, we need to clarify another crucial parameter: this entire mechanism doesn't operate theoretically, doesn't start with the push of a button, doesn't start with a person's desire or unwillingness. We are now describing the nature of the Metagalaxy and how it affects us. That is, we examined ourselves. We analyzed our own capabilities, observed how this occurs within us. We tried to discern and recognize it. And not only in our own personal experience, but in the experience of more than three thousand active people who, to varying degrees, are engaged in these processes of development, recognition, and study. And we came to these conclusions by generalizing the diverse experiences of different people. Therefore, the conclusions are so profound that we decided to record them in the book "The Paradigm of Human," because it is extremely important; this is very complex material that we have been developing for many years. But we must understand that this mechanism is already operating metagalactically. This means that Metagalaxy Fa is now concentrating on each Human on Planet Earth, and minimally evolutionarily, since we are most often Humans of Nature, and the nature of Planet Earth is entering the first Metagalactic evolution, and the first metagalactic evolution establishes the Human of the Plan of Creation. Metagalaxy Fa is now concentrating its shell on each human, evoking in them the state of the Human of the Plan of Creation. That is, this process is unfolding before our eyes, all around us. The IVDIVO of each one is formed by the corresponding synthesis of sixteen Human Parts in varying degrees within each Human. Infants already have twelve IVDIVO-Parts, expressing the 12-fold integrity of the IVDIVO of each one. Accordingly, this IVDIVO of each one necessarily evokes metagalactic shell-likeness through a very simple anthropic principle. If Metagalaxy Fa creates each of us, it must concentrate on each of us. If the universe created us, then it concentrated on the shell of nature for the entire planet, so that people within the "herd" would develop into individuals. And when the planet grew - pardon for the word "herd," it is Christ's "herd," collectives. But when the Metagalaxy began to focus on us, it began to focus on each individual, unlike the universe. But then it creates a shell around each individual. This is an elementary logical premise. Since it creates a shell around each individual, focusing on each individual, this shell carries something with it, put together, and fixes it.

We have now identified the technological mechanism or technology of the Metagalaxy Fa shell's action on each person, and what occurs behind this shell, within each person. We have substantiated this paradigmatically, based on our current experience. And then we must study, study, and study again, until all of this is not only understood. This is no longer a question of mere cognition, but of integrating and utilizing these capabilities into civilized human life. This is not merely a matter of scientific study; it is a metagalactic action, where the shell will be fixed always. By understanding these shells of fixation, it is necessary to rebuild further our civilizational relations, our social synthesis, our confederative relations of these metagalactic spherical mutual organizations.

Moreover, we must understand that cosmonauts, when they fly into space, receive the same kind of feedback. This can be used. That is, it can be used as an experience of cosmic metagalactic human life. Clearly, if in the future there are people who think about how to use this - and we are doing this already, in principle, partially - then different results will emerge in various areas of life.

That is, we are leading the paradigm not only toward scientific study, but toward the realization that there is the Paradigm of Human that can be used in the metagalactic phenomenon of human for various spheres of activity. This is already a matter for the future.

Particular 3. The Position of the Observer

And the third *Particular* Human trait is the Position of the Observer, which is important, in general, both in scientific understanding and, paradoxically, in everyday human life, where, for metagalactic development, each person must develop his own position of the observer, understand its limits, grasp its possibilities, and understand that everyone's perception of life, processes, and conditions comes from his own position of the observer. Then, many social conflicts will be eliminated, and pretentious behavior will be significantly minimized. In general, the competence of individuals acting independently will increase.

Based on the results of the first two parts, it becomes clear how the position of the observer is formed. Let me remind you that the position of the observer is the perspective from which a person views the surrounding world, but at the same time, the surrounding world also reacts to the person, his position of the observer. Accordingly, we must recognize that we are beginning to form fundamentally sixty-four positions of the observer with different characteristics of the bases and beginnings of the phenomenon of matter, where the position of the observer unfolds from the first physical metagalaxy, and when it fixes its shell on a person, we must understand that this person acquires the position of the observer of the physical metagalaxy and sees everything only from this perspective. Accordingly, a person with an etheric metagalactic fixation can see in two modes. This is not simultaneously, but perhaps separately, where a person may be immersed only in the etheric recognition of the metagalactic nature of life. And there are plenty of such people around. Or perhaps in the etheric-physical recognition of life. Then they are more competent in physical actions. We can recognize also the astral position of the observer around us, when a person is purely sensory and astral in life. Such people often declare that "there are no states other than feelings, there shouldn't be any, and they're unnecessary, and the most important thing for us is to feel, to sense, to be sensed." And so on. This astral position of the observer is already present in a person. And in fact, it is the precursor to the formation of the Metagalaxy's concentration on each individual. It is precisely this positionality that will attract the Metagalaxy's concentration. Accordingly, the mental position of the observer already exists and can be recognized. And it is most often observed in scientists, leaders who are immersed in the mentality of certain processes, and designers, and very often they do this at the expense of the sensory, ethereal, and physical positions of the observer. Ideally, the mental position of the observer is constructed mentally, astrally, ethereal-physically - that is, fourfold integrally. But we must understand that purely mental immersion, purely mental-sensory immersion, purely mental-etheric immersion, purely mental-sensory-etheric immersion, and purely mental-physical immersion are all possible, in two

modes: mental-sensory-physical and mental-sensory-etheric-physical. Thus, the higher the position of the observer, the greater the number of characteristics within the diversity of lower expressions this position of the observer activates, shaping the particular characteristics of Human in his outlook on the surrounding world and the contribution of his dynamic capabilities and characteristics to it. Today, existing positions of the observer do not bear yet the stamp of metagalacticity, because humanity is just beginning only to develop metagalactically. But, it can be said that these tendencies already express the action of certain large-scale Metagalaxies as perspectives of metagalactic periods of existence, and, in fact, pull people of one or another type of position of the observer to the corresponding material physical organization.

We must understand that if the Human is an observer of the physical metagalaxy, then in order to move to the position of the observer of the etheric metagalaxy, he must unfold the phenomenon of prasyntesis from the nuclei throughout this homogeneous body. That is, the maturation of the physical body in the Metagalaxy's concentration on Human, in order to understand that it is time to move to a new level of metagalactic interactions, consists of prasyntesis pouring into the physical body, its fluidity is visible, and we begin to sense that prasyntesis flows within the physical body in a direct state. And this has been tested and substantiated. And when we see prasyntesis flowing throughout the body, it extends beyond the nuclei the possibilities of interaction with the external environment, let's say, of this first physical metagalaxy. This stems from the law: empty yourself, and the Father will fill you. When the depletion and fluidity of prasyntesis begins within the physical body, the physical body, in fact, begins to enter into coordination with the next fixation of the Metagalaxy or the next fixation of the position of the observer. When the position of the observer is developed, this is an increase in the concentration of prasyntesis in the nuclei. When prasyntesis is poured into the Human Parts or the body, this is the completion of the activity of the previous position of the observer and, in fact, the beginning of the process of developing new prasyntesis in the nuclei, so that the Human shifts the orientation of his position of the observer to a greater number - either kinds of matter, or fixations of the spheres of the Metagalaxy, or some other indicators of the position of the observer. It would be a good idea to recognize, develop, and incorporate this criterion into the basic activity of each Human.

From this we can deduce that, even in the scientific community, when organizing this or that experiment of scientific understanding of reality, we must summarize very clearly the sixty-four types of the position of the observer and track which of them is ours, specifically each of us, in order to understand from what perspective - the perspective of which matter, based on the 64 kinds of matter, the perspective of which organization, and the perspective of which effects and parameters of the Metagalactic organization - a given Human views the surrounding world. In this regard, the anthropic principle - the entire Metagalaxy creates us - acquires yet another coloring. The entire Metagalaxy creates each of us from the perspective of a certain number of metagalactic concentrations. Let's say fourteen metagalaxies, fourteen shells in each of us. And after this, my position of the observer becomes fourteen-material, meaning fourteen kinds of matter; fourteen-metagalactic, in the sense of fourteen shells of metagalaxies fixed on me. It has an imperium perspective of the shell realization of the state of the Metagalaxy, taking into account that imperium is the fourteenth perspective of the kind of matter. And it is realized accordingly by the Human who bears these fourteen expressions. This is the first step.

The second step is to understand that this position of the observer doesn't exist simply as a position. It touches upon the perspective of the activity of the Human Parts, systems, apparatuses, and particularities of Human in all his homogeneity, where precisely under the perspective of the position of the observer, as a certain content, a certain form, a certain subnuclearity of Human, as fundamental beginnings, certain processes take shape. In other words, we can say essentially that Human emanates the position of the observer with the fundamental base for emanations into surrounding matter. And matter responds accordingly, where Human interorganizes with the surrounding world through the appropriate perspective of the sixty-four, taking into account the competent uniqueness of underlying relationships, types, and positions of the observer within

himself. Thus, we obtain diverse characteristics of the phenomenon of a single position of the observer in different specifications and must understand that, both in scientific research and in life around us, each Human's position of the observer is formed and - in the future - will be formed by a broader palette of possibilities than we currently imagine.

Accordingly, the position of the observer affects not only the metagalactic fixations on each of us, but also our inner preparation and corresponding perfections. That is, our corresponding set of qualities, properties, specifics, capabilities, beginnings of construction, beginnings of creation, synthesisness of love, perfections of wisdom, hierarchization of will, individity of synthesis, and competent prasyntesis. And in this unique inner principle - plus the abilities of Human Parts, the development of systems, apparatuses, and particularities of each of us in the homogeneous expression of Human - and in this diversity of phenomena, the synthesis of the position of the observer by each Humanity is formed. One could say that this is the beginning of the formation of the synthesis, or the process of forming the synthesis of the macrocosm and microcosm of Human, where the position of the observer: Human enters into the corresponding interactions of macrocosmic phenomena and accordingly shapes the perspective of microcosmic internal expressions based on the golden mean of Human, an understanding of one's own processes of Human Parts, systems, apparatuses, and particularities in synthesis with one another. And in this phenomenon, each Human acquires his own specific position of the observer with a variety of characteristics and possibilities.

The Metagalaxy is fixed on each of us, and when defining each Human, we must understand that the word "each" is not an abstract term, simply a list of individuals, but rather that "each" refers to the position of the observer of Human. Therefore, the Metagalaxy creates each individual through the position of the observer of Human. And to the extent that a Human is internally and externally competent in the realization of certain phenomena, the Metagalaxy creates him internally - with the corresponding composition and structure of the Human - and allows him to participate in the external macrocosmic organization of the corresponding phenomena. And here we can see an existing paradox that will deepen in the future. If a Human lacks the appropriate position of the observer, then the surrounding matter simply prevents him from engaging in a particular process. As a result, people often either study, try to work in a particular environment, or try to become specialists in certain fields, but their established position of the observer within the given material reality prevents them from pursuing this profession, this specificity, and these capabilities. Moreover, if a person insists on pursuing this process, and matter, as they say, is not favorable to them, then, in response, the anthropic principle begins to influence on him in matter, the influence of metagalactic conditions on the person. He is constantly being pushed aside, encountering constant problems and obstacles in manifesting his desires until he changes his positionality and accept that it is not given to him. Or, through appropriate specialized training, he develops the ability not for professional application, but, first and foremost, for a shift in his position of the observer, in which he will be given and able to engage in the relevant field of activity. On the one hand, this seems like a personal influence, something someone has permitted or prohibited - and such anthropomorphic nature is ethnographically characteristic of us. On the other hand, it's not a personal prohibition. It's very difficult for us to imagine how the largest self-organizing system takes into account the nuances of our anthropic existence, with the emergence of corresponding perspectives of internal organization, accumulation, education, upbringing, and any other specifications, Human Parts, systems, apparatuses, and particularities. And simultaneously, it shapes the corresponding relationships between the position of the observer and the corresponding matter, and the synthesis of metagalaxies of corresponding metagalactic shells in the IVDIVO of each of us. Thus, here we must acknowledge a very interesting metagalactic fact: not only matter does influence on us through the Metagalaxy Fa, developing our cosmic natural potential, but we, through our position of the observer, also begin to influence the Metagalaxy Fa, and through our position of the observer, we introduce and record our corresponding phenomena and potentials into Matter, emanating them into matter. Naturally, our

emanations are recorded into matter by the corresponding event horizon of the fundamental bases of the Metagalaxy.

If we align and perceive this picture, we form sixty-four positions of the observer across the kinds of matter and the mutual organization of metagalactic variants, taking into account the external variations of each of the sixty-four interdependent, mutually organizing positions of the observer, downwards, corresponding to various characteristics, as demonstrated in the mental type of observation. And, simultaneously, with the manifestation of the 64 positions of the observer, we must acknowledge that this is the conscious, automatic influence of each Human on the surrounding metagalactic world. Moreover, both the planetary characteristics of the phenomenon, since we are on the Planet, and the metagalactic characteristics of the phenomenon, when the position of the observer no longer allows for the scale of the Planet and Human emanations, transcends this limit and begins to expand throughout the Metagalaxy Fa, guiding and developing the Metagalaxy Fa by itself.

Thus, the position of the observer in *the Particular* forms the 64-fold integral variation of the growth of the position of the observer and the corresponding prospects for Human growth by this. From this, we must state clearly that each of the sixty-four positions of the observer will grow when Human moves from the eight-fold integrity of fundamental bases and the eight fundamental beginnings to the 16 384 fundamental bases and the 16 384 fundamental beginnings. Through the cycle of doubling, each position of the observer will change periodically, grow, and develop further. This is on the one hand. On the other hand, we must understand that with the increased competence of Human as Initiate, Servant, Hypostasis, Teacher, Master, Avatar, and Father, with the corresponding degree of competent preparation in interorganization with surrounding matter and its expressibility, the position of the observer will grow, reflecting all these specifics and possibilities of metagalactic development. In this scenario, we must see that Human, through the development of his position of the observer, influences the surrounding matter. And in order to develop this or that element of material organization, to capture a new element of chemical evolution, or a new feature of the laws of physics as the physicality of matter in the Metagalaxy, it is necessary to develop consciously, capture, and expand the physical position of the observer. And from this perspective, to develop new physical metagalactic possibilities.

Beyond these basic cosmic-natural phenomena, we must understand that each position of the observer is superimposed by a person's professionalism. From this perspective, we can consider the position of the observer as professional, civic, human, and a manifestation of other human competencies that attune him to a more acute manifestation of certain specifics. But then, the 64 basic types of the position of the observer are reinforced by professional, civic, and other specifics of the position of the observer. We are no longer expanding the qualitative indicators of the 64 positions of the observer, but rather expanding the quantitative possibilities for applying a particular position of the observer in a particular professional sphere of existence. Moreover, we must understand that if we have developed a corresponding material organization, then the specifics of material existence are determined immediately by the very organization of each person. And we can discuss the need to develop positions of the observer across various sciences, on the one hand, and across various professions, on the other. And thus, to develop a new approach to human development, forming a section of new scientific and civilizational constructs around the position of the observer, defining within this position of the observer both the educational qualifications, the civilizational qualifications, and other developmental qualifications accessible to humans and humanity. Thus, the position of the observer becomes one of the paradigmatic foundations of human metagalactic existence. Because, wherever he may move metagalactically, the position of the observer, by which he will act in a given specific context of matter, either will allow him to unfold the situation as he desires, or, despite all their professionalism, the absence of the position of the observer can lead to negative manifestations of everything necessary. And in this interpenetration of the position of the observer with the corresponding perception of the Metagalaxy and the kinds of matter, reinforced by the personal characteristics of a Human and his professional competencies in synthesizing them, a Human of the Metagalaxy of a new type is

formed, who can see, in general, all the processes that are deployed in the sections of the Paradigm, and, simultaneously using them, build professional, civic and other skills, abilities, allowing this Human to live and develop in the Metagalaxy Fa freely, in different directions and according to his preparation.

1.4.Singular

Singular 1. Monadic development of Human

When speaking of *the Singular*, we must first understand the fixation of the life of Human himself as a Singular phenomenon. Thus, we will begin to understand more deeply why we speak of the nuclearity of the microcosm in each Human and dwell in more detail on the nuclear structure of Human. The fact is that the fixation of Human's life itself, as a compactification of certain possibilities, is embedded in each Human in such a Part as the Monad, which represents that very *Singular* expression of the fixation of Human's life. And when we speak of the life of Human, we must understand that life is a kind of fire, filling the body of Human, a fire of a special order, and it is fixed on the phenomenon of such a Part as the Monad. Clearly, this Monad evolves, it develops as a corresponding Human Part, it has its own parameters and indicators, but we must recognize four key indicators that coordinate *the Singular* of Human with the corresponding phenomena of the Monad.

The first. Within the Monad itself, as a Part - it appears as an ideal sphere, - the nucleus of fire of Human life is fixed. This nucleus of fire of life represents both the fixation and the source of life with which Human is endowed. And this nucleus has a certain center within itself, where the source of Human life rages. In this regard, we must understand that this source of life is located beyond metagalactic matter, matter as such. This is precisely why we attribute this source of life to the manifestation of the Initially Highest Father, as the controller of a transcendental expression in relation to the Metagalaxy - fire, where this fire, for people who manifest and are fixed in matter, actually comes from beyond, as the source of life for each of us within, at the center of the nucleus. One may disagree with this, one may ignore it, but the important thing here is not the question of the source of life, which in the long term can be defined more deeply and precisely, but the nucleus of fire of life, where all the parameters of Human life are recorded. And this is the first *Singular*, which Human, as such, carries out, with the fixation of the source of fire of life within the very nucleus of fire of life. That is, there is a source of life within the nucleus, at the center of the nucleus; there is a nucleus of fire of life, in which Human exists; and there are the spheres of the Monad, as a kind of spherical substance or spherical phenomenon around the nucleus, coordinated by the corresponding phenomena of Human. And in the first stage, we will be interested in these spheres.

Let's define the Monad. It has four basic characteristics. The nucleus of fire of life contains the source of life within, and the secrets of its formation are currently reserved for the Initially Highest Father. This will be explored further. This nucleus of fire of life burns with a number of flames corresponding to the number of Human Parts. Accordingly, if we're talking about the previous millennium, when the three Human Parts emerged, three flames of fire of life were known in literature. If we're talking about the Metagalaxy, the standard number of 4096 Flames of Life currently burns in the Monad of Human. The potential is 16 384 flames, corresponding to the 16384 Human Parts and the number of hi-realities that embody them. Each flame of fire of life has its own nucleus of life. And the nucleus of life of this flame is the source of life for each Human Part. Moreover, the nucleus of flame is located within the nucleus of life of Human, and thus, within the nucleus of life of Human, in addition to the source of life, there are 4096 nuclei of the

source of life for each Human Part. We must understand that the issue isn't simply the formation of a Human Part, or some nuclear stamping of it. The issue lies in the beginning of the life of a Human Part. When the nuclear mutual organization of all conditions, possibilities, and realization of a particular Human Part occurs, the source of life must perform its work for the Human Part to live. This is where a very important switching process is hidden in the Monad. The Human Part, forming as a type of living matter, but while it is forming, it is not alive, but it is in the process of growth and formation. Basically, like a baby in the first months, a month, two or three, probably, in the womb. On the one hand, he is alive after fertilization, but on the other hand, he is not yet alive - he is still being formed. At some point, a critical point is reached, when doctors determine that the child in the womb is already alive, and the process of forming a human fetus begins. This period is determined monadically, when the nucleus of fire of life in the Monad is activated for this developing fetus. Similarly, by these same analogies, within a Human, during the formation of a Human Part, the initial formation of nuclei occurs, the potential for organizing the Human Part within the Human body. And at some point, the nucleus of life of this Human Part is activated, one of 4096 nuclei within the nucleus of fire of life of the Monad. And when this nucleus is activated, all the nuclei of the forming Human Part are ignited by this source of life, and then this Human Part begins to live. The actual process of igniting the fire of life in the nucleus of each Human Part is not yet known to us, but we have found the technological mechanism and the source from which this occurs - the monad. That is, the monad is defined very clearly as the Part that sustains the source of fire of life, located within the nucleus of fire of life, along with the nuclei of fire of life of each Human Part within the monad. I emphasize that the source of fire of life, the nucleus of fire of life itself, and all its specifications require further research and definition.

Accordingly, each nucleus of the Human Part's fire of life burns with a unique flame. Here, the flame and the Human Part are coordinated, where the Human Part, which is living, exchanges corresponding flaming impulses or impulses of fire between the nuclei, which in fact signify the flaming nature of the Human. Imagine that we see the physical Body of a Human standing, merely physically standing on the outside, while inside, sometimes breaking through, the flame of some Human Part rages, where all the nuclei of this Human Part's shell, located between two nuclei of any atoms of the physical body, begin to interpenetrate with fiery impulses, which, from the external perspective, appear as flame. And the concentration of the benchmarkness of this flame resides in the monad, where this small flame, as a benchmark flame, is fixed on the corresponding nucleus of the Human Part's life within the nucleus of fire of Human life. Ultimately, the monad maintains the benchmark flame, which then rages in the synthesis of the nuclei of the entire human Part within the Human body and determines the fiery-impulsive state of the internal organization of each Human Part in the nuclear state among themselves. This does not negate the fact that these nuclei, possessing a fiery-impulsive state, begin to emanate spirit through this Flame, which is formed in the churning of these fiery interactions. From spirit, light begins to emanate, that is, this flame begins to shine, and, accordingly, within light or from light, energy of the Human Part itself is formed - that is, energy through which the Human Part itself begins to act. Here we must see that the organization and activation of the Human Part itself manifests a fiery, impulsive, flaming source within the human physical body. Moreover, these indicators are entirely scientific, as two types of research prove that approximately twenty percent of the human body consists of fire. These are Eastern studies, as far as I recall, South Korean; there are studies that provide such percentages. It's difficult to say how valid this method is, but if we direct this research in this direction, then in the future we can learn to walk through space in fire, understanding that the concentration of human potential lies not so much in the body, but in the Monad. And when organizing the passage of the human body through space, we can utilize what we call a fiery environment. Therefore, here we are speaking not of the Human Part as a mystical phenomenon, but of the Human Part as the organizer of one of the human phenomena - life itself - and the ability, by acting with this fire, to achieve certain indicators of vital activity in multiple spaces.

So, in addition to the nucleus, the Monad has a flame. Each flame forms a corresponding field around its activity, and the field of the Flame of the Monad clearly reflects the field of activity of

each Human Part. We remember that in the fundamental beginnings, one of the first beginning is called "the field". And accordingly, each Human Part unfolds a fundamental beginning of the field. But this is not only the field of organization of the Human Part, emanating around it in the surrounding life. There is a source of this field around the Flame within the Monad, where all the characteristics of the field interactions of this Human Part are determined. These are very important characteristics, because this field can either accept a new thought or reject it. That is, on the one hand, the field acts as a protector of the Human Part, on the other, its characteristics determine which thoughts can enter the Human and which cannot. And a given Human may not even hear a certain level of thought or competence, even if someone nearby says it - simply because his field rejects either these lofty or these base thoughts. Someone nearby might be swearing at someone in a blatant manner, but the person won't perceive it or hear it because his field simply doesn't carry the characteristics of the low vibrations of inappropriate words. At the same time, people accustomed to low vibrations, if a high-fiery word is spoken nearby on a particular topic, may not perceive it, not understand it, and not see it, just as people can't detect the humor in certain phrases and epigrams. Their field doesn't allow this epigram, this humor - this thought, or meaning, or essence begins to attach itself to the field, and the work of assimilating it begins. And on the second or third day, it dawned on the Person, and he laughed; he saw it. His field allowed this essence, this meaning, this thought to pass through to this human Part, and this Human Part was able to process the context inherent in this word, in these words. And this is not only the work of the Human Part that receives and processes, but also the field effect of protecting the Human Part from inappropriate interactions. And the benchmark of these incorrect characteristics and interactions is found in the monad. This is the third Factor of the Monad.

And the fourth Factor of the Monad, which particularly interests us, is the spheres of the Monad. For 4096 Human Parts, each monad has 4096 shells of Human Parts. But we remember that human is 16384-dimensional, and there are also benchmark apparatuses, benchmark systems, and benchmark particularities. Thus, the Monad has 16384 shells of benchmark formation for each Human Part, system, apparatus, and particularity. That is, the benchmark formations and activity of the nuclei of each Human Part, system, apparatus, and particularity are recorded in this shell. The question is: why are these spheres needed? And here there are those most interesting answers. Each sphere of the Monad is coordinated with a corresponding high integral reality of the Metagalaxy, with a sphere of high integral reality of the Metagalaxy surrounding the entire Metagalaxy. When we speak of the previous millennium and the monads of Human of the previous millennium, the monad of the planetary Human was coordinated with the spheres of life surrounding Planet Earth. And one of the first coordinations was with the biosphere, where the biosphere had its own coordinating indicators around the Planet and, in fact, as a sphere of clearly organized life around Planet Earth, coordinated with one of the monad's spheres to support coordination between the sphere, the biosphere of Planet Earth, and the monad's sphere of life within Humans. That is, the Monad is also a coordinator with the spheres of life organization of each Human.

And so, on the threshold of the third millennium, a completely new phenomenon occurred that changed our understanding of the organization of human biological life. When Planet Earth entered the metagalactic parameters of existence, it entered, essentially, through evolution, with certain capabilities, and naturally, we, as inhabitants of Planet Earth, entered into this with it. This doesn't negate the fact that we, too, entered into this and made certain efforts. But here the alignment of the efforts of the Planet's macrocosm and the microcosm of each Human began, and without this mutual action, we would not have entered the metagalactic spheres of existence. And so, to see this reciprocity of action, as soon as the Planet entered the metagalactic coordination of matter - and we must understand that metagalactic matter differs from galactic matter, differs from solar matter, and, in principle, from planetary matter - the question is: to what level of matter is the Planet itself aligned? In the new third millennium, or even slightly earlier, in 1999, the Planet aligned itself and began to merge with the matter of the Metagalaxy. This is a planetary evolution

that we cannot yet discern. But the Planet, in its evolution and the development of biological life, as we see today, is going through at least four stages:

1. the planet's own life;
2. coordination with the star - solar life;
3. coordination with the Galaxy - stellar life, multi-stellar coordination;
4. and coordination with the Metagalaxy.

If we consider that the entire universe creates us, and we are a collective of people on Planet Earth, then the entire universe also created the Planet in its capacity to enter the metagalactic spheres of existence, so that the Universe could create us. And the process was reciprocal. This logical conclusion from the anthropic principle follows unambiguously. Therefore, we, as egoists, for some reason saw the anthropic principle only in relation to ourselves, but failed to note that for the Universe to create us, it must interact with Planet Earth, where we exist. This interaction could involve various interactions with the Pleiades, the Pneumatosphere, the Noosphere, some other spheres, through the biosphere, through the universal sphere, through the metagalactic sphere of existence. But it existed, otherwise the Universe within the Planet's biosphere would not have been able to create us.

And so, the coordination of our monads and the spheres of the Human monads with the spheres of the Planet prepared each Human for universal creation. By accepting universal creation on the Planet, it was first and foremost received by the shells of each of our monads, and the initial universal creation of each of us was monadic. Then, the monad was distributed throughout the body, through the corresponding fiery organizations of the Human Parts. For the previous millennium, the basic organizations were three Human Parts, three flames. They were called flame of will, flame of wisdom, flame of love, but they were fixed on the corresponding Human Parts. These flames were not called the corresponding Human Part, because any of the Human Parts could bear the characteristics of any of the flames. And, let's say, the mind could act not through the flame of wisdom, but through the flame of will, and a true warrior was born, a very intelligent one, an example of the fiery relationships of the previous era, and so on in diversity. Now everything is organized quite metagalactically, where the flame is clearly named by the Human Part, and here, in general, all these processes are aligned. This doesn't negate the fact that there are flames with corresponding characteristics of synthesis, will, wisdom, and love, but these correspond to Human Parts of the organized life of Human. Here, one simply needs to examine the names of the Human Parts and delve into them.

And so, through the universal creation of us, our monads, with their spheres, coordinating with the biosphere and other spheres of Planet Earth, were nurtured, and not only Human was nurtured physically, but also his monadic spheres in this coordination. And at some point, we achieved macrocosmic and microcosmic balance. This occurred around August 1999, and the Planet switched to a metagalactic spiral of evolution, without negating the fact that it retained galactic and solar evolution as part of its processes. As always, the question is what is the highest, what is most important? We must understand that before 1999 - I emphasize, in the chronology accepted by humanity - the Planet was undergoing a galactic spiral of development and could no longer interact biologically outside the Galaxy. How long it underwent this process, taking into account the Planet's geological time, is beyond the scope of our record. This is a matter for further research.

But we must understand that the Planet is a biological organism of the Metagalaxy, and that the Planet's biosphere can speak of collective biologism. That is, there is an individual biological organism - each of us - and there is a collective biological organism - the Planet. We recognize certain characteristics of the collectivity of biology on the Planet, and even modern science suggests that the Planet is a living organism of a new type of biological form of existence. We completely agree with this. All characteristics indicate that biologically living human life can arise only on a biologically living organism. But for the research to be complete, we must examine the characteristics of different Planets: that there are Planets with biological life, with one of these

characteristics, and Planets without biological life. And the first thing that can be stated unequivocally is that these Planets have a completely different characteristic of life in the phenomenon of living and nonliving matter. But this requires further research; we are posing simply this question paradigmatically. After all, we have the Paradigm of Human.

Thus, through universal concentration on each of us, where the shells of the spheres of the monad coordinated with the spheres of the Planet, we attuned ourselves to the universe. And when the Planet began to pass into the metagalactic cycle of development, primarily through the shells of the monad, we began to shift coordination not with the spheres of life of the Planet, but with the corresponding spheres of life of the Metagalaxy. And this process continues to this day. Accordingly, the Human monad, taking into account the seven kinds of matter organized by the Planet earlier, in the last millennium, most likely had no more than seven spheres in its shell development. From these seven spheres, it was nurtured by the Metagalaxy, where the Metagalaxy creates each Human into the 16384 spheres of the Monad, where one sphere of the high integral reality of the Metagalaxy is coordinated precisely with an identical sphere in the monad of each of us. And this is a new coordination of Human Life, where there is a corresponding coordination of one of the high integral realities, called "biospheric," but already metagalactically biospheric. According to our data, this is the 8192nd sphere of high integral reality in the coordination of the Metagalaxy, because it is the sphere of the peak of the Metagalaxy's quantitative materiality - Shunyata, or the shunyata coordination of the sphere, as it is called metagalactically. This also requires further understanding: we have entered the biosphere of the Metagalaxy, which is a sphere around the entire Metagalaxy, concentrated on the corresponding sphere of the monad of each of us. At the same time, we must understand that each sphere of the monad has both collective and individual characteristics. Collective, in coordination with such categories as the biosphere, noosphere, infosphere, pleiadosphere, and atmosphere. Incidentally, there is an atmic, seventh kind of matter, which constitutes the atmosphere on the planet. And purely linguistically and categorically, they are very similar, but we cannot claim a direct connection; we have not yet determined this. However, given that atmicity, as a kind of matter, was present on the Planet in the previous millennium, we can say that the Planet's atmosphere is connected to the atmic realization of this kind of matter. Furthermore, there is also an atmic metagalaxy, which is much more universal than the atmic high integral reality. Thus, there is the atmic kind of matter, the atmic high integral reality, and the atmic metagalaxy. These are three different modes of atmic existence in the Metagalaxy Fa.

And if the human monad coordinates with the spheres of high integral realities, then in fact, coordination also occurs with the high integral reality of atmicity, continuing the development of the kind of matter already present on the Planet. But then we can raise the question of whether the Metagalaxy has its own atmosphere - if there is an atmic kind of matter - which is limited to the sphere of atmic high integral reality, which is currently the seventh of 64 possible variants in the Metagalaxy. And we don't see this process because this sphere is dimensionally organized on a different scale and with a different dimensional organization of matter. If we assume that this is the seventh high integral reality, we must understand that there are 4102 dimensional organizations there. This is a very large number for our three-dimensional perception. Therefore, in order to determine clearly whether there is an atmosphere and atmic interactions, we must, in fact, learn to act in 4102 dimensions. By the way, from the point of view of this paradigm, this is not such a complicated process, and, at the same time, it is complicated, because we must learn dimensional perception, and this is a change in the paradigm of our entire life.

At this point, we must understand that the spheres of each of our monads are now coordinated with the spheres of the Metagalaxy. As of today, the new year 2019, as we are working on this Paradigm, on January 1, 2019, the monads of all living beings on Planet Earth were finally restructured to coordinate with the metagalactic spheres of existence. And in all monadic units of life, the biosphere of the Metagalaxy - even if we cannot see it, it is there - has strictly legislated 16384 shells of monadic growth for each of our monads in coordination with all 16384 spheres of the high integral realities of the Metagalaxy. They are interdependent directly. And through the

synthesis of these spheres of high integral realities, there is direct interdependence with the 64 types of Metagalaxies. I remind you that the Metagalaxy itself is a synthesis of high integral realities. This means that the 64 species of the Metagalaxy necessarily have a synthesis with the high integral realities of the 64 aspects of the Metagalaxy Fa. Although, in reality, everything is somewhat more complex and multidimensional.

And when we discuss the need to shift the human materiality from one type, say, the physical metagalaxy, to another - the ethereal metagalaxy - the diagnostic of the realization of the this process occurs both in the Human body and in his Human Part, called the Monad, where the 16384 spheres of the monad must mature from the physical parameters and characteristics of life to the ethereal parameters and characteristics of ethereal metagalactic life - all 16384 of them. That is, we must take the second perspective of existence, the second type of metagalactic relations - the ethereal out of the 64. Accordingly, we must coordinate the concentration of the ethereal metagalacticity on the Human. And this concentration is fixed both by the sphere around the Human body and by the concentration of this sphere on the Human monad. And by transforming the 16384 shells of the monad and, accordingly, by transforming the nuclear mutual coordination of the Human body, we move into a new state of metagalactic existence.

This fixation on the Monad is the first step *of the Singular*, which is fixed necessarily on the Human Being as a tuning and reflection of the coordination of the monad's spheres with the spheres of the Metagalaxy, and the fixation of this tuning and coordination on the nucleus of fire of life. Thus, as a result, we further conclude that the nucleus of fire of life of the monad is fixed on all nuclei within the human physical body, and the benchmarkness of the nuclear structure of the human body, and the benchmarkness of the nuclear structure of each Human Part within the human body, depend on the benchmarkness of the nucleus fixed in the human monad. Accordingly, the flame nuclei of the corresponding life organization of the Human Part become the benchmark for all nuclei forming within the corresponding Human Part.

And here we must understand that within each sphere of the monad, a subnuclear environment is formed, a benchmark subnuclear environment that becomes the environment of subnuclear relations within a particular Human Part. And there is a direct mutual coordination between the subnuclear environment of the sphere of the Human monad and the subnuclear environment of the corresponding Human Part. And here, in fact, there is the first manifestation of *the Singularity* of Human development by the Metagalaxy and the fixation of the Metagalaxy on the singularity of the Human, where the Metagalaxy creates each Human with a primary monadic fixation, where the monad as a Human Part is the mutual coordinator of the Human and the Metagalaxy Fa as a whole.

In this expression, it remains to be added that the monad is fixed in the head of Human as a Part. And these famous images of saints with spheres around their heads - not halos above their heads, but spheres around their heads - express the qualitative structure of the monad, which simply glows with the next type of substance, light-matter. This is a monad that accepts not only energy-matter, but also light-matter. And this is precisely the cultural indicator of Human's monadic development: when ancient people learned to coordinate monadically with the spheres of Planet Earth, a corresponding sphericity began to glow around their heads, visible in certain relationships between light and matter. And such people were called saints, bright ones, highly developed, and so on. In reality, this is direct monadic coordination with the corresponding spheres of human biological life.

This leads to the strange ethnographic or cultural conclusion that 2000 years ago, not all people - or worse, no people at all - lacked coordination between the spheres of the monad and the spheres of existence on Planet Earth, and the potential for corresponding interactions was lacking. Accordingly, this has been naturally nurtured over the past two millennia, including through the emergence of ascetics or spiritual specialists who developed various natural processes themselves, but it was religiously shaped by the experience of previous human activity. In reality, this is a natural, cosmic process, where the universe created us, and in this creation, if this creation was reflected by a particular person, then, in fact, at that moment, the Monad coordinated with one or

another sphere of planetary existence, and another effect of light-coordination of substances within the human body began to manifest. Most likely, people of that time simply saw this head becoming lighter, more radiant, brighter than those of those around them, and depicted it in icons as a halo. In fact, the process is cosmically and naturally unambiguous.

The monad is the unit of reference for the fixations and mutual coordination of Human and the Metagalaxy: the spheres of the monad with the spheres of metagalactic existence, the nuclei of life of the Human Parts, serve as benchmark nuclei, which form the nuclear benchmarkness of each Human Part. Accordingly, if the Human Parts have a nuclear benchmark, then the benchmark of systems and apparatuses is a subnuclear environment that forms within each sphere of the monad, responsible for the formation of the benchmark system, benchmark apparatus, and benchmark particularity. All this is recorded by the corresponding field state of the monad's sphere and is supported by the flame of the corresponding Human Part. This singular monadic mutual coordination of Human and the Metagalaxy is fixed by such a Human Part as the Monad.

We've roughly unfolded *the Singular* of a single Human Part, which is more or less developed and which we've recognized over the past 19 years. But the same recognition must be applied to all 256 benchmark Human Parts and all their 16-view perspectives - that is, all 4096 Human Parts, systems, apparatuses, and particularities. And this is the activity of the Science of Human, which we proclaim and which recognizes the Human Parts, systems, apparatuses, and particularities of Human. And another science – Psychodynamics - recognizes the activity and specifics of these Human Parts, systems, and apparatuses in diverse environments, both macrocosmic, that is, external, and microcosmic internal. But with this difference: the Science of Human recognizes each Human Part separately and together, while the Science of Psychodynamics sees the activity of Human through this Human Part in a particular professional or other environment, where there is no longer simply a Human with a Human Part, but an interaction between Human and the corresponding phenomena.

We identify two sciences that primarily deal with this phenomenon. If we speak of the monadic coordination of the high integral realities and spheres of the monad, then a third science is needed, which we call the Science of the Home. This science coordinates such a Human Part as the IVDIVO of each one or the IVDIVO of all 192 Human Parts of the 16th horizon, but at the same time, it coordinates the manifestation of the high integral realities of the Metagalaxy Fa within the manifestation of Human.

Here are three curious sciences with curious names, which, at the very least, we are creating entirely new ones in the metagalactic sciences. Such categories of names simply didn't exist in the sciences of the previous millennium, although everyone knows about Human, but somehow, an official science of Human never took shape. We have done it. Including the list of Human Parts, which are included in the appendix of this Paradigm of Human, we are declaring simply officially that it now exists and that we are beginning its development.

Singular 2. Kingdoms of Life

The second *Singular*, which is extremely important for human and determines his potential, is, oddly enough, the kingdoms of life, or the theory and practice of the kingdoms of life. We must understand that if the monad is a fixation of the nucleus of fire of life, then there must be an external macrocosmic mechanism for the development of fire of life. At the same time, fire itself also evolves and develops, and it cannot be said that the nucleus of fire of life of a modern person is the same as the nucleus of fire of life of a person, say, three thousand years ago. We can say: it absolutely does not match. It's a very simple mechanics. If the nucleus of fire of life now burns with 4096 flames, then the characteristic of quantity transforming into quality is of great importance for the nucleus of fire of life. Accordingly, even if in the previous millennium the nucleus of fire of life in Human burned with three flames, then the three systems, linked into a

single whole, produced a single, homogeneous quality of fire of life. The 4096 systems of flames of modern organization of life produce an entirely different quality of the nucleus of fire of life. Therefore, in external biologically determined characteristics - arms, legs, head, breathing - Human has not changed, but in internal microcosmic nuclear processes of organization, Human has changed quite significantly, even compared to people just two, three, or four decades ago. That is, here we are talking now not about centuries, but about the present. And one can see and directly scientifically study the difference between two types of people: the previous way of life, which existed literally 20-30 years ago and continues to exist today, and the new way of life. But it is not a fact that the Metagalaxy is immediately rebuilding everyone into the new, although the process is very rapid, thanks to the power of the Metagalaxy. One can even see how everything is now individualized for each person, and this is a characteristic of the metagalactic life of the corresponding monad.

Returning to the second *Singular*, we further determine that the fire of life grows, organized by the kingdom of life, in the biological and biospheric versions of life organization, the theory and concept of which are completely undeveloped, and no in-depth work exists on this topic. These are the kingdoms of minerals, animals, plants, and humans. But, based on the developed Human Parts, there are 64 kingdoms of life in the Metagalaxy. At this point, it is easy to explain the 64 kinds of matter, where the corresponding fire of life must act from the perspective of the corresponding kind of matter. Moreover, the first four kingdoms - from mineral to human - exist automatically and are transmitted into metagalactic relations as the basis for biologism and the biological nature of Planet Earth. But the Metagalaxy saturates the diversity of Human and humanity with the development of another 60 kingdoms, from the Initiate of Hierarchization, the fifth kingdom, reflecting the 197th Human Part, to the Kingdom of the Father, reflecting the 256th Human Part.

And here we'll digress slightly and offer a brief cultural analysis. For several centuries, religious humanity dreamed of entering the Father's kingdom. They called for it, prayed for it, held special events on this theme, and suddenly the Metagalaxy simply gifted us the Father's Kingdom. On the one hand, we could say that these are random interdependencies, or so we've called them, but on the other hand, we could see it differently: the universe that creates us stimulated the preparation of Human and humanity for the emergence of new kingdoms and life forms through the organization of syamatic matter, with which the Father's Kingdom is coordinated. The 64th kind of matter is syamatics, the 64th kingdom of life is the Father, and the 64th form of metagalactic interaction (a synthesis of the species of the 62 metagalaxies) is the Metagalaxy Fa. As a reminder, Planet Earth is the 63rd, and Metagalaxy Fa is the 64th. Thus, by stimulating the idea of the Father's kingdom, the universe, through its natural self-organization, induced the masses of Planet Earth's population to enter into a new taxonomy of the kingdoms of biological life and cosmic nature, so that we could evolve from the kingdom of Human into new kingdoms that would provide a qualitatively unique life and the development of Human as a manager of the matter of the Metagalaxy. And thus, naturally, we advanced into the Metagalaxy Fa.

If we look at this somewhat ethnographic analysis of human activity over the past centuries, we suddenly see not only the religious underpinning of the desire to enter the Father's kingdom as some kind of higher realm, but also the cosmic-natural stimulation of the universe that creates us, which stimulated the transition to higher realms of life on a metagalactic scale. We interpreted this religiously from our own position of the observer, dreaming of entering the Father's kingdom. If we smile metagalactically, we can say already that Planet Earth has entered truly the Father's Kingdom. And the religious dream is fulfilled by the cosmic-natural Factor. Because today, 64 kingdoms of life are established on the Planet, reflecting 64 kinds of matter, coordinating with all the high integral realities, with the 4 worlds, with the 16 evolutions, each kingdom with this entire scale of phenomena. And the pinnacle of the kingdom organization of life and the biospheric organization of cosmic natural life is the Kingdom of the Father, which came to Earth and was established as one of the modes of organization of metagalactic life. It can be put even more

simply: Planet Earth entered into metagalactic relations, and with the establishment of Metagalactic laws on it, the Kingdom of the Father has arrived!

And whatever our attitude toward religious activity, positive or negative - that's the position of an individual observer - we wish to state a Fact. This event has been fulfilled. And it has been fulfilled right now, during these years of the metagalactic manifestation of Planet Earth and, simultaneously, the organization of new life forms for each person. Moreover, with the appropriate preparation, using the appropriate kind of matter, as published in all the previous sections, each person can achieve the realization and manifestation of the Father's kingdom, passing through the 64 kingdoms. *The Singular*.

I understand that the very organization of this life and its quality require further paradigmatic processing and scientific characterization, further specifications, but the fact remains - the kingdom exists. From here, we enter the 64 kingdoms of life that exist metagalactically, where the first four remain unchanged, and the 64 fires of life. For human, there are 61. Why? Because the mineral, plant, and animal kingdoms are now completely uncharacteristic of the metagalactic body of Human in the Image and Likeness. And here lies an interesting peculiarity, based on the philosophy of individual countries and peoples. In previous centuries, these philosophical tendencies allowed for a person to bear not human life, but animal, plant, and even mineral life. And such mythological schemes and corresponding historical epics abounded. Accordingly, most likely, in the natural planetary variations of the four kingdoms, possible transitions of life into different expressiveness were allowed. At the same time, the human body could remain human, but within it, something animal, something plant-like, or something mineral was expressed. That is, the body had corresponding mineralizing tendencies, corresponding plant-like tendencies - we sometimes simply say that a person is like a vegetable, doing nothing and growing like grass - as it's called in Russian. These are plant-like tendencies within the human body. Perhaps, animal-like tendencies within a person, when they are aggressive and declare "I'll tear everyone apart" - a very well-known phrase. These are animal-like tendencies in the human body. Metagalactically, all these tendencies of the first three kingdoms categorically depart from the human body, and the Metagalaxy records the fire of Human life from the 4th kingdom to the 64th kingdom, and records the first three as the biological diversity of life on Planet Earth and in the Metagalaxy. And this is a very important phenomenon, because, from the perspective of the Metagalactic logic of life, we will encounter clearly intelligent civilizations in the Metagalaxy that possess characteristics not of human life but of animal life, yet outwardly appearing, to put it correctly, to be human-like. But the question of the emergence of a kingdom, the perspective from which life exists, is posed very seriously in the Metagalaxy - this perspective changes many, many relationships and realities of everyone's life. Therefore, we will have to resolve continually the issue of intercivilizational kingdom relations!

Ultimately, we are asking now the xenobiological question: what is the kingdom human type of intelligent life in the Metagalaxy? What is the kingdom animal type of intelligent life? What is the kingdom plant type of intelligent life? What is the kingdom mineral type of intelligent life? Moreover, all these types and species of life may resemble vaguely anthropomorphism. Or they may even be other species completely unknown to us. Therefore, when exploring other planets and while being on them, we must consider that the developmental forms of microcosmic biological life may be completely different from the biosphere of our planet. This could include both mineral-intelligent life and bacterial-intelligent life. And we must not disturb the corresponding habitats of other creatures on other planets. And here we need to develop technical tools for analysis. Clearly, such talk borders on fantasy for modern scientists, and some might say they've read too many science fiction novels. But if we shift from the planetary position of the observer, where science fiction novels existed, to the metagalactic position of the observer, and see how diverse, multidimensional, and multifaceted the Metagalaxy is, I can assure scientists who think so that everything that our science fiction writers have dreamed up doesn't even amount to a hundredth of a percent of what exists in the Metagalaxy. And this is merely a reflection of real metagalactic processes that each individual was able to perceive and replicate, as the universe

created him, and he was able to draw individually on a larger information base, downloading it from the universal creation and translating it into a science fiction novel. I propose this perspective. And then we will begin to take more seriously the processes that exist around us, including those of other people who have the ability, say, to interact with the information field of the universe and, by downloading some basic databases from there, manipulate literature that allows us to anticipate possible future principles of human interaction in metagalactic habitats. I would say even that some science fiction novels were inspired by the cosmic creation of us, so that we could foresee the typology of our actions. This can be viewed also as a behavioral training of humanity for the future. Moreover, it is quite natural, cosmically determined. Considering that nature determines the behavioral instincts of animals, why not lay the ethical instincts of human behavior for future cosmic relations? And if we lay this down within the individual genetically, it will not be deciphered and determined by humans. And if we do this through the literary leaders of one or another human nation, then certainly it will be discussed, studied, understood, and lead to some conclusions about human potential. This is how we can view this process from the position of the observer of the Metagalaxy. That is, we can't say for sure that this is the only way. Sometimes it's true, sometimes it's not. But the process is taking place.

If we think about it this way, we encounter a slightly different reality of metagalactic interactions. And the basis of this reality is the development of kingdoms. I would say that the science fiction writer has ascended to a higher kingdom than the human one. For example, take the Initiate of Hierarchization. However, the Science Fiction Writer himself doesn't know necessarily that he is some kind of Initiate of some Hierarchization. And, having penetrated the information field of the universe, he has written the necessary variations of fantastical relationships that actually prepare us for real relationships in the future, that such beings exist, and we must learn to interact with them. This is the interesting background to *the Singularity* of Human development in the Metagalaxy.

From this, we can establish that the fire at the nucleus of human life develops through kingdom relationships. Based on what we have just published, each kingdom has characteristics of external macrocosmic behavior, reaction, and interaction, and internal microcosmic behavior, reaction, and interaction. The Metagalaxy monitors not only the competence of each Human through his preparation but also the quality of his life's fire, responding to his kingdom, personal potential within the cosmic nature of existence. And depending on which kingdom's fire of life blazes monadically within each individual, the Metagalaxy Fa establishes a perspective on the relationships of all cosmic nature in relation to that individual. This is an a priori, axiomatically determined reality. We must learn to recognize the hierarchical confederacy of human life's kingdom nature. At the same time, from the perspective of the Metagalaxy, all humans are equal, but differ hierarchically in the quality of their life's fire. And from the perspective of the Metagalaxy, there is no humiliation of the higher kingdom toward the lower kingdom. The principle of the Metagalaxy is confederacy and "first among equals," where each Human can become first among equals in any given recognition of the metagalactic process, because the Metagalaxy creates each Human. This is also the anthropic principle of equality. Accordingly, for the Metagalaxy, "one Human is superior, another is inferior" is nonsense, because it is so vast that to say that one Human is superior to another due to something - wealth, intellect, or power - for the Metagalaxy, it doesn't even make sense! It's simply the ambition of undeveloped beings! Let's imagine that we live on a small part of the Metagalaxy - Planet Earth - and declare to the entire vast Metagalaxy, in coordination with our monad's spheres of existence, that I, or someone else, am superior to all other humans. And how all the spheres of the Metagalaxy will laugh, looking at the tiny beings on this tiny particle called Planet Earth, that this tiny human being has defined himself above other tiny humans, but no further than this tiny particle, existing with all the particles in the Metagalaxy Fa. And you must see this universal law.

And when we begin to see this on the scale of the Metagalaxy, such a positioning of life evokes nothing but a smile. At the same time, it doesn't negate the possibility of a comfortable life, the organization of life, or the economic support of certain beings - everyone has the right to live

life as he sees fit, but at the same time, we all must understand that we are equal in the metagalactic creation of each Human. And according to our abilities and potential, we achieve all the necessary limits.

This leads to a very interesting conclusion: the Soviet Union was right that every person is a friend, comrade, and brother to every other person. That is, equal to one another, to put it another way. Perhaps this is precisely why the Soviet Human and the Soviet Union were allowed into space by metagalactic conditions. One can conclude also that there is permission to fly, to succeed, so that there is the support of evolutionary forces for the spacewalk. And we must not discount the need for an appropriate approach. As one famous humorist said: "Only a man named Gagarin could fly reliably into space and return, because the loon flies higher than all other birds in the atmosphere of Planet Earth." And this is the humor of the biological history of Human and humanity. And in this humor of surnames and anthropological characteristics, we can see the very humor of the kingdomness of fire of life, when for every action, the appropriate Human is selected, through the creation of each Metagalaxy. This is the very first among equals. And when designers, technologists, and managers hit the mark with Human, even if the technological process isn't fully developed - Gagarin had his own technological difficulties during his flight, this is now historically known - then the process succeeds, because it is supported by the creation of the Metagalaxy of each of us.

Conversely, when a Human is out of place and engages in improper metagalactic interactions, even a well-oiled technical process is disrupted, and, unfortunately, this leads to various tragic consequences. Therefore, the principle of human ethics, from the perspective of the Metagalaxy, is not an abstract ethic of "I follow if I want, or I don't if I don't," but a strictly defined cosmic natural process. Accordingly, forms of social behavior that violate this sooner or later will be subject to evolutionary pressure from the metagalactic perspective. I would say, "by the kingdom fires of life." And accordingly, types of social, public, and even economic behavior that support equality and develop each individual will be supported metagalactically and develop the corresponding kingdom fires of life.

And by these characteristics and possibilities, we begin to discern the kingdom fires of life. That is, they are not simply defined by the names of kingdoms; they require different human ethics, different human aesthetics, different competencies - economic, cultural, scientific, technological, educational, managerial. And when we say "kingdom," for some reason we see it as a natural kingdom. But we can see only this in the first four kingdoms, up to the kingdom of human. As soon as we move from the fifth kingdom and above, multiple characteristics of these specifications emerge, which allow the fire of human life to pass from one kingdom to another. Moreover, these specifications must be stable internally. Let's say a person must be stable and ethical internally, and no less stable externally. Here, the kingdom fire of life requires a balance of beginnings: the macrocosmic externally and the microcosmic internally. That is, when a person's ethics, both externally and internally, clearly and consistently correspond to the necessary processes. It's clear that, in addition to ethics, a variety of other processes are added, forming what we call "the transition of fire of human life from one kingdom to another." It's just that in previous views, given the small number of four kingdoms, we couldn't identify clearly how ethical, cultural, technological, and economic factors influence the change in human nature.

Metagalactically, we can state now with certainty: "Ethical-cultural and technological-economic factors categorically influence and unambiguously shape the capabilities of human and his fire of life in the Metagalaxy, taking into account all the parameters of his humanness of existence." And here we must engage not only with scientific paradigmatic manifestations but also recognize that the Paradigm of Human influences civilizational forms of communication, confederal forms of communication, societal forms and content of communication, and even technological processes, to varying degrees. After all, each kind of matter, in order to be cognized, requires a corresponding Fire of life of the corresponding kingdom. And if you do not have the fire of life of the corresponding kingdom, then you will not enter the corresponding kind of matter out of the 64. Therefore, you will not be able to form the corresponding coordinations with the

corresponding 62 Metagalaxies, according to the Metagalaxy's number. This means that this metagalacticity will not be fixed on you, and you will not pass into a new factor of the material organization of metagalactic existence. And since this is stimulated by the evolutions of the Metagalaxy, they will intensify gradually the microcosm of each person's nuclearity, so that it enters, develops, and acts.

And here we enter a very interesting approach, where cosmic natural realities shape not only Human interactions but also stimulate his external macrocosmic interactions. Moreover, here we are not dealing with rigidly defined instinctive positions, as in animals, but rather with stimulation. We must understand that history has proven that a slave economy was the most ineffective economy. Clearly, metagalactically, if slaves were launched into space without a master - God forbid, something were to happen to them - they would be cosmically incapable. Accordingly, the Metagalaxy requires free, capable, decisive, and competent people. And this adjustment, as natural-cosmic preparation, is carried out by the kingdoms. Therefore, we must see the kingdoms not only as a biological factor of life, but as a mechanism for perfecting the application of macrocosmic and microcosmic balance, with the recognition of each person's external and internal behavioral responses by the fire of life. At the same time, this strengthens and improves the nature of the person himself in ordinary natural factors, because the fire of life enhances the qualitative manifestations of the nuclei within the Human body, and therefore the competence of the Human body itself. And from this, a person senses not only certain ethical and aesthetic norms or confederative categories of existence, but also the specific biological effectiveness of the body's activity, which becomes more effective in the manifestation of the higher kingdom. Roughly speaking, a person in a lower kingdom will catch a cold and be ill for a long time, while a person in a higher kingdom will catch a cold and not get sick. They will be restructured simply by the fire of life. This is the simplest option. And the higher the realm, the faster and more complex the effects must be for them to restructure medically themselves to overcome any painful challenges. The lower the kingdom, the more extensive and difficult the illnesses are to overcome. And sometimes an illness isn't a disease of the person himself, but simply a weakness in his organization, where an attempt is made to move from one kingdom to another. The person can't enter, and at that moment all his weaknesses are activated, and he supposedly becomes ill. That is, the process sometimes goes not in human health and medicine, but in the subsequent introduction of kingdom relations.

So, when I received the wish "think about your health" today, I thought I needed to move on to the next kingdom of life - an example of a personal metagalactic position of the observer within the scope of the nonlinear scroll of New Year's wishes. And I thought it was time to think about the next fire of kingdom life, which I must self-organize across all metagalactic competencies. A so-called new cosmic natural challenge, shaped by the corresponding conditions of existence, as the scroll pulled it out myself. And, on the one hand, you can say, "Oh, I need to take care of my health; oh, I hope nothing happens." But on the other hand, from a metagalactic perspective, you need to think, "So, I received the wish for the New Year: 'change the kingdom organization of life.'" And then to smile at the holiday and to think about what to do next. And this isn't a fantasy game, but a condensation of the conditions of existence of the Metagalaxy, which creates each of us.

Thus, the second factor of the obligatory *Singular* in human is the fire of life, which is organized by the cosmically natural 64 kingdoms, which possess not only biological but also ethical-aesthetic, confederative, scientific, and civilizational characteristics of the metagalactic nation in the form of the individual synthesis of each of us by this fire of life. This is the second *Singular* that the Metagalaxy demands from each of us, forming the physical Singularity of Human.

Singular 3. Unit of being

The third part of *the Singular* is Human himself. Attention! We must understand - and this is a very important and interesting perspective - that for the Metagalaxy Fa, Human is the Unit of Being! Not planets, not stars, not any other cosmic phenomena, but Human himself! And if we proceed from philosophy and established theories of knowledge, then anything is most important in nature, in the cosmos, but Human - and precisely *anything*. Clearly, we must study stars, galaxies, and other phenomena, but here a key characteristic arises: what is most important to the Metagalaxy? For the Metagalaxy, what is most important is every Human, and therefore the Metagalaxy creates each Human. Why? Because the Metagalaxy selects, focusing on each person, those people who can act nonlinearly, freely, creatively, applying metagalactic expressions in a variety of possibilities, stimulating the growth of changes and realizations of Metagalactic matter as such. That is, the creation of Metagalaxy of each one has a cosmic, natural, predetermined nature, aimed at finding, roughly speaking, activists with various specialized characteristics that will enable the restructuring and self-organization of the matter of the Metagalaxy to the next higher level of existence. And here, individually, one by one, as the ancients said: "many are called, but only a few will reach," gradually, the metagalactic self-organization selects those individuals who have become first among equals on a given topic. And, saturated with the potential of "each ones," it gradually restructures matter to the next level of existence. And we must understand that this doesn't happen suddenly - last night there was one metagalaxy, today there is another, suddenly it leaps forward, but the cosmos remains the same. It occurs through the gradual accumulation of those very same recessive traits. There are only recessive traits of nature, where biological Human evolves, and there are recessive traits of the Metagalaxy, where the Metagalaxy collects from each Human the best expressions of Human in terms of the standards, laws, imperatives, and axioms of metagalactic existence. It generalizes them and passes them on to others, following this law: "If one, that is, this One, did it, then everyone did it!" And then, the best parameters and standards are disseminated to everyone - biologically, socially, confederately, and civilizationally - like new entries in the nuclei that will stimulate the development of everyone. And this accumulates new experience, new opportunities for the evolution of the matter of the Metagalaxy to higher levels of existence. Moreover, we see the matter of the Metagalaxy in 64 material characteristics, meaning these traits can apply to any of the 64 kinds of matter, and not just to everything in general. Therefore, a very interesting interaction is taking place here: the Metagalaxy creates each Human, and each Human, regardless of his awareness, creates the Metagalaxy. And the law of metagalactic balance operates: the Metagalaxy creates each Human, and each Human creates the Metagalaxy. Within this law of balance, *the Singular* of Human exists. Moreover, the creation of the Metagalaxy can occur both internally through the recognition of a phenomenon, and externally, right down to technological design or any other solutions for the development of technology, the development and restructuring of matter, where we sometimes are afraid to change it, but in fact, matter is composed for Human change and development. Clearly, we must not violate biological laws and the factors of self-existence here, but at the same time, this law presupposes that Human is created to change matter, control it, and transform it. And in this, paradoxically, cosmic nature sees *the Singular*. It values reorganizers.

Accordingly, if Human enters a certain system of possible transformations of matter, then the Metagalaxy can enhance the creativity of each individual who transforms it, that is, it can infuse passionarity into him and strengthen his passionarity. This is quite a well-known process in historical views on human passionarity. And this effect of metagalactic passionarity creates a leader out of each Human, who, in one process or another, advances metagalactic processes. It's not a given that every individual can do this. But here is the question of the *Singular*: what does the Metagalaxy need, as the *Singular*? Precisely, the creation of the Metagalaxy by each Individual. Clearly, these words sound a bit moralizing, unless one recognizes that within the Metagalaxy there is another singular unique cosmic mechanism.

Following the synthesis of all Human Parts, the IVDIVO of each one emerges around the body. The acronym IVDIVO translates as the Initially Highest House of the Initially Highest Father of each one, which guarantees that the highest manager of the Metagalaxy, at a given period of history, the Initially Highest Father, supports each of these Houses of each one. Let me remind you that all metagalactic matter and the sphere of the Metagalaxy are located within the sphere of the IVDIVO, as a large-scale phenomenon, according to the first Paradigm, where the churning of nuclearity, prasyntesis, and various processes of self-organization occur. Thus, if the IVDIVO as a whole is fixed around the Metagalaxy, the IVDIVO that forms the Metagalaxy itself, then the IVDIVO of each one, as a Unit of metagalactic existence, is fixed around each Human, in the synthesis of his human dignity. According to the laws of metagalactic nature, the IVDIVO of each one fixes the spheres of the Metagalaxies, the 64 types of Metagalaxies reflecting the 64 kinds of matter. The spheres of the Metagalaxy Fa of 16384 high integral realities are fixed. The monad coordinates biologically with the spheres of the high integral realities to support human life and development - it is a microcosmic coordinator. And the IVDIVO is a macrocosmic coordinator, when from the outside, from the macrocosm of the Metagalaxy, the corresponding sphere of existence and phenomenon is fixed on the Human. The monad is *the Singularity* in a microcosmic organization. Why micro? Because the nucleus, the nucleus of fire of life, influences the quality of the nuclei of the organization of a given life, the subnuclear environment of the corresponding systems, apparatuses, and particularities in the spheres of monadic coexistence. This is an internal microcosmic phenomenon. The Metagalaxy Fa, as a whole, influencing macrocosmically through its sphere of macrocosmic fixations, is fixed upon the IVDIVO of each one. And, as it develops, the IVDIVO of each one becomes a cell of the IVDIVO as a whole, existing around the entire Metagalaxy. That is, we can imagine a vast sphere surrounding the entire Metagalaxy, an ideal sphere composed of nuclei, cells pressed tightly together, and any one of these nuclei, according to the individual's competence and preparation, becomes the IVDIVO of each one. Accordingly, the IVDIVO of each one, as a sphere around the physical body, is fixed beyond the Metagalaxy in the IVDIVO as such, becoming its cell of existence. A cell is like a cell in the human body, but it is precisely a cell, because here, after all, the IVDIVO of each one is a synthesis of all human characteristics. And thus, Human receives the right to influence the matter of the Metagalaxy, which is located inside the IVDIVO, coordinating with the IVDIVO of each one and influencing by it.

To understand the process more deeply, let us clarify that each 16th Human Part of the 192, with 16 256-fold integrities of Human Parts - twelve in total - has the name IVDIVO with different characteristics. With 16 variations of 256-fold integrities of Human Parts, there are (16×12) 192 such Human Parts around the Human body, and they form the shell-like synthesis of the IVDIVO of each one. Here I want to remind you that the maximum amount of diversity in any Human Part is 16: 16 monads, 16 consciousnesses, 16 expressions of physical bodies from different perspectives of 16 evolutions. And the diversity of Human Parts of the IVDIVO quantitatively represents 192 expressions. Comparing these numbers, one can see how much the metagalactic fixation on Human is interested in the development of this Human Part - 192 and 16. An unimaginable difference. Although, in general, it is already imaginable. And in the synthesis of these 192 variations of the sixteenth Human Parts of the IVDIVO, the IVDIVO of each one is formed. With the corresponding development of a Human, the IVDIVO of each one becomes a cell of the IVDIVO. What does "with the corresponding development" mean? Any IVDIVO of each one, in fact, is coordinated with a cell of the IVDIVO. But it is precisely a developed Human, by the fires, say, of kingdom life. What does a developed human mean? A very simple thing: at a minimum, the first expression of the IVDIVO is the 16th Human Part. No complex analogies are needed to say that it is the 16th kingdom that is responsible for the first coordination of the IVDIVO. And this is the kingdom of the Servant of the Metagalaxy Fa. That is, when a Human cultivates within himself not simply the creation of the Metagalaxy in his pride and egoism, which is ethically incorrect in Metagalactic standards and laws, but when he serves the matter of the Metagalaxy because it creates him. This is not out of selfish expediency, but out of natural ethical

competence. Then the coordination of the IVDIVO of Human with the 16th fire of life and the Metagalaxy cell occurs. And in this 16th fire of life of the 16th kingdom, the IVDIVO of each one is not coordinated simply with the IVDIVO cell beyond the Metagalaxy as a whole, but becomes the realization of that cell. And the Human receives powerful creative rights. Let me remind you that the Servant, as a characteristic, has the preparation of Status, and any Status has quantitative indicators of the beginnings of creation. Accordingly, the Servant of the Metagalaxy Fa, by manifesting his or her Statuses, manifests the effects of the creative beginnings of the entire Metagalaxy Fa, as the 16th horizon and the 16th type of kingdoms. Such is the simple logical analysis. This is the very same *Singular* of Human.

Ultimately, the IVDIVO of each one coordinates with the IVDIVO surrounding the Metagalaxy, and through this process, Human emerges from dependence on metagalactic natural creations, continuing to utilize all mechanisms and act within natural existence, just as on the Planet, through the manifestation of free will, we became independent Units, freely moving throughout the Planet, processing its matter, and constructing new ethical norms. But this does not change the fact that we continue to breathe the Planet's atmosphere, drink the Planet's water, consume nutrition nourished by the plant-based effects of the Planet's biosphere, and so on. The same applies in the Metagalaxy: we transcend metagalactic relations, becoming a free manifestation of the IVDIVO of each one, and this does not change the fact that we continue to be created by the Metagalaxy, in accordance with all the standards of metagalactic phenomena. After all, the Servant of the Metagalaxy Fa is the 16th kingdom, and there is also the 32nd kingdom of the Teacher of the Metagalaxy Fa. And then there is the 48th kingdom of the Avatar of the Metagalaxy Fa. And then there is the 64th kingdom of the Father, where the concept of the Metagalaxy Fa no longer exists, but rather the highest managerial competence of everything. These are the cosmic natural kingdoms.

Therefore, by entering the IVDIVO around the Metagalaxy the Human with the IVDIVO of each one receives powerful creative beginnings for transforming the matter of the Metagalaxy through his own being. Depending on the competence of the position of the observer, the transformation of matter can be understood as anything. This includes the mining of ore, the creation of new phenomena, and even the simplest phenomena, such as the flight on a technical device. After all, this is also the creation of the Metagalaxy, because a technical object appears in the Metagalaxy that previously did not exist there. Perhaps it exists in other civilizations, but given the uniqueness of humanity, it has created a technical device, and this is also an element in the creation of the matter of the Metagalaxy. Thus, when we speak of metagalactic creation, we speak of Human activity in the cosmos and the expansionist potential that the Metagalaxy itself imbues in each Human, so that we can lead the expansion of life within the Metagalaxy. And the more diverse objects, planets, and other technological devices we inhabit, and the more we process the various kinds of matter within the Metagalaxy, the more effectively the matter of the cosmos will grow in the next realization of being. And we must accept this as normal - it is a cosmic natural standard, imbued by nature itself within each Human.

Ultimately, the IVDIVO of each one is coordinated with the IVDIVO as a whole. And just as the IVDIVO generates the nuclearity of the existence of the matter of the Metagalaxy with the corresponding recording of prasyntesis in these nuclei, with the churning of the corresponding materiality of the Metagalaxy (see Paradigm T.1. The Paradigm of Science of the Initially Highest Father), so the IVDIVO of each one begins to churn the possibilities of nuclear development of the Human around him with the corresponding kinds of matter. Let's imagine that each Human has the IVDIVO of each one; at the center of the IVDIVO of each one there is a nucleus of the highest competence of the Human, where the IVDIVO of each one records the best potential of the Human's macrocosmic organization. This nucleus is reflected in the spheres of the IVDIVO of each one, where the IVDIVO of each one itself is not a homogeneous Human Part, but a set of spheres with varying quantity and quality of development, depending on the competence and preparation of the Human. If we look from the perspective of the 16th kingdom, then there are no less than 16. There is an interesting analogy here that we have exactly 16 fire-images. This means

that the 16 shells of the IVDIVO of each one create an environment for the 16 fire-image expressions of the entire Metagalaxy in synthesis with each other. And the IVDIVO of each one deals with such phenomena as the conditions of the Metagalaxy Fa in each Human. That is, there is a 16th particularity, which is called conditions. What does this mean? We live according to certain Conditions, which synthesize corresponding circumstances, and when certain conditions are consistently repeated, they become traditional. Let's say we have conditions that we breathe. We have conditions that we walk on two legs. This is both constancy and simultaneously conditions, such as the necessity of such movement, and so on. The IVDIVO of each one creates the conditions for certain Human capabilities. It maintains the constants and forms new ones, so that Human creation in the Metagalaxy can succeed.

Here we can see an interesting cosmic natural perspective: within the IVDIVO of each one, a unique environment for each Human is gradually formed. The IVDIVO of each one is a sphere around the Human body, approximately 3-4 meters in diameter, depending on the individual's level of development and the growth of other parameters. And within this sphere, an environment is formed. Just like the monad, the IVDIVO of each one is coordinated with the spheres of the Metagalaxy Fa. However, the IVDIVO of each one is coordinated not with all the spheres of high integral realities, but with the sphere of the Metagalaxy Fa as a whole, with the shells of the worlds as a whole, and with the synthesis of various high integral realities among themselves. That is, if the monad captures each high integral reality as it exists and simply forms the sphere of its characteristics, then the IVDIVO of each one synthesizes various high integral realities among themselves into a single sphere of Human existence. This means that 16 spheres of high integral realities are fixed on an individual Human, developing his 16 Human Parts. From the perspective of the monad, these spheres are coordinated with the monad, a subnuclear environment is created, and the 16 Human Parts develop. From the perspective of the IVDIVO of each one, the 16 spheres of high integral realities are synthesized, forming a homogeneous environment of the Human, spherically synthesized among themselves, forming a dense shell of the IVDIVO of each one of the synthesis of 16-sphere existence, where each separate sphere of high integral reality no longer exists, but rather a single 16-sphere environment of Human life, or a single 16-high-integral-reality life of the Human. That is, reality varies from reality to reality. Here, the individual reality of the Human emerges from the synthesis of high integral realities by the IVDIVO of each one into a single whole, into a single High Integrity of the Human of the synthesis of all high integral realities among themselves. Thus, the IVDIVO of each one cultivates the concentration of all metagalactic phenomena into a homogeneous, integral metagalactic environment for each human. Having developed such unity, the IVDIVO of each one begins to emanate this unity, and the human naturally coordinates, exists, and easily acts within any variant of the 16 high integral realities. In other words, the IVDIVO of each one effectively creates an environment for free behavioral interactions of human throughout the entire Metagalaxy.

In the Paradigm, we touched on the question of what we would later say about such a Human Part as the Metagalactic Freedom. Now that very moment has arrived. The IVDIVO of each one reflects the corresponding Human Part – the Metagalactic Freedom - a priori shaping an environment of free will and action throughout the entire matter of the Metagalaxy of each Human. But for this environment to be created in the IVDIVO of each one, the IVDIVO of each one centers on such a Human Part as the Metagalactic Freedom. It evaluates the degree and competence of Human freedom in each Human's manifestation of all standards and laws of metagalactic freedom, so that, in coordination with this Human Part, it enables Human access to certain phenomena. This includes protecting Human life, because if freedom is overestimated, lawlessness will arise. Humans will inevitably enter areas where he cannot withstand certain phenomena; in simpler terms, he will burn out, even to the point of life's extinction. A protective mechanism operates here, where the IVDIVO of each one is coordinated by the metagalactic freedom, and the degree of freedom of a Human's potential is determined by the development of the Human Part of the Metagalactic Freedom. Therefore, one Human Part determines the degree of Human freedom, while the IVDIVO of each one already realizes how many high integral realities, what

concentration of worlds, what force of evolution, what scale of subnuclearities, various forces, and various other indicators of the Metagalaxy - of which there are many more than we are discussing in the brevity of this Paradigm - can be assigned to a given Human.

Accordingly, the IVDIVO of each one is an accumulator not only of known phenomena, but also of such phenomena as discharge, a universal-forming force that shapes the systemic state of individual Human Parts, but also of the metagalactic entity as a whole. Or of natural phenomena that we are accustomed to studying scientifically, such as impulse. The impulse of a particular energy of the Metagalaxy. The charge of a particular spirit of the Metagalaxy. After all, different high integral realities have different spirits and different charges of spirit. But we can think only about energy charge. And we have 16 scientific characteristics of the phenomenon of certain specific features of metagalactic matter. And coordination with these specific features of metagalactic matter is also carried out by the IVDIVO of each one. Therefore, we speak of the macrocosmic interaction of the IVDIVO of each one with the entire Metagalaxy, where the external characteristics of metagalactic activity are applied to the human individual capabilities.

Taking a very high-level perspective, the IVDIVO of each one creates a stable environment within its sphere for the existence of the human physical body. In other words, it effectively creates a small biosphere of existence for this physical body, a small information sphere of existence external to this physical body, and other small spheres necessary for life and existence, including even the water balance of this physical body. And in the perspective of natural development, a person with the sphere of the IVDIVO of each one can stand in space without a spacesuit, or stand on another space object without technical devices such as a spacesuit or other phenomena, where the IVDIVO of each one will maintain the appropriate atmosphere, hydrosphere, and other necessary balances, including temperature, meteorite, magnetic, and field protection, and so on, and it will allow the human biological body to move freely throughout the Metagalaxy and its objects in the perspective of cosmic natural growth. But at the same time, on the basis of the existing competence: which temperature objects in the form of stars IVDIVO of each one will be able to stand on, according to the preparation of the Human, and which ones he will not be able to stand on.

And here, the IVDIVO of each one develops such an interesting process of macrocosmic coordination with the human microcosm, where the IVDIVO of each one acquires the characteristics of the macrocosm with corresponding interactions and phenomena. And within the human body, a process of microcosmic organization gradually develops. The result of this activity will not be only that the IVDIVO of each one, as a cell, exists within the IVDIVO as a whole, beyond the sphere of matter of the Metagalaxy Fa. The result of this diverse activity will be the expression within the human physical body of a reflection of one of the metagalaxies, and first and foremost, the Metagalaxy Fa, as an internal bodily microcosm, where within the physical body, the microcosm of the Metagalaxy Fa coordinates with the external macrocosm of the Metagalaxy Fa in a homogeneous process of equilibrium between the two cosmoses. And this equilibrium of the microcosm within the human physical body is maintained precisely by the IVDIVO of each one. Because, as a cell, it coordinates with the IVDIVO as a whole beyond the Metagalaxy Fa, and therefore beyond the macrocosm, allowing the microcosm within the Human physical body to be reflected by the corresponding specificity of matter, and aligning the macrocosm of the Metagalaxy Fa and the microcosm within the physical body with each other, the golden mean and balance of which will be the IVDIVO of each one. And this is the *Singular*, cosmic-natural, promising, and large-scale phenomenon that the Metagalaxy and cosmic nature are beginning to shape in each Human. Such realities of existence currently do not exist on Planet Earth, although all the preparations for them were carried out in previous centuries. I believe we will explore gradually this through Historical Synthesis.

But with this fixation in the Paradigm of Human, we enter new cosmic realities of this existence, the position of the observer in the Metagalaxy, which sees these processes not as a fantastical realization of something, but as an official process of metagalactic realization, legally assigned to each Human. Roughly speaking, he who pays the piper calls the tune . If the

Metagalaxy Fa creates each of us and expends its metagalactic resources on our creation, then sooner or later it will demand a response not in the form of abstract material transformability, which, in principle, can be organized by the smashing of meteorites against each other by the corresponding discharges of the Metagalactic spheres. A higher process is at work here. The Metagalaxy Fa must reflect the macrocosm of its existence in the microcosm of each Human's existence; it must cultivate a manager of the Metagalaxy Fa. And for this, it forms a corresponding technologically developed mechanism - the IVDIVO of each one. Or it simply implements the corresponding technologies of the IVDIVO of each one, who accumulates the corresponding environmental correspondences of the physical body with the macrocosm of the Metagalaxy, forming the corresponding biological environmental parameters, the parameters for the existence of the physical body of a Human in the corresponding necessary environment within the IVDIVO of each one, with all macrocosmic parameters reflected on the shells of the IVDIVO of each one. And in reverse order, they form a microcosm within each person. And since the Metagalaxy Fa creates each person, then through the technology of the IVDIVO of each one, each person begins to create the Metagalaxy Fa by forming his own internal microcosm. And this fact is established paradigmatically, as a perspective of the cosmic nature of Human and the *Singular* requirement of the Metagalaxy Fa for each person.

As a conclusion, it remains to be added that the IVDIVO of each one, from the perspective of the Metagalaxy, may be seen also as a developed nucleus. We have published that the sphere of the Metagalaxy Fa, or the sphere of IVDIVO, is a sphere with nuclei in a tightly bound connection, which become cells. Therefore, in fact, it can be said to be a macrocosmic nucleus. There are microcosmic nuclei within the Human body, and then there is the IVDIVO of each one as a macrocosmic nucleus, acting around the Human physical body. This is a very interesting statement.

Accordingly, the IVDIVO of each one, as a macrocosmic nucleus, has a specific environment of fire, for the nucleus is a clot of fire; it has a specific environment of spirit; it has a specific environment of light and a specific environment of energy. Lest I be unfounded and think that this technological view has emerged out of nowhere, let me remind you of Orthodox iconography, where, in certain highly advanced elders, a sphere of light is fixed not around the head, but around the entire body. Clearly, there are religious explanations for this process, but since we see things scientifically, we began to search for a natural factor, and what this means from a natural perspective. And we arrived at a mechanism that we had developed previously in the Russian Federation's experimental field of education, called Eco of Human. The experiment was called "Ecospheric Optimization of Pedagogical Processes Using Eco-Human Systems in the Aspect of Inalienability." In other words, we were coordinating the Planet's Ecosphere with all natural phenomena: the biosphere, the noosphere, and so on, for each individual, the phenomenon of Eco-Human, as a specific aspect of the educational process. This experiment was approved in 1991, lasted eight years, and we achieved certain results and parameters. Therefore, for us, this technological perspective is not a theoretical competence, but, to a certain extent, a practical competence, proven by the corresponding planetary nature of implementation. We should add that even planetary nature forms the concept of eco-niches. While there are eco-niches of collective existence, we have proven that there are eco-niches of individual coexistence, which are called Eco-Human. Eco is Latin for "house." In Russian, one could say, they manifested the House of Human. And this characteristic is so complex that no one has ever explored theoretically the phenomenon of the House of Human as a reflection of the Ecosphere, that is, the sphere of the House of the entire Planet. But in fact, there is an individualization of the econiches of collectives into the econiche of each individual. And in previous centuries or millennia, this was the work of certain ascetics who sought to capture various natural processes and shape either a spiritual environment, or a light environment, or a special spirituality environment, or a special holiness environment - that is, an environment around the existence of their physical body. And as soon as we speak of the environment of existence around a particular Human body, historically described in ancient times, we immediately come to an understanding of the formation of either elements of

the House of Human, or certain prospects for the mutual coordination of the Planet's ecosphere and the House of Human from various perspectives of natural existence. Moreover, how people themselves described this, how they perceived these processes, is merely a reflection of their position as observers, given the corresponding education, competence, and sophistication of the civilizational communities of that time. Therefore, we can find a wide variety of descriptions of these processes, from completely different perspectives. But in fact, this is the formation of Human econiches, the individual coexistence of the ecosphere of Planet Earth. That is, all of Planet Earth's nature was moving in the same direction, only the reflection was not metagalactic, but natural-planetary. Continuing to implement these processes, we arrived at the processes of coordination between the House of Human and the Metagalaxy Fa, as soon as the Planet naturally entered the next sector and the next spiral of evolutionary metagalactic development. But the Metagalaxy, as a colossal phenomenon, required a new name from the small term "Home," because for different biological beings, home has completely different meanings, and in humanity, the category of "home" has different meanings - a cultural center, a commercial center, a family home. This category, already applicable in various fields, requires complex explanations and it is therefore ineffective. And so, an acronym was developed, to which the entire cosmos responds. Moreover, it was developed over several years and remained ambiguous for many years, and various names for these abbreviations existed in previous years of work on this phenomenon. I believe we will develop this historically and in the future; all these records exist. And as a result, the ideal abbreviation IVDIVO of each one was developed, to which all metagalactic matter responds. It is consistent. And the interaction of this name with any phenomenon of the Metagalaxy leads to corresponding practical results; that is, it has a corresponding cosmic-natural function, allowing Human to develop his new capabilities. Therefore, we settled on the name IVDIVO of each one, which very correctly interorganizes metagalactically, and over many years has demonstrated its adequacy, competence, and feasibility for a wide variety of applications. And this became the third factor in the *Singular* formation of Human metagalactically.

Singular 4. Synthesis

The fourth part of the phenomenon of the *Singular* in Human presupposes the development of a method called Synthesis, which must establish a corresponding metagalactic approach to the phenomenon of the synthesis of everything-in-everything. On the one hand, this approach, to some extent, has been developed already and manifested within humanity, given that the methodology of synthesis is known mathematically, and the philosophy of synthesis has been developed over the past 17 years by a team of philosophers of synthesis. On the other hand, the approach as the cornerstone of civilization through synthesis is absent in humanity. And even more so, it is absent from science and scientific thought as such. The very principle of metagalactic relations presupposes the synthesis of completely different phenomena, events, and possibilities, and in this synthesis, the universalization of diverse possibilities. That is, the purpose of the synthesis of everything-in-everything is not to compile or combine everything into a single whole, but rather to reduce the diversity of characteristics and parameters of the most antinomic phenomena, and even in the struggle of opposites, to the synthesis of new possibilities. And, presenting the Paradigm of Human as a perspective of metagalactic existence, we must see that one of the most important phenomena of Human in metagalactic advancement will be Synthesis - the phenomenon of the synthesis of everything-in-everything. Here we can see a logical chain from previous historical stages of Human development, when Human developed the phenomenon of love, Human developed the phenomenon of wisdom, Human developed the phenomenon of will, known in the most diverse characteristics of previous centuries. But Human did not develop the characteristic of synthesis, much less the synthesis of everything-in-everything as the principle of his existence. Here we are talking specifically about the principle of Human existence, where synthesis is higher than will and the next stage of development than will.

Here we can return to the opening idea of our narrative, where the Fater One existed as the Trinity - Love, Wisdom, and Will. And the Father gradually manifested love, wisdom, and will through the corresponding manifestation of the Trinity. But when the Trinity hypostatically merged into the Father, the Father himself synthesized the Trinity. Not united into a single whole, but synthesized - when the effects of each hypostasis from any manifestation of the Trinity were preserved, but at the same time, the Father became One, whole, and, in fact, the Father. And this method, in the previous millennia of human understanding, essentially characterized the activity of the Fater One, or the Heavenly Father, Allah. If we take the perspective not of the Christian Trinity, but of the Muslim view, the first and one of the most important prayers of Muslims reads: "And Allah created Human above the gods." Thus, if Allah created Human above the gods, then, recalling the Christian analogy, there is God the Father, who exercises will, God the Son, who exercises love, God the Holy Spirit, who exercises wisdom. If "human is above the gods," then Human was created above the Trinity. The question is - by what was Human created? By synthesis.

And for what purpose? The answer is simple: for synthesis. That is, if we combine Muslim and Christian texts as ancient wisdom, and consider this beyond religious separation, and remember that Christianity, Islam, and Judaism are three branches of the Abrahamic approach, the so-called religions of Abraham, then individual Abrahamic semantic contexts could remain in one or another part of religious perception. Accordingly, we can say that from the most ancient beginnings, from the most ancient wisdom, it has been hinted that Human proceeds not by the method of love, wisdom, and will, but, in fact, is formed by the Father, or Allah, through the method of synthesis. Because "above the gods" can be viewed in either way. Ultimately, it is the Father who bestows upon Human the method of synthesis, creating Human.

If we take the meaning of ancient texts - that Abraham accepted the Trinity, and the Trinity was already love, wisdom, and will - what was Abraham himself? Synthesis. As Human. But here we can introduce the phenomenon of the category of "synthesis," the phenomenon of the method of synthesis, and the phenomenon of synthesis as such, not as a category or a method in scientific understanding, but as a certain principle of human vitality, from very ancient variations of Human's creation - evolutionary, paternal, natural. And the fundamental characteristic of Human as such is the phenomenon of synthesis. And taking into account everything published in this paradigm, the synthesis of everything-in-everything. And this is Human's ascent to the level of the Father's capabilities, as such. Then the evolution of the Father becomes clear. If in previous manifestations the Fater One manifested synthesis and created Human to realize synthesis, then, by striving for and realizing the evolution of the Father, Human, in fact, becomes synthesis. And in this approach, modern natural, modern evolutionary, and modern philosophical tendencies of the phenomenon of synthesis by Human become clear.

Here we must recall another analogy, also from the Abrahamic perception of the Muslim world - there is another very curious statement: "And the righteous will enter fire and stand before Allah. But the unrighteous cannot enter fire, nor stand before Allah." Here, it is clear that, first and foremost, we are paying attention to the state of fire. If we recall that throughout the previous era, Human was engaged with spirit, light, and energy in various forms, then the "righteous" - that is, the ascetic, the more developed Human - enters fire and thereby stands before Allah. But let us consider philosophically and paradigmatically: why stand before Allah in fire? And why does Human become righteous in fire, and, let's say, not in spirit, if the Father can give human the will to develop, remembering the Christian "not my will, but Yours, Father." And here, based on the methods of metagalactic development, we see a paradoxical thing: where love is written into energy - this is an axiom of the metagalactic nature of existence; where wisdom is written into light axiomatically, by the metagalactic nature of existence; where will is written into spirit axiomatically, by the metagalactic nature of existence; and where synthesis is written into fire axiomatically, by the nature of metagalactic existence. Thus, even in the previous era, Allah, as the Heavenly Father (in a similar Christian perception), possessing synthesis, directed Human to enter fire, to stand before Allah, that is, the Heavenly Father, and the Father would write into Human the necessary subsequent Synthesis. In other words, the righteous human was not supposed

to enter fire simply to stand before the Father. The purpose was not to stand before the Father, but to communicate with the Father, to receive instructions from the Father, to receive some kind of recommendation and perspective from the Father. The question is: what with could receive a righteous person perspective from the Father, instructions from the Father, and any realizations from the Father? When the righteous person stood in fire. He couldn't do so by will; it is a record in spirit. He couldn't do so by wisdom; it is a record in light. He couldn't do so by love; it is a record in energy. This means that, while in fire, the righteous person could receive only Synthesis from the Father. A synthesis of perspectives, a synthesis of instructions, a synthesis of further recommendations for the righteous person's development, more than those he already had. And if we look impartially, without fanaticism or dogmatism, at the published processes of well-known texts, we will see that the method of synthesis, the principle of synthesis, the perspectives of synthesis, have been developing over centuries in the development of Human and humanity. And fundamentally, we can conclude that the Metagalaxy, first and foremost, brings Synthesis and synthesis approaches to Human development.

If we move beyond the analysis of the cultural meanings of religious texts or so-called sacred scriptures... "So-called" only because the word "sacred" derives from the category of "svyat," and "svyat" in ancient Slavic means "light." That is, "writing of light." Remembering that wisdom is written in light, this is the writing of wisdom in light. This process emerges systemically. We can approach also the concept of synthesis from a scientific and astronomical perspective, creating a small hierarchical connection. Astronomically, four basic categories of cosmic development are known: the Planet on which we reside; the Solar System, in which the Planet resides; the Galaxy, in which the Solar System resides; and the Metagalaxy, in which the Galaxy itself resides. There are various forms around this, such as supergalaxies - clusters of galaxies, multiple stellar interactions, and stellar systems within galaxies. But, in essence, the four main forms of cosmic phenomena, if we boil it down to their most basic forms, are known by precisely this connection. If we combine the analogy of an astronomical phenomenon with the four known principles of natural phenomena, then the Planet is energy and love. And this explains the view of many people that "God is only love" - the famous phrase. This means that these people see one of the principles of the Trinity from the perspective of love. Let me remind you that only the Trinity was ever called god: God the Father, God the Son, and God the Holy Spirit. The Father was called already the Fater One. That is, this is already a different principle than God proper. This is even correct, because the Father is a higher principle than everything around him. Therefore, the Planet itself is love, and when we have the position of the observer in love, we see the planetary position of the observer, scientifically speaking.

But then, the Solar System is wisdom and light. Indeed, all ancient texts perceived light from the Sun. Although we now understand that the light we see is a refraction of rays, including those of the Planet's atmosphere. But this is not a question of nature or the environment, but of fundamental approaches. Throughout the previous era, we perceived wisdom solarly. It was recorded in the light of the solar perspective of existence. And thus, the position of the observer of wisdom is the perspective of solar relations. When scientists of the previous millennium studied wisdom, from the perspective of metagalactic relations, they studied the perspective of the wisdom of the Solar System. That is, they could see no longer beyond the Sun and solar cosmic systemic relations, or they saw everything from precisely this perspective. This does not mean that astronomers do not observe the Galaxy and do not analyze it, but it does mean that the very fundamental approach to astronomical galactic phenomena is the perspective of solar states, views, and tendencies. Indeed, in the Galaxy, we analyze astronomically not the galactic principles of relationships, but the principles of stellar relationships - what a particular star is, what it radiates, and what typology of relationships underlies it. If we analyze modern astronomical trends consistently and impartially, they are best described not as galactic trends, but as stellar trends. That is, the interaction of different stars with each other, which, in fact, shape a certain degree of galactic existence. But the Sun is a star. And this only confirms our conclusion that the wisdom of the previous era was informed by the solar relationships of wisdom. Accordingly, the position of

the observer of wisdom is characterized by solarly. But then, we view the entire development of matter, the entire development of technological, chemical, and physical analogs of material phenomena, as being informed by solarly and planetarity. And the principles of technical devices, the principles of physical properties, characteristics, and constants, all the principles of chemical properties, specifics, and constant reactions stem from the wisdom of solar matter. Accordingly, we must acknowledge that the research of scientists of the previous millennium - let's take a broad scope - is characterized by solar matter. And astronomically, it is known that solar matter is a somewhat different matter than galactic matter. Just as the planetary matter of our planet is somewhat different from solar matter itself. Thus, we begin to understand that all research in modern science is conducted from the perspective of the materiality of the Solar System. If we recall that the phenomenon of kinds of matter exists in the Metagalaxy, then we establish the primary phenomenon of kinds of matter as the solar perspective and the position of the observer. At the same time, we must understand that there is the position of the observer regarding planetary matter, and these are the views of scientists, which contain within them the principle of love, and there is the position of the observer regarding solar matter, which contains within itself the characteristics of wisdom. These are completely different positions of the observer, and scientists, with this perspective of the position of the observer, often argue among themselves, failing to see that the problem isn't the recognition of matter, but the fundamental characteristics of their position of the observer. From the perspective of wisdom, it's clear that the position of the observer is human, and accordingly, it is human that shapes the position of the observer. Therefore, from the perspective of wisdom, human possesses planetary characteristics through the perspective of love and energy, solar characteristics through the perspective of wisdom and light, and, in the previous era, galactic characteristics through the perspective of will and spirit.

The third cosmic principle of the existence of matter is the galaxy. And we can correlate the galaxy with the position of will and spirit. Accordingly, all the specifics of the development and manifestation of spirit in any form - religious, scientific, material - and when we speak of the materiality of spirit, some will say, "Well, where do we see the matter of spirit?" But if we affirm and prove that there is a soul existing in the human body, the very principle of the soul can be a principle of spirit. But the soul existing in the human body is, in fact, the matter of spirit. Because something immaterial cannot exist in the human body. And even if it is an immaterial, spirit-organized phenomenon, then, when located in the human body, it becomes a completely material phenomenon, where spirit blends with the matter of the human body, and the soul becomes a completely material subject of human expression. That is, a part of it. Moreover, the well-known religious belief that the soul departs after the death of the body and lives in other realms suggests that this is a material state of spirit. For if the soul leaves the body fully formed, it is, in fact, material. The only thing that can be touched upon here is that this is the perspective of a different kind of matter, different characteristics of material existence, which are not particularly comprehensible to humanity. But if we see that the principle of will and spirit, in the emphasis of cosmic perceptions, is fixed on the Galaxy, if we begin to recognize that galactic matter differs from solar matter, and we see that our wisdom itself is solar, and therefore, we have known everything through solar matter, then from the perspective of solar wisdom, understanding galactic matter is extremely difficult, if not impossible. And based on this logic, we must see that this is why we attributed it to the soul: that it exists as special kinds of matter, difficult for us to comprehend, only because our knowledge proceeded from the wisdom perspective of solar matter. Once our wisdom develops to the perspective of galactic matter, the principles of materiality by which the soul lives will become likely knowable and possible. And that very different perspective of matter by which the soul lives, including when leaving the human body, is precisely the perspective of galactic matter. And here we can smile and offer yet another etymological meaning. If we take the word "du-sha," then in the Old Slavonic mythological tradition, even closer to the Sanskrit language, I would say, we see here "spirit-sphere." Whereas in ancient languages, the ending was usually dropped and they said not "sha" but "du-sha." From this it is clear that "du-sha" gradually became "soul" in the synthesis of the two words. And here we see that this is a spirit-

sphere. Naturally, the organized sphere of spirit, acting in the human body according to its own principles and laws, was an expression of the matter of spirit. That is, the matter that is, in fact, galactic. And from this we can conclude that we haven't understood the principles of the soul's materiality and the specifics of its existence only because we don't know the true principles of galactic matter and the principles of its existence.

There is a metagalactic law: the lower enters the higher as a part. It could be said that scientists are still working toward this contradictory law, and not everyone agrees with it, but if we look at common sense, the Planet enters the Solar System as a part, and on the scale of spatial perception, this is common sense. And the Solar System enters the Galaxy as a part. And on the scale of spatial astronomical perception, this is also simply common sense. This means that planetary relationships of love and energy enter the Sun and can expand to solar perceptions, and the position of the observer of love can become in expansion a solar position. And the solar position of the observer of wisdom, with the position of the observer of love on the scale of the Solar System, transforms into the position of the observer of will, or the Galaxy, where the position of the observer of love must expand to galactic scales, and the position of the observer of wisdom must expand to galactic scales. But first and foremost, the galactic position will be the position of the observer of will, that is, those who embody will. In the previous era, such bearers of will were primarily managers - that is, emperors, tsars, leaders, military commanders. It was precisely by human tradition that various emperors and tsars were ascribed primacy over the religious tradition of a given nation and people, that is, over religion. We won't go far - this was a fact in the Russian Empire, until its end. But then we can conclude that the people, with their common sense, clearly understood that the state of spirit is the state of the leader's will. And the entire religious tendency that deals with the manifestation of spirit is a tendency to govern the corresponding matter. But then, the entire religious tendency toward mastering spirit, applying spirit, and manifesting spirit in one way or another, religiously differentiated, is in fact a natural factor in the mastery of galactic matter, a new mastery of the perspective of spirit as such, and the cultivation of the specific manifestation of will by spirit, but from the perspective of galactic matter. And here we must understand that in this way, the position of the observer of will and spirit was cultivated from the perspective of galactic matter, if we look from a natural, cosmic, and unbiased perspective at all the centuries-old currents and historical possibilities that have operated within humanity.

Here we must understand that each position of the observer both of will, wisdom, and love could stand on its own. That is, if the position of the observer was only a love perspective, it would be planetary; if a wisdom perspective, it would be solar; if a will perspective, it would be galactic, without any mixture in purity. After all, these are such different kinds of matter that it was very difficult to grasp immediately the effect of all three positions of the observer. We would say now that it is very difficult to enter immediately the effect of the Trinity with the positions of the observer. And most often, people focused on expressing one of these positions, rigidly asserting that God is either only love, or God is only wisdom - let's smile and say "scientificity". Or God is only will - let's smile and say "power, guidance, and management of any possible currents." And the famous human sweetness of power is the transition from the position of the observer of wisdom to the position of the observer of will, where will evokes different bodily characteristics and reactions than wisdom. And this is where the sweetness of the state of power arises. There's not necessarily a bias against the very principles of wielding power here. Instead, we can conclude that each position of the observer created certain characteristics in the human body, varying with each position of the observer. The body experienced the state of galactic matter through will, as a higher matter, accessible to the perception of the previous millennium as the sweetness of existence at the pinnacle of new material possibilities. Moreover, the word "material possibilities" in common sense is understood in two ways. Humanity, reflecting the process of the body's internal, natural search for new material possibilities in the sense of the profound cosmic-natural characteristic of entering new galactic matter, socially saw this as the accumulation of material wealth for the individual body of the ruler. Here, we already see the effect of historical synthesis, where the underlying natural incentive of Human to enter a new type of galactic matter historically

contributed to the accumulation of various material goods for people with certain tendencies toward power. And this, in principle, is an internal characteristic of the natural assimilation of a new kind of matter of galactic existences.

And there is another interesting perspective that can now be perceived. If we look at Christianity, we must see that Christians actively engage with the manifestation of the principle of love. And they say that Jesus is the Teacher of Love - he called himself this, rather than God - remembering that he actually became a divine son at a council that took place much later than the existence of Jesus as the Teacher of Love. But then we can conclude, based on the above context, that the meaning of Jesus's development consisted of expanding love from planetary characteristics to solar ones. In other words, the feat accomplished by this human - and from our perspective, he existed quite physically - was that he shifted the position of the observer as an earthling human from the framework of the Planet, where the position of the observer of love is the Planet, and love, recorded in energy, recorded the energy of the Planet. He then expanded this state of love to the framework of the solar system, aligning it with wisdom. And the position of the observer of love, which Christians study from the Gospel, is a solar position of the observer of love. And this puts us in the correct scientific context for recognizing a major religious action. There is even evidence for this characterization. The very word "Gospel" (in Russian *Evangelie*) has the context of two words: "eva" and "helios." If we consider the Greek context in pronunciation, that "eva" is life, and "helios" is the Solar Father, then this is the life of either the Solar Father, who loves his planetary children, or solar life, in a simpler sense, because "helio" is a solar phenomenon of matter, as understood by ancient peoples, and not, in fact, the Father himself. From this, we can conclude that the Gospel is solar life. But what is life without love? Without love on a scale greater than our planetary existence. And the very name "Gospel" implies the development of the position of the observer of solar life. Accordingly, if the Teacher of Love was engaged in this process, we must understand that the Teacher of Love's position of the observer at that moment was solar. This explains the well-known deeds he performed, the so-called miracles. If we understand that solar love must be recorded not in planetary energy, but in solar energy, then, being in solar love, this person attracted solar energy to himself. And by sharing solar energy with others, where his solar love was recorded in solar energy, he created the very effects that subsequent Christians recognized as miracles only because they were unable to recognize the manifestation of this energy by the planetary characteristics of love and the planetary characteristics of energy.

Thus, analyzing the scientific and cultural aspects of Christian religious perception, we already see a curious meaning in the organization of this phenomenon and activity. And we must understand that this is an important milestone in human history. We in no way attempt to deny religious views or positions by this. Moreover, we believe that every person on Planet Earth must develop his position of the observer of love and the ability to harness energy to the scale of the solar system. This means combining the position of the observer of solar love with the recording of this solar love into solar energy. And this, as a cosmically natural process, is what Christianity deals with, taking into account the very large layer of natural development necessary for this phenomenon. If we look at religiosity as a natural, cosmically natural factor in the assimilation of new phenomena, organized socially, these phenomena are important for the development of human nature, and we even see the benefit of these actions. That is, religiosity is an integration into new natural processes, shaped by social action, in one way or another, in order to assimilate subsequent higher phenomena or positions of the observer, or higher types and modes of energy, light, wisdom, will, spirit, and so on. Moreover, religion deals not only with the phenomenon of energy but also with the specifics of spirit as such.

We can conclude that the evolutionary tendency of humanity in the previous era was based on mastering the position of the observer of will with the effect of spirit of the galactic perspective of existence. We must see from this that if we apply the law, "the lower enters the higher as a part," then the position of the observer of will initially has the characteristics of energy and planetary life. Then, the position of the observer of will has the characteristics of light and solar life. And only at the pinnacle of existence the position of the observer of will possesses the characteristics

of will and spirit as galactic life, that is, the mastery of the galactic matter of existence. But to attain the position of the observer of will and the manifestation of spirit of galactic matter, we must understand that in the second stage, after planetarity, when the position of the observer of will is mastered by light, for it to be realized, we must first develop the position of the observer of solar wisdom through solar light. Then, beyond wisdom, the position of the observer of will through solar spirit is possible. But from here, in order to master the position of the observer of galactic will, we must first develop and expand the position of the observer of love to galactic scales and master galactic energy; expand the position of the observer of wisdom from solar to galactic scales and master the position of the observer of wisdom through galactic light. Such attempts have been observed in human history in the cognition of so-called starlight. But this is still a perspective of the solar position of wisdom, because what is needed is galactic wisdom, not through starlight, but through galactic light. This is a different characteristic of existence. And only then we can reach the galactic position of the observer of will through the perspective of the galactic spirit. Or galactic matter, which is built on the principles of spirit.

Accordingly, we can conclude that we must have three positions of the observer of love, at least two positions of the observer of wisdom, and preferably three, including planetary wisdom, and three positions of the observer of will. And we enter into a ninefold development of three positions of the observer of love - planetary, solar, galactic; three positions of the observer of wisdom - planetary, solar, galactic; and three positions of the observer of will - planetary, solar, galactic.

Position of the observer of Love galactically	Position of the observer of Wisdom galactically	Position of the observer of Will galactically
Position of the observer of Love solar	Position of the observer of Wisdom solar	Position of the observer of Will solar
Position of the observer of Love planetarily	Position of the observer of Wisdom planetarily	Position of the observer of Will planetarily

And we will see that all the principles of the historical, scientific, civilizational phenomenon of the previous millennium revolved around these characteristics, with the understanding of the diagonal of planetary love - solar wisdom - galactic will, by the effect of encompassing spirit, light, and energy, the corresponding components. But these possibilities were expanded to include solar love of the manifestation of Christians and the Teacher of Love, Jesus. And in the next stage, we strove for galactic love, for the love of spirit. Similarly, planetary wisdom is a characteristic of individual scientific developments. Solar wisdom, clearly uncharacteristic of religious tendencies, attempted to assimilate the phenomenon of light with the approach of saints, but, in fact, was mastered scientifically. And we need a new phenomenon of galactic wisdom, which, unfortunately, is not observed in the current state of humanity. And the position of will. We can say that the planetary position of will is characterized by the effects of imperiousness and love for power. The very word "love for power" most often characterizes the planetary position of will from the perspective of the planet, where "love" is the planetary perspective of existence. When we speak of the planetary characteristic of the position of the observer of solar will, we should speak already of "wisdom of power," that is, when the ruler became wise. Such rulers are historically known, but, to put it correctly, we can say that they are isolated exponents, not of what they called themselves, but of how they remained in the people's memory. And in fact, individual solar manifestations of power through wisdom, for example, with the establishment of new laws, the ordering of human life, and the protection of Human from the chaos of surrounding social existence, are generally known historically. And this is already the position of the observer of will through wisdom. But a higher effect is the position of the observer of will through will, that is, through spirit. Here, it is very difficult to draw any analogies to the historical development of previous eras, if any existed at all. Naturally, intrigued historians and social scientists will try to find them immediately, but there's a very interesting test here. To what extent did this life, of this

or that person, or this or that group of people, correspond to galactic matter and spirit as such, not from a planetary perspective, not from a solar perspective, but from a galactic perspective? We can say unequivocally that such a galactic perspective simply was not observed in the history of planetary relations in previous centuries.

Here we must conclude that this ninefold position of the observer by love, wisdom, and will, is characteristic of scientific existence. As Humans, we must be able to develop this position across all nine positions and reveal new scientific relationships that recognize the position of the observer by the characteristics of the material being realized. This will provide a new impetus and development of civilization, and will provide a completely new impetus and recognition for the development of scientificity and science as such. And it will lead to very unexpected and intriguing results. Naturally, the question arises: how and by what means do we recognize this? And the natural answer is precisely through that very synthesis.

When we began to explore the phenomenon of synthesis as a natural effect of the metagalactic natural phenomenon of fire, initially, remembering previous contexts, attempting to train as a righteous person and being in fire, we, paradoxically, evoked the corresponding effects of synthesis, simultaneously discovering that synthesis is a metagalactic phenomenon within Human. Thus, by recording this synthesis in fire and striving to decipher it in a completely natural way, we arrived at all these contexts of understanding, using a simple method, like medical doctors testing all viral preparations by themselves. In this case, all the synthesis and fiery specifics are tested simply by ourselves, and understanding the simple fact that it is impossible to create new technical and technological principles for mastering the next type of metagalactic matter without the appropriate position of the observer. That is, we can create technical research tools only if the position of the observer allows us to observe the corresponding matter.

And here we encounter a scientific paradox. On the one hand, science requires research using technical and technological principles. On the other hand, it completely ignores the need to develop a human position of the observer with the correct perspective on matter, which makes certain technological and technical principles even possible. And if such the position observer does not exist, then any scientific understanding of such matter is subjective and lacks objectivity. This means, since it is subjectivity, it deals precisely with the question of accumulating the position of the observer in the assimilation of a given material reality.

Understanding this process, we focused on the formation of the position of the observer through fire, and then the position of the observer through synthesis. And when we learned to synthesize fire and synthesis within ourselves and to synthesize the two positions of the observer, having understood this process, we focused on the formation of the position of the observer of the Metagalaxy, representing the position of the observer of the Human of the Metagalaxy as the metagalactic perspective of matter. Here we must conclude that if the planetary perspective of matter represented energy, the solar perspective of matter represented light, the galactic perspective of matter represented spirit, then the metagalactic perspective of matter represents fire. And understanding the matter of fire, precisely as matter, the structuring of fire by the material perspective of existence, for us it became understanding the metagalactic perspective of the phenomenon. At the same time, we must understand that we perceived the primary phenomenon of fire from the planetary position of the observer. Accordingly, there is fire from the perspective of planetary existence, there is fire from the perspective of solar existence, there is fire from the perspective of galactic existence, and only at its apex there is fire of the perspective of metagalactic existence. From this, we must conclude that there is synthesis of the planetary perspective, recorded in planetary fire, there is synthesis of the solar perspective, recorded in solar fire, there is synthesis of the galactic perspective, recorded in galactic fire, and there is synthesis of the metagalactic perspective, recorded in metagalactic fire. And to understand and perceive metagalactic matter, we must go necessarily through all four of these stages, understanding that the perspective of the position of the observer is formed from the bottom up only because we have a planetary scale of life. And so, we do not exist, move, or act freely within solar matter and the solar system. We only dream of such a thing for now. Therefore, having passed through these four

perspectives, in order to establish firmly ourselves in the metagalactic position of the observer with the perspective of synthesis and fire, we had to develop other positions of the observer - planetary, solar and galactic.

Ultimately, there are four planetary positions of the observer: the planetary position of love and energy, the planetary position of wisdom and light, the planetary position of spirit and will, and the planetary position of synthesis and fire. This is the first 4-fold integrity of existence. The next step is the development of the solar position of love and energy; here, we relied on all the tendencies known to Christ, the Teacher of Love. The solar position of wisdom and light, and here, we relied only on isolated analogies of individual historical phrases and contexts that speak of solar wisdom. Next, the position of the observer of solar will and spirit; here, we can conclude that humanity's fundamental religious beliefs most often speak of solar spirit, and there are minimal analogies to scientific knowledge. And the solar position of synthesis and fire - clearly, it is completely absent here. Or rather, it is now present, through the perspective of the philosophy of synthesis, considering that the effect of "philosophy" in translation is the love of wisdom. Therefore, by calling it the Philosophy of Synthesis, we are synthesizing love, wisdom, will and synthesis.

It was much more difficult to develop the galactic position of the observer when we needed the position of the observer of galactic love and energy, the position of the observer of galactic wisdom and light, the position of the observer of galactic will and spirit, and the position of the observer of galactic synthesis and fire. Thus, expanding to the galactic material scale of existence and developing the matter of spirit as such, precisely from the perspective of the matter of fire, which, in principle, is knowable. We must understand also that only a higher principle can more or less adaptively and correctly understand the lower principles of matter, which is what we consciously did. And already in the final version of our understanding, we began to achieve the development of the position of the observer of metagalactic love and energy, the position of the observer of metagalactic wisdom and light, the position of the observer of metagalactic will and spirit, and the position of the observer of metagalactic fire and synthesis.

And in synthesizing these 16-fold integral tendencies, we have arrived at the true position of the metagalactic observer, or the position of the observer of the Human of the Metagalaxy through fire and synthesis. I emphasize, this is precisely the 16th position of the observer, and it is impossible without developing the previous 15; it would be considered incorrect and scientifically unfounded. Therefore, we would like to introduce the phenomenon of the basic 16 positions of the observer of Human into scientific circulation, defining them as the development of the synthesis of the matter of fire and, in this synthesis, the metagalactic perspective of Human existence. The Academic Center for Synthesis has begun work on publishing encyclopedic works of Synthesis for the years 2001-2019, where all the above processes can be analyzed and studied.

Therefore, not only scientists, but each person within the new metagalactic civilization and metagalactic scientificity must develop within himself 16 positions of the observer, learning to manifest the principles of love and energy, wisdom and light, will and spirit, synthesis and fire - planetary, solar, galactic, and metagalactic. And thus, to develop his natural capabilities to metagalactic relationships and corresponding results.

Recognizing that this is an extremely complex process, we began to introduce into scientific discourse a hierarchization of 16 principles of being. Based on these 16 positions of the observer, we saw 16 evolutions operating in the Metagalaxy. And if we add up sequentially the four planetary positions of the observer, these are the first four evolutions: up to the planetary love and energy of the first evolution, up to the solar love and energy of the second evolution, up to the galactic love and energy of the third evolution, and up to the metagalactic love and energy of the fourth evolution, where the manifestation of the first four evolutions is a manifestation of the diversity of love and energy. And further - up to the planetary wisdom and light of the fifth evolution, up to the solar wisdom and light of the sixth evolution, up to the galactic wisdom and light of the seventh evolution, and up to the metagalactic wisdom and light of the eighth evolution. Accordingly, so on to the planetary will and spirit of the ninth evolution, to the solar will and spirit

of the tenth evolution, to the galactic will and spirit of the 11th evolution, classical will and spirit, and to the metagalactic will and spirit of the 12th evolution. As a result, having reached the planetary fire and synthesis of the 13th evolution, solar fire and synthesis of the 14th evolution, galactic fire and synthesis of the 15th evolution, metagalactic fire and synthesis of the 16th evolution.

And each of the 16 metagalactic evolutions actually forms corresponding positions of the observer in its phenomenon, in the synthesis of which we see 16 positions of the observer and 16 perspectives on the evolutionary existence of each person. And this is the synthesis manifested by Human in the diversity of fire of corresponding hexadecimal possibilities.

I emphasize that a metagalactic perspective of observation is impossible without love and energy through the metagalaxy, the wisdom and light through the metagalaxy, the will and spirit through the metagalaxy, and, ultimately, the fire and synthesis through the metagalaxy. These are the obligatory, hierarchical stages of developing the metagalactic position of the observer within the natural hexadecimal hierarchical system of antinomies, 16 evolutions, the hexadecimal system of antinomies within the antinomy of the whole, which we call Human.

And this is that very synthesis, the method of synthesis and the knowledge of synthesis, which we have used now, analyzing both historical tendencies, reasoning on their themes, and the promising tendencies of the paradigmatic existence of Human.

Accordingly, in addition to evolutionary trends, we began to develop metagalactic positions of the observer, all hexadecimal tendencies. We developed a basic hexadecimal scheme, the 16 x 16 framework for the scientific development of metagalactic sciences. Understanding that metagalactic sciences must master any science, any matter, any specificity simultaneously from 16 positions of the observer. Then this will be consistent, objective, and stable in the development of both science and Human, who is a scientist in the realization of the metagalactic nature of existence and all cosmic-natural tendencies realized by Human, from the perspective of the Metagalaxy.

We published these initial hexadecimal approaches to the phenomenon in the first book of paradigmatic reflections on the prospects of metagalactic science. Now we are publishing them in the second book, and will do so in the next three. At the same time, we must understand that the hexadecimal perspective of existence is only the first step for human and humanity metagalactically. And based on the 64-codon system, the genetic foundations of human, and the recognition of 64 kinds of matter in the Metagalaxy, 64 fixations of metagalactic perspectives of existence, we must understand that from the hexadecimal perspective of the position of the observer, we must expand to the 64-fold integral positions of the observer of the manifestation of new 64 kinds of matter in the Metagalaxy by each of us.

Here we can publish only the initial results of the phenomenon of synthesis, the phenomenon of that very synthesis of Human, where we can determine that, in order to consider the 64 kinds of matter within the broader tendencies of metagalactic existence, in addition to synthesis, will, wisdom, and love, we must extend these specifics to such well-known phenomena as creation, generativity, replication, and life. According to historical synthesis, historical analysis and synthesis, these have manifested themselves in individual effects in human life in the previous century, and logically and consistently grow from certain potentials of Human and humanity within the perspective of metagalactic existence.

Accordingly, it is necessary to expand fire, spirit, light, and energy. Here, we understood that it would be very difficult for humanity to explore other phenomena beyond these four fundamentals of the Metagalaxy. However, we found a fundamental approach to the new fundamentals of the Metagalaxy, expanding it to *subnuclearity*. We had sought for a long time this approach under various names: *form*, as the fundamentality of matter; *content*, which, by the way, is known scientifically as the basic principle of the fundamentality of matter; and *field*. Moreover, from a scientific perspective, we can define subnuclearity, including as plasma, which is currently being studied scientifically. And in fact, judging by their descriptions, the plasma characteristics of matter are the subnuclear effects of scientific perception.

But with a metagalactic echo - we understand that “in the beginning there was the word,” and as you call it, so shall you go - the Metagalaxy responds not to the category of plasma in the fundamentals of the phenomenon, but to the category of subnuclearity, where we gradually saw that subnuclearity has more diverse and multi-vector types of development than plasma itself, which reflects only some degrees, methods, and possibilities of the subnuclear organization of matter.

From here, we expanded on the four fundamentals mastered by Human historically - fire, spirit, light, energy, and then subnuclearity, form, content, and field. Moreover, we specifically and consciously went not upward, but downward. That is, not upward beyond fire, but downward beyond the energy foundation of planetarity. This was done to make it easier for us to assimilate metagalactically and integrate, because if the basic characteristic of the planet is energy, and below it there are subnuclearity, form, content, and field, then it will be much easier for Human and humanity to understand these processes metagalactically than if these fundamentals had gone above fire and beyond. What does “below” mean? If Planet Earth in the Metagalaxy Fa is the 63rd kind of matter, then this is below, from the 62nd kind of matter and further back to the first. Considering that we live and act now with the more primary kind of matter, physical matter, then what is below from the metagalactic position of the observer is quite high from planetary perception!

Looking ahead, I can clarify that we have found also principles a little further, higher. And the next principle, after fire and synthesis, we are now developing is a phenomenon called prasyntesis. This is the ninth principle and phenomenon, transcendental to our position of the observer, both of matter and the specifics of its existence. Moreover, we now apply the word prasyntesis to both fire and synthesis, to an existence above them by the phenomenon. At the same time, we understand that the category of prasyntesis, as an effect, is the ninth principle, above synthesis. And above fire lies either pramatter, a category we have already used as the materiality of our existence, studied scientifically, or something like prafire, which we have not yet reached, but which clearly must exist. But this is a matter for future specialists in the paradigm of philosophy and science, who, with their 64 positions of the observer, will be able to go further than us. We understand that we are limited genetically to 64 developmental options. We must accumulate scientific, philosophical, and paradigmatic experience over a long period of time, developing it over literally centuries. So, by forming the 64 positions of the observer of Human and mastering the 64 kinds of matter from the perspective of the Metagalaxy Fa, as 64 types of metagalactic realization, we can move forward with human synthesis, developing fire of life through the 64 kingdoms and building the *Singular* of Human onto higher perspectives of existence - perhaps even transcendental to the Metagalaxy Fa and contemporary metagalactic tendencies.

The conclusion of this section is that we are developing 64 consistent positions of the observer, related, among other things, to 64 kinds of matter, 64 kingdoms, and many other 64-types of the metagalactic perspective of existence, where the Metagalaxy develops its matter, thereby pushing each of us evolutionarily from the currently existing 16-fold integrity to the prospective 64-fold integrity. At the same time, some phenomena, as kinds of matter, already exist in the metagalaxy, while others, even these same kinds of matter, still require development, as it is not a given that all kinds of matter are unambiguously developed and correctly applicable within the metagalaxy.

Here we enter the realm of the unexplored, yet paradigmatically predetermined, when we assert that Human still must develop 64 kinds of matter, manifesting metagalactic creativity within himself, understanding that certain kinds of matter simply could not have been developed due to the absence of Human or human evolution within this perspective of kinds of matter as such. And this is a paradigmatic perspective that we consciously lay for future researchers, not only for those who explore these kinds of matter, but also for those who explore these kinds of matter for the benefit of the civilizational growth of Human and humanity on Earth.

Returning to the position of the observer, we must understand that 8 x 8 represents precisely 64, and we apply the fundamental principles of synthesis and fire, will and spirit, wisdom and

light, love and energy, creation and subnuclearity, construction and form, replication and content, life and field, as the position of the observer of Human, through the perspective of synthesis. And we clarify that we have 64 positions of the observer in the development of 64 kinds of matter metagalactically, where we already depart from the principle of hierarchization: planet, solar system, galaxy, metagalaxy, from a purely metagalactic perspective, through the perspective of the Metagalaxy, we begin to recognize 64 kinds of matter and 64 perspectives of metagalactic existences, understanding that even individual metagalaxies, supposedly located beyond our metagalactic phenomenon, are in fact included, as part of the phenomenon of the Metagalaxy Fa, as not simply the boundaries of the cosmos, but as the boundaries of all matter in existence. And here we can assert that the Metagalaxy Fa is the boundary of the realized matter with the development of all material foundations and tendencies, since we are already talking about 64 kinds of matter, as specifics of the activity of the Metagalaxy Fa.

Accordingly, all other metagalaxies, in the cosmological understanding of scientists, as separate material bubbles of metagalactic phenomena, are in essence the development of individual kinds of matter by the corresponding specifications of the 64 perspectives of metagalactic development, present in the Metagalaxy Fa and representing merely spheres of metagalactic organization of one or another specificity of matter in the Metagalaxy Fa, where we see in natural expression a minimum of 16384 spheres of metagalactic existence as high integral realities. But it is entirely possible and realistic that, physically, these are 16384 types of physical metagalaxies, realized by physical matter and recognizable by the perspective of the 16384 high integral realities of the phenomenon of the Metagalaxy Fa as a whole. Moving further through the 64 kinds of matter, we must recognize that within each of the 64 kinds of matter, there can be 16384 types of metagalaxies, corresponding to the perspective of materiality. And multiplying 64 by 16384, we see the number of large-scale bubbles of metagalactic phenomena, synthesized into the single Metagalaxy Fa - I emphasize, of today's synthesis perception - is 1048576! With a very simple approach. If we say that we have mastered the 64 kinds of matter and the 16384 high integral realities in a human way, where the 16384-fold integrity of Human with Parts, systems, apparatuses, and particularities is human realization, then we must understand that, in addition to human realization, there are also Initiates, Servants, Hypostasis, Teacher, Master, Avatar, and Father in evolution. And if 16384 high integral realities represent the perspective of Human existence alone, then based on the 8-fold integrity of fundamentalities of the position of the observer, we must understand that these 16384 must be multiplied by 8, yielding 131072 high integral realities of the phenomenon of the synthesis of high integral realities, metagalactically manifested by the 8-fold perspective from Human to Father, with all the corresponding effects of material organization, where 64 kinds of matter multiplied by 8 yield 512 kinds of matter. And thus, moving toward the 512-fold perspective of the vision of Metagalaxy Fa in the future and the 131072-fold manifestation with its high integral realities and corresponding metagalactic bubbles of the realization of Metagalaxy Fa in synthesis. This is what the 64 positions of the observer of Human realization will lead to ultimately. This is a new civilizational scientific perspective of Human and humanity of earthlings - Synthesis.

As a result, we will publish simply 64 positions of the observer from a perspective of such a large-scale metagalacticity. These perspectives had to be used specifically to ensure that these 64 positions of the observer had a metagalactic perspective, rather than a planetary, solar, or galactic one. And we must remember always that we must achieve also a large-scale perception of the metagalactic perspective, lest we fall into lower-level forms of material organization. Accordingly, each of the 64 positions of the observer contains consistent galactic, solar, and planetary approaches to this position of the observe. And we must remember that, thus, we have 256 variations of the position of the observer, which paradoxically coincides with the 256 benchmark Human Parts. However, we do not consider it necessary to develop and analyze paradigmatically planetary, solar, and galactic approaches to the 64 positions of the observer today, as we already perceive 64 kinds of matter metagalactically. But future paradigmologists who will be involved in

this will be obliged to do this, explain, recognize and express it, so that humanity does not make mistakes in its views on matter and metagalactic development prospects.

64 positions of the observer:

Synthesis of field (8), will of field (7), wisdom of field (6), love of field (5), creation of field (4), construction of field (3), replication of field (2), life of field (1).

Next, synthesis of content (16), will of content (15), wisdom of content (14), love of content (13), creation of content (12), construction of content (11), replication of content (10), and life of content (9).

Next, synthesis of form (24), will of form (23), wisdom of form (22), love of form (21), creation of form (20), construction of form (19), replication of form (18) and life of form (17).

Further, synthesis of subnuclearity (32), will of subnuclearity (31), wisdom of subnuclearity (30), love of subnuclearity (29), creation of subnuclearity (28), construction of subnuclearity (27), replication of subnuclearity (26), life of subnuclearity (25).

Next, synthesis of energy (40), will of energy (39), wisdom of energy (38), love of energy (37), creation of energy (36), construction of energy (35), replication of energy (34), life of energy (33).

Next, synthesis of light (48), will of light (47), wisdom of light (46), love of light (45), creation of light (44), construction of light (43), replication of light (42), life of light (41).

Next, synthesis of spirit (56), will of spirit (55), wisdom of spirit (54), love of spirit (53), creation of spirit (52), construction of spirit (51), replication of spirit (50), life of spirit (49).

And further, synthesis of fire (64), will of fire (63), wisdom of fire (62), love of fire (61), creation of fire (60), construction of fire (59), replication of fire (58) and life of fire (57), in the synthesis realizing the 64 positions of the observer of Human of the 64 kinds and angles of matter of the Metagalaxy Fa by themselves.

64-fold integrity of the Position of the Observer

Synthesis of Field	Synthesis of Content	Synthesis of Form	Synthesis of Subnuclearity	Synthesis of Energy	Synthesis of Light	Synthesis of Spirit	Synthesis of Fire
Will of Field	Will of Content	Will of Form	Will of Subnuclearity	Will of Energy	Will of Light	Will of Spirit	Will of Fire
Wisdom of Field	Wisdom of Content	Wisdom of Form	Wisdom of Subnuclearity	Wisdom of Energy	Wisdom of Light	Wisdom of Spirit	Wisdom of Fire

Love of Field	Love of Content	Love of Form	Love of Subnuclearity	Love of Energy	Love of Light	Love of Spirit	Love of Fire
Creation of Field	Creation of Content	Creation of Form	Creation of Subnuclearity	Creation of Energy	Creation of Light	Creation of Spirit	Creation of Fire
Construction of Field	Construction of Content	Construction of Form	Construction of Subnuclearity	Construction of Energy	Construction of Light	Construction of Spirit	Construction of Fire
Replication of Field	Replication of Content	Replication of Form	Replication of Subnuclearity	Replication of Energy	Replication of Light	Replication of Spirit	Replication of Fire
Life of Field	Life of Content	Life of Form	Life of Subnuclearity	Life of Energy	Life of Light	Life of Spirit	Life of Fire

CONCLUSION. A BRIEF PARADIGM OF HUMAN

Continuing the series of brief Paradigms, beyond the Brief Paradigm of the Metagalaxy, it is a priori and unequivocally necessary to formulate a Brief Paradigm of Human, where the Metagalaxy creates each individual, and the universe creates everyone. Without answering the question: what is human himself, and not the familiar question: who is human, we will not know how the Is of human is, nor in what human is.

According to the tradition of Image and Likeness, we are accustomed more to focusing on the Image, answering questions about who we are and what we should be like, who we are as humans. That is, the Image of the Father or the Image of Life. But behind the scenes, there always has been the Likeness, defining what we are as humans, what we are made of, how we live, and on what basis we realize all our potential. It is this likeness that we will explore.

A human consists of:

1. 16 basic benchmark Particularities of Human in 16 subnuclearities of 16 fundamentalities
2. 256 basic benchmark apparatuses of Human Systems in 16 replications of pre-creation
3. 16 basic benchmark Systems of Human Parts in 256 replications of types of matter
4. 256 basic benchmark Human Parts in 16 replications of 16 evolutions of the Metagalaxy

5. 16 384-fold integral Physical world metagalactic body of Human of the energy-matter perspective
6. 16 384-fold integral Subtle world metagalactic body of Human of the perspective of light-matter
7. 16 384-fold integral Metagalactic world body of Human of the perspective of spirit-matter
8. 16 384-fold integral Synthesis world metagalactic body of Human of the fire-matter perspective
9. 32 768 Initiations by the phenomenon of the synthesis of the Rights of Construction of the evolution of the Initiate
10. 32 768 Statuses by the phenomenon of synthesis of the Beginnings of Creation of the evolution of the Servant
11. 32768 Creative Syntheses by the phenomenon of the synthesis of Synthesisnesses of Love of the evolution of Hypostasis
12. 32 768 Synthesisnesses by the phenomenon of synthesis of Perfections of Wisdom of the evolution of the Teacher
13. 32768 Powers of Perfection by the phenomenon of the synthesis of the Hierarchization of Will of the evolution of the Master
14. 32 768 Hierarchizations by the phenomenon of synthesis of the Idivity of Synthesis of the evolution of the Avatar
15. 32 768 Idivities by the phenomena of the synthesis of the Competent Prasyntesis of the evolution of the Father
16. Initially Higher Synthesis of Synthesis-Physicality of Human

In defining Human, we must begin with the phenomenon of multicellularity realized by the human body, clarifying that at the center of each cell there is the nucleus, the principle of its existence. Recalling that the DNA molecule also has a nucleus at the center of its structure, we can come to the initial conclusion that nuclearity is the foundation of Human's structure. Focusing on the microcosm of Human, we see that the distance between two nearest atomic nuclei is greater than the distance between the nearest stars in the macrocosm. Remembering that "nature abhors a vacuum," we logically conclude that these distances are reserved for the subsequent growth and development of human. Understanding that "the entire Metagalaxy creates each one," we conclude that it is precisely the metagalactic perspectives that are destined to fill these "vacant" spaces. And if previously, "the Universe created us," then this led to the emergence of the physical human body itself, in coordination and implementation with the environment. Accordingly, the universe created our natural uniqueness on Planet Earth, shaping our relationships with the environment to the specifics of possible human existence and life organization. By transitioning evolutionary specificity into an individual mode of existence, by human's entry into space, we entered into the Anthropic Principle of "The Metagalaxy Creates Each One," shaping each individual's development along the path of metagalactic development.

And this is a new natural challenge that Planet Earth has presented to us, entering the metagalactic cycle of existence, where the Metagalaxy has begun to create each one, filling the internuclear void in the human body's structure with a new format for his existence. Metagalactic creation, unlike universal external creation, formats a person internally, gradually unfolding the microcosm of his existence. Between the two nearest nuclei of the human body's atoms, 4096 nuclei of 4096 Human Parts are formed gradually, the specificity of which is determined by the properties of the high integral realities of the Metagalaxy. Around each of these, 4096 nuclei of 4096 systems of Human Parts are formed, the specificity of which is determined by the properties of the initially higher realities included in the HI-realities, as a part. Around each of these, 4096 nuclei of 4096 apparatuses of the systems of Human Parts are formed, the specificity of which is determined by the properties of the realities included in the IH-realities, as a part. Thus, the entire internuclear "void" is filled with a nuclear medium of interactions and interconnections, which we call the subnuclear medium. Fire-images begin to circulate between all nuclei, representing the 16-

fold integral subnuclear structure in the form of spins, particles of any kind, atoms, molecules, elements, points, point-sparks, sparks, drops, spheres, volumes, continua, versums, imperios, I-am, and nuclei of free, subordinate organizations of matter in the Metagalaxy. All of them are carriers of human particularities (movement, sensation, feeling, thought, meaning, essence, idea, right, might, paramethod, basis, synthesis-beginning, glance, imperation, I-am, and conditions), forming chains of various connections between them with corresponding nuclear interactions, mergers and absorptions, rotations and stable existences around any nucleus, in the interaction of nuclei, and so on.

Each nucleus, regardless of the organization of matter by realities, is a clot of fire, spirit, light, or energy, representing the four states of matter with a corresponding global representation of interactions. Each nucleus is a nonlinear expression of 16 basic phenomena of matter: substance, emanation, self-organization, reunification, dimensionality, speed, space, time, field, content, form, subnuclearity, energy, light, spirit, and fire, expressed through the perspective of the organization of matter by types of realities, the characteristics of which are consistently expressed metagalactically. All this creates nonlinear interrelations between nuclei and their subnuclear relationships within the human subnuclear environment.

All nuclei of a single Human Part, system, or apparatus, regardless of their location within the human body, are synthesized precisely by their own characteristics, forming stable connections and shaping the integral homogeneity of the Human Part, system, or apparatus through their integral synthesis. And within this integral homogeneity of existence, unfolding the specific characteristics of a given kind of matter, including its typology, they form stable forms of organization for the existence of the Human Part, system, or apparatus, taking into account the specifics of their action by the human and their interaction with and within the environment. Thus, a human gradually achieves the stable action of 4096 Human Parts, 4096 benchmark systems, 4096 benchmark apparatuses, and 4096 benchmark particularities of their integral 16384-fold metagalactic existence. And this is the nature of human metagalactic existence.

The basic benchmark composition of the Human Parts, formed by each of the 16 evolutions, is 256, forming a total of 4096 Human Parts through gradual evolutionary growth.

The basic benchmark composition of Systems of Human Parts, formed in each of the 256 types of matter, is sixteen, forming a total of 4096 Systems of Human Part, where each Human Part gradually realizes, in a minimally standard manner, 4096 systems of its existence. In total, a minimally standard metagalactic formation of 16777216 Systems of Human Parts occurs.

The basic benchmark composition of Apparatuses of Systems of Human Parts formed by each of the 16-fold integrity of pra-creation - 256, forming a total of 4096 Apparatuses of Systems of Human Parts. That is, gradually, in each system, 4096 apparatuses corresponding to the specifics of the system's activity are formed. In total, the minimally standard metagalactic formation of 68719476736 Apparatuses of Systems of Human Parts is achieved. The beginnings of creation are: ivdivnity, super-passionarity, truthfulness, eyeness, beauty, constant, knowledge, measure, standard, law, imperative, axiom, beginning, principle, method, and rule.

The basic benchmark composition of the Particularities of the Apparatuses of Systems of Human Parts, formed by the 16-fold integrity of subnuclearity by replications of 16 fundamentalities - 16, which ultimately form 4096 Particularities of the Apparatuses of Systems of Human Parts. That is, gradually, in each apparatus, 4096 particularities corresponding to the specifics of the apparatus's activity are formed. In total, the minimally standard metagalactic formation of 281474976710656 particularities of apparatuses of systems of human parts. At the same time, the 64-fold integrity of subnuclearity is formed by the 16-fold integrity of fire-images published above in four aspects of the states of matter: energy, light, spirit and fire, synthesized in the aspects of the 16 fundamentalities of matter: synthesis, will, wisdom, love, creation, construction, replication, life, resurrection, awakening, genesis, humanness, service, accomplishment, practice and mightiness.

The evolving 16384-fold integrity of human determines the specifics of his synthesis-physical existence and life, mutually organizing all his potentials. At the same time, the 16384 hi-realities

of the Metagalaxy are fixed on a human, forming the sphere of metagalactic construction around him. This sphere realizes a special manifestation - the IVDIVO of each one, the direct expression of the cosmological boundary of the cosmos by the Metagalaxy Fa in each Human, and synthesizes all the conditions and specifics of human existence, subsequently replicating it throughout the Cosmos.

In the development of Human, the world metagalactic bodies, expressing the four states of matter in the Metagalaxy as worlds, acquire a special quality. These world metagalactic bodies constitute the 162nd, 163rd, 164th, and 165th Human Parts. These four world bodily expressions of Human, on the one hand, help Human express himself in the four states of matter; on the other, they contribute to and shape the experience of these states of matter through Human's synthesis-physical existence, evolutionarily developing the physical body with the specific properties and qualities of matter. Reflecting this process, the entire 16384-fold integrity of human is replicated in expression by each world metagalactic body through the perspective of each of the four states of matter, forming within Human a stable tendency to perceive these specifics and possibilities, shaping new human abilities and talents in mastering the integral matter of the Metagalaxy. 16384-fold integrity of replication of a human by each of the four world bodies has all the specifications and characteristics of human, including the nuclear-subnuclear structure, but from the perspective of the four states of matter realized by human activity in the four worlds of the Metagalaxy Fa.

According to the first volume of the Paradigm of the Science of the Initially Highest Father, each nucleus contains records and foundations of prasyntesis that determine all the specifics of its existence. In clarifying the specifics of the action of metagalactic evolutions and their magnetization by humans, it was determined that intranuclear human prasyntesis has eight levels of organization, the first of which is responsible for the characteristics of human existence, while the remaining seven form the seven evolutionary states of human: initiate, servant, hypostasis, teacher, master, avatar, and father. In this case, the records of prasyntesis are developed in the process of evolutionary development and natural-cosmic existence of human, defining 32768-fold integrities of the rights of construction, 32768-fold integrities of the beginnings of creation, 32768-fold integrities of the synthesisnesses of love, 32768-fold integrities of the perfections of wisdom, 32768-fold integrities of the hierarchization of will, 32768-fold integrities of the ivdivities of synthesis and 32768-fold integrities of competent prasyntesis of human in his vital organization of possibilities and activity with them, which creates a special connection of prasyntesis from the nuclei between themselves, forming a corresponding environment within human, certain areas of application and fixation, and organizing, thus, the possibilities of human as such in any of his internal-external organizations. Stable organizations of prasyntesis at any level of formation cause the inclusion of new human prasyntesis through the growth of nuclear interactions, which leads to the evolutionary growth of human with his own specific activities.

The synthesis-physical state and expression of human synthesizes all these possibilities within itself, forming the integral homogeneity of human and his own substantiality, with the corresponding quality of the material composition of the cells of the physical body of human, as well as the plasticity and basicity of all the operations carried out by him.

2. PRASYNTHESIS READINGS

2.1. PRASYNTHESIS OF THE INITIALLY HIGHEST FATHER

Prasynthesis is a kind of matter that organizes the phenomenon, existence, and guiding action of all forms of individuality, super-passionarity, truthfulness, eyeness, beauty, constant, knowledge, measure, standard, law, imperative, axiom, beginning, principle, method, and rule. In metagalactic science, this forms the 16-fold set of basic scientific principles, further expanding to the 256-fold set of their manifestation. Standards, laws, and imperatives are not merely concepts or formulations; they are a type of specialized matter where they are folded, formed, nonlinearly systematized, hierarchized, form a stable whole, and, finally, are revealed in the structural organization of matter as we know it, manifesting its constants and other imperatives, as well as any other basis for the formation of stable existence. And the foundation of any materially stable existence is Prasynthesis.

The hierarchical organization of matter in the Metagalaxy, published in the first volume of the Paradigm of Science of the Initially Highest Father, suggests that a higher level of matter manifests prasynthesis to a lower level, which turns out to be untrue. In prasynthesis, there are hierarchical levels of control: 4-1, 8-1, 16-1, 32-1, 64-1, 128-1, 256-1, 512-1, 1024-1, 2048-1, 4096-1, 8192-1, and 16384-1 - that is, thirteen levels of hierarchical organization of phenomena. And prasynthesis introduces the governing context of organization not through the next, higher level of the matter, but through two, where the fourth level of matter - mentalics or mental reality - governs our first level of matter - physics or physical reality. It is well known that thought is material; in other words, "thought governs matter." Menta is thought, and hence the first key is 4-1. The cosmos is known to us in precisely four basic forms: planets, solar systems, galaxies, and metagalaxies (also known as the universe, which is not true in the cosmos itself, where the universe is one of the levels of existence of the Metagalaxy, accessible to us in perception). And this is the same fourfold principle, especially if we recall the scientific postulate "the entire universe creates us." Other well-known formulations can be proposed, but this is not the essence of the matter.

It's important to note that the first level of hierarchical prasynthesis we encounter is mental, the fourth in the metagalactic organization of the cosmos. This means that the sixteen scientific principles, published in the category of prasynthesis and operating physically, are determined by mentality and the existing standards, laws, imperatives, axioms, beginnings, principles, methods, and rules of the mental organization of physical matter. It is there that all the foundations of our physical content are laid. And it is there that they are updated from time to time, expanding physical capabilities. However, it cannot be said that the mind itself, mentalics (the fourth kind of matter), or mental reality determine physicality, physics (the first kind of matter), or physical reality. Prasynthesis utilizes its organization to identify corresponding capabilities. But it is not mentality that is the basis for the organization of physicality, but prasynthesis, acting mentally, that lays all the foundations of the 16-fold integrity of the beginnings of physicality.

And so, it goes for all the subsequent levels of the hierarchical organization of prasynthesis: 8-1, where amatics lays the foundations of physicality, with the already realized mentality of prasynthesis; 16-1, where syamatics lays the foundations of physicality, with the already realized amaticity and mentality of prasynthesis, and so on. Moreover, any interaction of prasynthesis as a kind of matter proceeds through Fire. Moreover, Fire, as a kind of highly organized matter, structures lower kinds of matter with the foundations of quaternary organization. Fire is the external form of organization and the recording medium of the required state, transmitted to the lower organization of matter.

Prasynthesis itself can be revealed to us only as a record of fire. In itself, it is unknowable to us, as it exists in a form and organization of existence beyond our reach. And it is precisely through the record of fire and the record of fire that Prasynthesis penetrates our materially organized world and expands its possibilities, unfolding new individuality, super-passionarity, truthfulness, eyeness, beauty, constancy, knowledge, measure, standards, laws, imperatives, axioms, beginnings,

principles, methods, and rules. This enriches the existing world and, through gradual accumulation, introduces it to higher phenomena of matter than those already existing. For example, in previous centuries, we used only two kinds of matter: planetary and solar. We mastered planetary matter through the civilizational methods known to us, while we accumulated solar matter through manifested fire with records of its prasyntesis, gradually beginning to master it. Now we have begun to absorb the galactic and metagalactic fire, beginning its manifestation, application and civilizational development.

Accordingly, people who lack the fire of corresponding prasyntesis will be unable to understand other types of prasyntesis phenomena than those they have identified. And this is the first problem of Human existence. Clearly, it is not abstract matter that accumulates fire with its prasyntesis records, but Humans, who can both adapt and reorganize themselves to assimilate it. Indeed, this is the secret of nature: why create and develop biologically complex forms of matter? The answer is simple: only they can accumulate and transit to more complex forms of matter's fire organization, inscribing the prasyntesis of higher levels of organization into fire, and, emanating them, saturate the surrounding nature with content, restructuring it into higher forms of existence. As trivial as it may seem, and for some personal forms of understanding it downright unpleasant, for nature, Humans are, first and foremost, explorers of new, higher forms of matter's manifestation and organization. This does not negate the fact that in this exploration, Humans also reveal their own goals and objectives, unknown to nature. But from the point of view of self-organizing processes of nature, this is true.

And this the higher level of mastery of fire in matter, the fire of the Metagalaxy within matter - planet, solar system, galaxy, and the Metagalaxy itself, where the fire with prasyntesis, fueling the new organization of lower forms, is renewed by the inclusion of higher forms - has arrived in our times. We could have chosen not to participate in this process, and most likely, the Earthling civilization currently in existence would have perished in some natural cataclysm, failing to meet the new self-organizing requirements of matter. That is, failing to pass the test of higher self-organization, necessary for nature to manifest advanced biological forms - Human. To us, this sounds very personal and bizarre. For nature, it is simply the process of entering higher levels of matter's organization - the Metagalactic matter. And Human is the means by which this is accomplished. In our alienation from nature, we have forgotten that we are part of inalienable natural processes, and despite our individual uniqueness, we still remain part of nature, which, by manifesting forms of collective self-organization, places demands on our level and the quality of self-organizing matter necessary for the development of nature itself. Moreover, this process occurs at the level of instincts and basic natural genetic diversity. All higher forms of phenomena - mentality, civilization, education, the quality of Human himself - are already the difficulties of Human himself and his new opportunities in the new organization of matter.

Here lies a balance between the internal, the truly human, and the external, the truly natural, when, in our natural and external aspects, we move to a higher level of material organization, drawing nature into this process, and in our human and internal aspects, we learn to organize and develop within this higher level of material organization, humanizing it with ourselves. The equal foundations of human existence are the natural Law of Nature. And no one will allow us to violate it. So, we do not violate it. We have entered the natural Metagalactic existence and are gradually drawing the nature of the Planet into this level of being, having fulfilled our mission of natural creation and fulfilled nature's "duty" of creation.

Therefore, we will begin to examine the Metagalaxy of Human not with general questions about Human and his organization, but with questions of the Prasyntesis of his phenomenon, where the perspective of the Prasyntesis level will help to look at Human himself in a completely different way.

The meaning of the initial manifestation of Human through the Prasyntesis of the Initially Highest Father lies in the revelation of the saturation of the formation of the basic Nucleus of Human Life. The question of the Nucleus as the basis for the formation of Life becomes paramount

after the development of the foundations of the first volume of the Paradigm of Science of the Initially Highest Father, where the modes of existence of matter are transferred to the nuclear level of existence. This also applies to Human, where the basis of Human is the nuclear matrices and the structurally interconnected volumes of the nuclear organization of various phenomena of Human's structure. Bearing in mind that all the atoms and molecules that make up Human have fundamentally nuclei, and the level of interrelationships between nuclei is not considered at all by previous initial scientific formations on Human.

Naturally, the first nucleus from which all other nuclei of Human existence are replicated is the Nucleus of Human Life. And it doesn't matter how this question is viewed - materially or fierily. Materially, this is the first nucleus formed in the fusion of the nuclei of the parental cells at conception. Fierily, this is the Nucleus of Human Life, formed by Fire with a record of the prasyntesis of his future physical existence. As we now understand, the process is simultaneous and reciprocal: at the conception of the first nucleus of the material organization of the future Human body, the fiery Nucleus of Life is formed with records of the prasyntesis of the existence of all aspects of Human as such. This does not negate his personal information of the accumulations of spirit. This is the formation of the basic natural realities in which spirit as such will develop. If we consider that spirit emerges from fire, then the Nucleus of the Fire of Life also forms the fire from which the new spirit of a new life will flow, assimilating spirit of the previous accumulations of the vital phenomena of a given singular existence. Therefore, the Nucleus of Human Life, a synthesis of the fiery and the material in their unity and struggle of opposites, is the foundation of Human's formation and existence. It is also the basis of his capabilities, both in the external and internal formation of phenomena.

Speaking of the prasyntesis foundation of Human, formed by his Nucleus of Life, its basic set includes 32 indicators: synthesis, will, wisdom, love, creation, construction, replication, life, resurrection, awakening, genesis, humanness, service, accomplishment, practice, mightiness, indivinity, super-passionarity, truthfulness, eyeness, beauty, constancy, knowledge, measures, standards, laws, imperatives, axioms, beginnings, principles, methods, and rules. These are two (out of 16) of the sixteen scientific beginnings published in the first volume of the Paradigm. But these are also essential indicators of the prasyntesis foundation of human life, embedded in the nucleus of his existence by certain qualities, properties, and levels of potential organization, characterized both by spirit already present in a person and by the prospective connections of prasyntesis arising from the dialectical contradictions of these accumulations, with the prospects of greater possibilities than those contained in the database as such. In principle, this is a purely mathematical calculation of possibilities, and mathematical prasyntesis as such is at work here, but it still needs to be understood.

These indicators lay the foundation for what a Human should be. In prasyntesis as a form of matter, the Nucleus condenses, with all the forms and indicators of our basic existence.

The question is, where is this recorded? The answer is genetically in DNA. Prasyntesis forms not the DNA itself, but the primordial Nucleus, where the DNA foundations are written. If we speak of DNA codes, which are defined by corresponding letter and other sounds, then this is the encoding of this 32-fold integrity. The chemical version of DNA expressions - amino acids and the like - comes later, when we reach the external biology of the Human, formed intracellularly, in utero, by the formation of the body on Earth. The mother's body doesn't bear simply the child's body - she deciphers the records of prasyntesis and the foundations of DNA in the formation of the child's body. The simplest explanation for this fact is that the child resembles his parents. And the foundations of similarity are genetics, deciphered and incorporated into the child's body during the formation process. The same process occurs with the foundations of the body's prasyntesis.

DNA forms as external states of prasyntesis in physical matter. But initially, prasyntesis forms a set of 32-fold integral connections, like a drop of each Human's Prasyntesis. A set of connections in which everything is mapped out - cells, nuclei, structural organization, bones, respiration.

Simultaneously, a record of the fundamentals is organized along the Drop's boundary - what kind of biosphere is needed for the existence of a given human being. The fundamental nature of prasyntesis matter lies in the fact that it is not only the Human being himself who is being laid down, but also the entire biospheric organization within which such a biological body and such biological systems can emerge, function, live, and survive. The first condensation of prasyntesis matter consists of the emergence within - by a bundle of 32 expressions - of sets of words, stanzas, and phrases. And on the shell, all the digital and other mathematical connections of the surrounding biosphere appear. A state arises whereby the rules - and further, in 32-fold integral form - are formalized internally verbally; on the shell, the same rules are formalized digitally. The digital interactions of parameters define the external environment, laying the foundations of matter. The letter-content connections of prasyntesis are laid internally, and this already defines the Human being. Clearly, numbers influence the inner of Human - letters. The letter influences the external of Human - numbers. This is one language in two types of parametric properties and relationships.

Before the formation of the nucleus of life, prasyntesis condenses into a droplet, which then enters the nucleus, as the eighth level of subnuclear formation of the nucleus according to the 16-fold integrity of scientific beginnings (see Paradigm T.1). A droplet of prasyntesis condensation is formed for each individual. Within each droplet are embedded the basic 16-fold perspectives of existence in fire, spirit, light, energy, subnuclearity, form, content, field, time, space, speed, dimensionality, reunification, self-organization, emanation, and substance. This is the next step in the activation of prasyntesis on higher scales and within the parameters of the individual.

If we clarify the parameters of letters and numbers, everything originates not from letters or numbers, but from records, for example, principles that form the corresponding alphabetical basis. When we form certain Beginnings, there are principles that form the alphabetic basis for the record. And there are methods that form the digital basis. Methods with a digital basis emerge into the shell of the prasyntesis Drop, and the principles that form the connection, rules, or methods form the alphabetic basis - to record it and form the foundations of the prasyntesis matter of fire of life. Here it is necessary to clarify that the quality of the embedded parameters of the foundations can organize a particular level of prasyntesis into the phenomenon of a drop or a nucleus. The higher the quality of the foundations, the higher the prasyntesis nature of the phenomenon itself. This is the unique magnetic synthesis of all the parameters embedded by prasyntesis in the manifestation of spirit of a given person. And spirit, as they say, "smells."

The Initially Highest Father imbues such a Drop with His concentration of Life, with the prospect of evolutionary development, and then the Nucleus of Human Life is formed, passing through the stages of sphere of content, volume of form, continuum of subnuclearity, versum of energy, imperio of light, I -am of spirit, and, in fact, the nucleus of fire of life, synthesizing all these parameters within itself. Prior to these eight parameters, one can distinguish spark of time (realization), point-spark of space, point of velocity, element of dimensionality, molecule of reunification (DNA), atom of self-organization (nuclei and particles of saturated organization), particles of emanations, and spins of substance of organism being conceived. The effect of the matter of prasyntesis is that it is always beyond our matter and must be always beyond the possibilities of our matter.

The transition of prasyntesis within us from the condensation of prasyntesis forms the primary nucleus of Human life. Here, the process of replication occurs. The Initially Highest Father, in the prasyntesis condensation of various connections, fixes His standard expressions in the Nucleus. The simplest thing we know is "in the image and likeness." But here, it is not the image as content that is important, but the likeness itself. These are the basic foundations of the Father's likeness, who, by replicating, emanating, and fixing something within Himself in various parameters, sets the foundations of the connections of prasyntesis matter. Parameters are set in both digital and literal, verbal, and other sound. When the Father pronounces the Word, it is saturated with prasyntesis matter, and the drop condenses not by itself, self-organizing, but when the Father fixes certain tasks and possibilities so that the prasyntesis matter condenses into a Drop. During the replicative transition of saturating of the Father, the Nucleus of Life is fixed.

Direct replication contact is established from the Father's cell's Nucleus - the Father's cell's DNA control sphere is concentrated on the DNA of the Human Life nucleus. More precisely, the Fire of Life of the Initially Highest Father and the fixation of the Father's own Life, which took shape in a different, higher form of prasyntesis matter.

As soon as the Synthesis of Fire of the Initially Highest Father enters the Drop from its cell, the Drop compactifies into the Nucleus of the cell and enters the state of IVDIVO of the 16385th expression. While the Father is not fixated on the Drop, the prasyntesis matter does not compactify, either in the state external to the Father or internal to us; the transition to the 16385th higher integral reality does not occur, and compactification into the nucleus of life does not occur.

When we speak of "synthesis," we assume it is a type of fire. But fire is externally formed matter, and we say that synthesis is recorded in fire by some kind of database. Let's define the database as 32 known beginnings - from synthesis to rules. The 32nd beginning - synthesis - synthesizes different rules, different methods, and so on, different types of wisdom, different types of will, and so on, among themselves. It is the all-encompassing principle of its own manifestation and the manifestation of the integral unity of everything-in-everything. Moreover, each of the 32 parameters of the Beginnings is included in two 16-fold integrities or one 32-fold integrity of a special material organization, where each parameter has different characteristics of dimensionality, speed, spatiality, and temporality (time is the external flow, while temporality is the temporal stage of setting the next realization). This creates the possibility of recording the diversity of a phenomenon, since it is not an abstract parameter of a rule, but a set of rules that have the characteristics of temporality, spatiality, and speed in different variations among themselves, all the way down to substance. And similarly, upwards - to fire - plus 16 kinds of matter in which the digital recording shell is contained - in what matter does all this exist? Thus, we obtain multiple characteristics of the organized phenomenon and recording.

The compactified Nucleus lays the foundations of Human at the outset, which determines his external life prospects - the conditions of his external existence. When the Father fixes His concentration of Life from the Nucleus, the second step is established - the compactification of the nucleus of life as characteristics of a different scale - fire, spirit, light, energy, subnuclearity, form, content, and field - which determines the conditions of internal development. With these minimum eight parameters of Human's existence, the Father lays the foundations of His concentration of Life, which is the basic Foundation of the Word of the Father, which contains its own specificity of fire, but according to the characteristics of a folded Drop; its own specificity of spirit, but according to the characteristics of a folded Drop; its own specificity of energy; its own specificity of the composition of the future nuclei of the Bodies and Human Parts; its own specificity of form from subnuclearity; and the corresponding content of all basic foundations. At the same time, meaningfulness can be instinctive, as the basis for existence in a certain type of nature, and simultaneously, meaningfulness can be a prospective saturation - what a person can achieve in certain phenomena - vision parameters, temperature parameters, parameters of biological organization. Or parameters of mental saturation - what thoughts a person can tolerate and which he cannot. Parameters of astral saturation - what feelings a person can tolerate and which he cannot, and from this, the parameters of his development are formed. There are also parameters of causal saturation - what functions a person can tolerate and which he cannot, and what functions of these forces operate in a person.

In general, having gone through the 16 kinds of matter in the specifics of the organized type, realized in each Human, we will receive certainly one or another set of characteristics of the Human's capabilities in the synthesis of all 16 as a whole.

Here, the foundation of material organization is laid, although during the initial formation of the nucleus of life, this does not become yet matter, but rather the parameters of the possibilities of Human existence in a certain perspective. All parameters are formed around the compactification nucleus of life. That is, when the Father gives Life, the prasyntesis matter collapses into a nucleus, and the Fire of Life, directed by the Father, flares up within the nucleus. But the nucleus then acquires the shell, the second, the third, and so on. That is, there exists a shell

of prasyntesis, a digital one, within which the parameters of the biosphere for the existence of this type of being are embedded. It compacted into the nucleus.

Then fire is lit - it sort of melts down the synthesis of all prasyntesis matters - the second shell of the nucleus is formed during the transition to the IVDIVO, where the parameters of the Human's prospects are already recorded: the parameters of ethericity, the parameters of astrality, and further along the 16 kinds of matter - what, where the Human can achieve through these interactions.

Next, we begin to enter the 16- or 32-fold integrity of matter, where the nucleus of life, possessing the fire of life, spirit of life, further inscribes the basic parameters of Human on the shell, forming the foundational composition of all his capabilities and organized life prospects. Thus, the nucleus of life is the first established foundation of Human. That is, in prasyntesis, that what Human is, is embedded in a single Drop. The Drop's shell digitally encodes the biosphere in which he exists or the cosmos in which he can exist. When prasyntesis compactifies, the Father saturates it with His Fire of Life, from which comes the replication of spirit, light, energy, time, space, and so on, 16-fold integrally, but now according to human parameters. The nucleus ignites with all of this, enters a state of the IVDIVO, and from the matter of Prasyntesis, it passes into our species, one of the high integral realities, for example, from the perspective of the 8192nd hi-reality of Planet Earth. And, in this transition, it forms a shell on which the basic parameters of matter are inscribed - where this nucleus can exist: the boundaries of astrality, mentality, that is, at a minimum, the 16-fold integrity of metagalactic matter.

But from the 16-fold integrity, and we must understand this, in the case of an 8192-fold integral phenomenon, replication will be formed not for 16 kinds of matter organization, but for 8192. That is, the basic 16-fold integral records of the nucleus will be replicated 512 times with additional records for each subsequent phenomenon, and the nucleus of the 8192-fold integral organization of matter in the Metagalaxy will be formed, creating the replication foundations for the formation of all nuclei of the human body structure. This will allow the perspective of the organization of the nuclei of the human body structure to concentrate on the physical existence of the human body 8192 types of hi-realities of the Metagalaxy, with their own characteristics of the phenomenon, and determine the existence of the Human by the corresponding perspective of the 8192-d hi-reality metagalactically.

There's another way to approach this. Scientific evidence suggests that Human is composed of the atoms of former stars that once lived and disintegrated. The question is simple: why were these particular atoms drawn together to form Human? Atoms have different characteristics. Why do we have carbon-based life? The specificity of the atoms, or the specificity of the carbon nature of life, which must be drawn to the corporeality of our life, is written into the shell when the prasyntesis Drop, compacted by the fire of the Father's life, passes into a state of high integral reality in the first state of the IVDIVO. The IVDIVO, as it were, concentrates on this Drop, creating the first shell, and records all the parameters of the 16-fold integrity of matter, essentially forming the nucleus of life in the materiality it has entered. Another type of materiality may exist, but then there will be a different formation of the shell-like form of life.

The Primordial State of Human is a record of the nucleus of life, where a Drop of compacted prasyntesis beats within, and in the center of this drop of compacted prasyntesis is fixed the Fire of Life of the Initially Highest Father, the point of Life. From this fire emanates the corresponding spirit, from spirit emanates light, from light emanates energy, from energy emanates subnuclearity, within this drop of life, in the foundation of the corresponding parameters of life.

Moreover, this cannot be viewed horizontally, because within a single drop, everything is hierarchically organized and interconnected by various systemic and complex organizations. This is already a hierarchical action of recording. That is, the Father records the fire of life in the center of the prasyntesis drop. The fire forms, attracts synthesis, that is, records what is within this prasyntesis drop. And when recording synthesis, the fire becomes excited and begins to emanate the primary expression of spirit. Then comes the second front of recording - spirit begins to draw will from the prasyntesis drop into itself. Will is the capacity for action, the effectiveness of all

these parameters. Will is concentrated. There is also the will of the Father, which at this moment also records what Human is, where he will go, let's say, in a given developmental perspective. Spirit, recording will, becomes excited and emanate light. Light becomes excited and records wisdom according to other characteristics. In principle, will, wisdom, and synthesis are different characteristics of the specific prasyntesis organization. The characteristics of wisdom are inscribed, light enters an excited state through the recording of wisdom and begins to emanate energy. Or wisdom and light begin to emanate energy. The energy begins to attract love, recording it and emanating it further. And so on through the remaining 12 or 28 parameters.

We can consider also the process in reverse, using the same parameters. The Father establishes the synthesis of life at the center of prasyntesis matter. The synthesis of life begins to draw parameters from the surrounding prasyntesis state and form fire. It passes to a state of fire, and a general blazing of the prasyntesis Drop occurs. In this blazing, will emerges from synthesis, which consists of fire. It draws upon itself all the active beginnings of prasyntesis matter. As prasyntesis matter draws together, spirit is formed around it, as the dynamics of activity as such. Will and spirit, balancing, flares up, and will is inscribed in spirit. With this inscription, spirit erupts, and wisdom is formed, as the equilibrium of the achieved will and spirit with the prasyntesis database in the drop. Equilibrium then occurs at the next level, hierarchically at the 14th, or 30th, or 62nd - a matter of life's organizational system. And this wisdom draws together the basic parameters of prasyntesis, balances itself again, and in this equilibrium, light emerges from wisdom. A flash of recording into light occurs as a transition to another state. The transition to another state is to rise to the level of the state of matter, to form a shell for the transition to the IVDIVO. Prasyntesis matter, to move into the hi-r and manifest itself in a world where, within prasyntesis, a certain downward gravitation pulls the folded parameters into a hierarchy. This gravitation is determined by the digital parameters of the prasyntesis shell. That is, we must remember that prasyntesis is a set from rules to synthesis. And there is also a shell containing a digital database of the biosphere. All parameters, including gravity, are stored there. The shell is not a formal record of prasyntesis data; rather, it serves as a data exchange between prasyntesis and digital matter. And accordingly, this is the first specificity of hierarchization - between interactions between digital and "verbal" records of prasyntesis. In this dual "verbal-digital" system, which can be called the Tao, in which numbers reflect the external and words reflect the internal, there is a balance of prasyntesis.

Based on this, when wisdom is recorded, light is formed. With the flash of balance between wisdom and light, when wisdom is recorded in light, love begins to draw in - love as the force of the union of these two parameters. From love, energy is formed, and then it flows downwards, through all the dual parameters of life's phenomena.

What's the difference? If we proceed from the synthesis that forms fire, we emphasize the verbal recordings of the inner basis of the drop of prasyntesis. If we proceed from the fire that draws synthesis together, we emphasize the digital recordings of the shell of prasyntesis. In fact, these two processes run parallel, existing like two hemispheres in our brains, and, in fact, are their precursors. They act separately, but exist together. In our consciousness, the processes are separate because they produce different results. In reality, there is a search for balance, beauty, and expedience. And two processes occur simultaneously - one from fire to synthesis, this external one, which imparts the characteristics of fire and synthesis to matter - realities, presences, and the high integral realities within the drop. This is the influence of the digital shell on the state of prasyntesis within it.

There's an internal self-organization of all the rules and the like. And then the process moves from synthesis to fire. We have two processes: synthesis in the internal organization, and fire in the external shell-like structure. The digital influence of the shell leads to synthesis. The internal recording of all standards, rules, and the like leads to fire. A parallel process of equilibrium occurs: fire from numbers, synthesis from letters, the general text. Synthesis from text turns into fire, fire from digital concentrations turns into synthesis. A reaction occurs between them. And all of this simultaneously descends step by step through 16 hierarchical parameters or 32 hierarchical

parameters. But at this point, we are prepared to discuss only 16 parameters, since that's how many we can simultaneously handle in complex analysis and synthesis.

At first, there is a layering of fours - fire, spirit, light, energy. Or synthesis, will, wisdom, love. Then the basic interactions pass to hexadecimal - 4×4 . And then, the stable hexadecimal parameters pass (16×4) to 64-fold integrity. The tricky part of our perception is that a Human always takes half of what is given, preserving a reserve for the action of self-preservation instincts. If he enters into a whole, this whole must be half of a higher, given one. And judging by the fact that we have codons, or 64 bases in our DNA, we are ready to perceive the primary prasyntesis matter as half of the given, that is, 32. But to perceive comfortably and discuss it in external expression, we can take 16. Internally, we are ready to perceive 32, given 64, but externally we can discuss only 16. That's how we live. This imposes limitations on our paradigm in our perception of Human, limitations that prevent us from destroying ourselves. The instinct to protect life.

Therefore, the formation of prasyntesis proceeds along 64 parameters - from synthesis to physicality. Internally, we can penetrate easily 32 parameters - we've now taken the high ones, from 64 (synthesis) to 33 (rules). We can discuss and summarize only the analytics of droplet formation in hexadecimal notation, because from internal 32, we speak externally hexadecimally. (We speak hexadecimally - the processes proceed. I try to switch to 32-fold integrity and internally maintain 64-fold integrity - the processes are lost, for now...) We've taken the hexadecimal hierarchization, but we're only just beginning to grasp the 64-fold integrity. Thus, in our understanding of the paradigm, we evolve ourselves to master all paradigmatic connections. The head contains 16 levels of hierarchical organization, with 16 horizontal interconnections within each organization - this is what was compiled into the 256-fold integral matrix of matter organization, published in the first volume of The Paradigm. We can learn words, but we need them to swirl within us and form stable connections with corresponding conclusions. While the matrix has been defined in any way, we can't say it swirls easily in our heads. This is a test of hexadecimality.

Then comes the next matrix - 32×32 . Here, there's a hierarchical structure of 32 levels, with will becoming the 31st, and 32 horizontal indicators. Then, 64×64 , with will becoming the 63rd, and 64 horizontal indicators. And so, this entire organization and increase in the levels of each person's potential is embedded in the prasyntesis of the nucleus of each person's life. And in the expansion of standards, laws, and even rules, this matrix-like self-organization of databases - Drops of prasyntesis in internal records and digital connections between record - exists externally as well. So, we are gradually moving toward its analysis and synthesis.

The largest parameter we identified and captured in this drop is the 256-fold integral parameter. This is a very promising parameter, because we identified 256 basic Human Parts of organization. Again, these are divided into four hierarchical types of Human Part organization, 64 each. The evolutionary parameter of these records exists in 1024-fold integrity form (256×4). That is, to understand the phenomenon of evolution in perspective, we must have 1024 hierarchical verticals of designated parameters, with a phenomenon at each horizon - 1024 words and numbers linking them. Then we will comprehend the power of evolution inherent in this nucleus of life or drop of prasyntesis. The highest version of metagalacticity, which we have achieved in everything-in-everything, is the 16384 verticals of realities of metagalactic matter. It is also fundamentally embedded in the matrix within the nucleus of fire of human life, and, based on 16 evolutions of basic perception, each with 1024 expressions, we obtain 16384. Accordingly, the matrix of the basic organization of metagalactic matter is 16384 hierarchical parameters upwards and 16384 along each horizontal axis. And this matrix is the database embedded in the primordial drop of prasyntesis by the phenomenon of metagalactic matter in the basic parameters of existence.

Ultimately, if we ask ourselves what the database in a drop of prasyntesis, consisting of rules, methods, and everything else, represents, then we now see several hierarchically different matrices of Metagalactic perception: 4×4 , 16×16 , 32×32 , 64×64 , 128×128 , 256×256 , 512×512 ,

1024×1024 , 2048×2048 , 4096×4096 , 8192×8192 , and 16384×16384 . These are **twelve** matrices of the organization of the external-internal conditions of each of us, recorded in the nucleus of fire of life. And the development of these parameters will allow us to study the capabilities of each Human.

At the top there are 16384 expressions, with 16384×16384 digital connections and 16384×16384 words, in 16384 hierarchical levels and 16384 hierarchical connections of words of matrix of the phenomenon. This set contains approximately 268 million words and approximately 268 million digits. We still can manage the digits, but not the words. The development of language and the culture of its organization is necessary. It is unknown whether we will find 16000 rules, 16,000 standards, universal and acting universally on all other standards, in their originality and equality to all 16000 others, which sets their own unique parameters of organization and development.

Four parameters are known: fire, spirit, light, and energy. If previously we saw only energy, light, and spirit, but not fire, this represents a limitation in development, because prasyntesis is organized into fire. As soon as one parameter is missing, we become subordinate beings.

The Drop is the ninth fire-image out of 16. Why are we talking about the Drop?

The condensation of prasyntesis must move into the nucleus of life, and the fire of life is our ninth level. Then our brain and our biological makeup accept the drop and transform it into the nucleus of life. If I say that a continuum of prasyntesis is formed within us and then compacted into the nucleus of life, we might agree, in appearance, but the hierarchical parameters of prasyntesis will confuse us, and the predetermined illogicality will follow, because we didn't move from the drop into the nucleus of life, but from the continuum. And from the continuum, we can move not into the nucleus of life, but into the nucleus of Creation. We can say "the nucleus of creation," but then we'll be completely lost - do we have the right to create the nucleus of creation? Are we ready for this, even if the parameters have been set? We move from the drop through the condensation of prasyntesis into the nucleus of Life - this is the highest human state. Once we reach the continuum, the already existing Human must reach the state of Hypostasis through its external organizational modes. The ninth principle of Human of the Initially Highest Father, through his internal qualitative and quantitative organization, undergoes the stages of mastering the rights of construction as an Initiate, mastering the beginnings of creation as a Servant, and mastering the degree of creative synthesis as a Hypostasis. Then we can speak of the transition of the internal organization of prasyntesis into the nucleus of creation. We are not ready yet, but we can lay this expression down for the future.

From elementary basic prasyntesis, the foundation of a drop of prasyntesis is laid initially, which develops into the nucleus of life. A drop can exist in various states, and this is the instability of the drop's form itself. A drop represents the basic conditions for organizing content, and stable form is not at issue here. What is at issue is the interconnectedness of content within the drop itself. From a geometric perspective, a sphere is an ideal figure, stable in phenomenon. According to the parameters established by the previous Paradigm, we understand that stably formed prasyntesis in the form of a sphere compactifies not into the nucleus of life, but into the nucleus of Replication through the growth of its content. The problem lies in the stable hierarchization of the Metagalaxy: a drop is the ninth horizon, and unfolds within the nucleus of fire of life - the ninth horizon; the fire-image of the ball is the tenth horizon, as the nucleus of fire of Replication is. Thus, a stable hierarchical self-organization of all metagalactic parameters of the various conditions of interaction is achieved. The stable volume of prasyntesis is the eleventh horizon, and it is compactified already clearly into the nucleus of fire of creation, which is a completely different characteristic of both prasyntesis and its internal self-organization or internal reunification in the highest expediency of the beauty being formed.

All these interconnected hierarchical parameters of prasyntesis also operate in the drop, forming the logic of hierarchical realizations. For example, when a Human achieves a particular hierarchical realization, he passes to another higher state of prasyntesis organization through an altered state of its fiery form: from a drop to a ball or from a ball to a volume. The point is that nothing is eternal, but has a constant developmental effect. Therefore, the prasyntesis formed in

the drop does not exist forever, but implies a specific time during which the Human must develop to the next state. The simplest solution is natural selection. Not by the external factors we are accustomed to using in natural selection, but by the internal factors of natural selection - prasyntesis.

If the state of a drop of prasyntesis is fulfilled, then the higher state of Human moves on to the next evolutionary state, for example, that of Initiate, if the person was previously organized by the ninth evolution. The Initiate has precisely ball-like prasyntesis, which passes into the Replication nucleus, as exemplified above, with increased replicability of the nucleus in the development of the content of the surrounding world. Recalling the replicability of nuclei among themselves in the previous form of understanding the matter of the Paradigm, we understand that the Initiate is involved in all processes of nuclear replication, for example, scanning content anywhere. This does not mean he can scan or absorb everything - there are parameters for the Initiate's preparation, but the main thing is that he will be able to do this in a replicating state.

The next stage of prasyntesis development occurs in volume, with the preparation of a person who has absorbed the effects of initiation externally in the internal nucleus of Construction. And here, the constructive effects - your word, your action - are instantly reflected, more or less, in the surrounding matter along the boundaries of your action.

When we discern the Metagalaxy or the high integral reality, let us imagine that these are the boundaries of the scope of prasyntesis as the breadth of the creativity of matter that Human must possess for the process of cognition to take place. When the Metagalaxy Fa in the early years of its development, was defined by presences, our scope of prasyntesis could emanate and act only through the presence organization of matter, and we viewed the entire Metagalaxy from the perspective of presence. When, mastering the Metagalaxy, we reached deeper understandings of its laws and states, self-organizing, we reached the prasyntesis volumetric organization of levels of reality. Our volume of creativity of the nucleus of Construction simply encompassed the volume of realities. Subsequently, the volume of constructivity in the synthesis of realities grew into the initially higher realities (ih-realities), and already in the synthesis of ih-realities, it grew into the high integral realities (hi-realities). Each person who realizes a certain volume of prasyntesis constructivity, compacted into the nucleus of Construction, thereby realizes a particular kind of matter organization out of eight metagalactic ones and the corresponding boundaries of the scale of human influence on surrounding matter. At each subsequent level of matter organization in the Metagalaxy, there is increase in 16384 times as the boundaries of that kind of matter organization scale. And Human, metagalactically, hierarchically, moves in the realization of life's potential from one kind of matter organization to another, higher one. Currently, such a volume is difficult to imagine given the scale of modern scientific training and human civilization, but as soon as we begin to master purposefully and deeply the matter of the Metagalaxy, it will begin to have an impact. Why? Because the laws of the metagalaxy stipulate the growth of our prasyntesis potential. It is a question of the scale of the inherent parameters of Human potential, as such. Therefore, the outer boundaries of the synthesis of a type of matter organization will be organized with the inner boundaries of the synthesis of human potential.

Prasyntesis is a kind of clot of synthesis of possibilities, upon which a shell is formed, subsequently transforming into a nucleus. This shell contains the digital parameters of matter that we can master. When we speak of biospheric matter in a planned manner, we see the characteristics of the Planet as reflected in the Metagalaxy's perspective. Galactically, in galactic space, biospheric organization is primarily presence-like, that is, it is fixed where we are present, where presences reflect the metagalactic perspective of organization in galactic matter. If we develop further, either evolutionarily or individually, we move to initially higher presences and, subsequently, to high integral presences of galactic parameters of existence, also reflected in the Metagalaxy's perspective. There are many galaxies, and the systemic organization of their manifestation unfolds across the metagalactic spheres of nature, constructing a synthesis of galactic and metagalactic existence. But if we move to purely metagalactic development through the activation of human internal prasyntesis, then we enter realities - initially higher realities and

high integral realities of metagalactic evolutionary or individual development. Moreover, metagalactically, we were able to enter a metagalactic evolutionary cycle together with Planet Earth, which has matured cosmically to this organization of matter. In the future, it will be studied that the type and manifestation of a planet and planetary life qualitatively depends on the perspective of the organization of matter within which this development occurs. Metagalactically, we entered the reality-like matter of metagalactic existence. Individually, we were able to grow further, to ih-realities and hi-realities, where it is no longer the planet that controls us, but we who pull the planet along with us. Oddly enough, it was precisely these processes that harmonized our planetary existence - we ceased to depend solely on planetary matter in the organization of our lives, and a subtle balance was born between the planet and each person, under the new conditions of metagalactic existence. And we reinforced the perspective of life with high integral realities, where it's no longer the planet that naturally guides us, but we guide the planet, emanating a new quality of matter to it in its organization. Clearly, such a perception isn't yet particularly scientific. But energy, in the form of heat, for example, quite easily creates stable connections in the planet's natural realities. There are even technical devices that accumulate these potentials. Imagine that seven and a half billion people today are creating a similar accumulation for the planet. This is our development of the planet and our influence on it. The accumulated energy is dispersed, assimilated, and develops the planet itself as a living being. Whether we like it or not, cosmically, it is an objective process that systemically stimulates planetary formations to acquire biological life.

And we, the humanity of Planet Earth, have entered into the development of 16384 high integral realities of the Metagalaxy, each of which contains 16384 ih-realities, each of which contains 16384 realities, and each of which contains 16384 hi-presences, each of which contains 16,384 ih-presences, each of which contains 16384 presences, each of which contains 16,384 planes, each of which contains 16384 synthesis-physicalities, synthesizing all eight types of organization of metagalactic matter by each person. And it is precisely this concentration of organization of matter that human emanates to Planet Earth, developing it. And it is precisely from such organizational forms that the Metagalaxy Fa consists. Understandably, accustomed to thinking horizontally, we find it difficult to see the multiple vertical growth of matter - its 16384 phenomena. And understanding the octal quality of its organization is even more difficult. But in fact, this is the new metagalactic matter in its sensations, feelings, thoughts, meanings, essence, ideas, rights, mights, paramethods, fundamentals, synthesis-beginnings, glances, imperations, I-am, and conditions. This is the new metagalactic hexadecimal trend of human development in mastering its matter. And for now, we have only sensory knowledge of the world.

And this volume of constructivity of the eight types of organization of metagalactic matter and the hexadecimal nature of its development formed the volume of prasyntesis within us. That is, all of this has its own prasyntesis rules, laws, hierarchical standards, and the digital shell of this matter that unfolds. This includes the IVDIVO with the compactification of the Construction of these phenomena within each of us. And every Human on the planet, bodily and naturally, regardless of his preparation, received a concentration of these possibilities of metagalactic existence, the genesis and development of this volume of materiality in his further evolutionary and individual development. Our Body was capable of withstanding the compactification of prasyntesis in this volume, with the shell of this octal matter hexadecimally, and compactifying into the nucleus of Construction of each of us as the next, higher than the nucleus of Replication, the nucleus of life as the nucleus of the organization of Human Life by surrounding matter.

Continuing the analogy of Cognition, we must expand the process of cognition itself to its sixteen components, leaving only sensory cognition and entering into the following types:

1. movement cognition
2. sensation cognition
3. feeling cognition (in the phenomenon of which, it is declared, science is located)
4. mental cognition
5. meaningful cognition

6. essential cognition
7. ideaful cognition
8. right cognition
9. mightful cognition
10. paramethodical cognition
11. fundamental cognition
12. synthesis-beginning cognition
13. glance cognition
14. imperation cognition
15. I-am cognition
16. home-cognition (synthesis of organizational conditions)

— And what about the biosphere in eight types of organization of matter?

The biosphere possesses its own universality. If time is the eighth level, then substance is the first, and only above time the parameters of the biosphere are formed. After all, a human in translation, is a disciple (*chelo*) of time (*century*). We have no means of analyzing other biospheres; we have no analysis of other biospheres of other living beings. Therefore, we are now working not by comparison, but by introspection of our own biosphere. There is Planet Earth in its physical organization, with the biosphere of this physicality, with its own Plans for the organization of planetary matter. Let us clarify that synthesis-physicality, the lower-plan organization of matter, condenses, thickens, compactifies, and forms only around each Human through his individual metagalactic synthesis. This is a new metagalactic trend of development of each human, a natural phenomenon of the Human of the Metagalaxy as the basic principle of human natural organization. The biosphere, however, begins to operate from collectively multiple types of organization of matter. And this expression begins with the Plans of the organization of matter, and the pinnacle of what is known for us is the high integral realities of the organization of matter.

Accordingly, in addition to the planetary planes of organizing living matter into the biosphere, there is the physicality of the Solar System, existing within its own plane-like organizations of matter. It also has a biosphere, but of the Solar System. In the lower level of organization of matter, we do not see the Solar System's biosphere, especially for our planetary head - there are many different planets and different biospheres. But the Solar System has its own biosphere - a synthesis of the plane-like organizations of different planets and the cosmic states of space within the Solar System. If we switch to the solarly of matter, we will see this single biosphere, and then we will have no problem flying to neighboring planets, because radiation, as we understand it, exists within the biosphere of planetary characteristics. Going beyond the planetary biosphere, we enter the radiation belts to reach Mars or Venus. If we switch to the Solar biosphere, then within this biosphere, there is no radiation. These same elements exist, but they exist in a different frequency range for our Body. It's safe to say that the plane-like organization of planetary matter is a solar organization of matter, and is not particularly suitable for us, in the human organization of biological existence. After all, it forms photosynthesis - the plant basis of existence - and is more suitable for the plant kingdom of nature, including the intelligent species! It is the organization of metagalactic matter by the phenomenon of the quaternary, that is suitable for human:

1. mineral kingdom is the planet, in its organization and development
2. the plant kingdom is the solar system, in its organization and development
3. the animal kingdom is the galaxy, in its organization and development
4. the human kingdom is the metagalaxy, in its organization and development

With this we can establish an interesting analogy of development, where, having removed the qualitative perspective of additional types of organization of matter as types of special cosmic existence, we get in the end four types of development of metagalactic matter:

1. concentrations – from the perspective of the planet and the mineral kingdom
2. planes – from the perspective of the solar system and the plant kingdom
3. presences - from the perspective of the galaxy and the animal kingdom

4. realities - from the perspective of the metagalaxy and the human kingdom

Clearly, we don't consider concentrations as a type of organization of matter in the external organization of life. However, the concentration of the potential of the nuclei within us is a reflection of this process in the human kingdom organization of life. From the perspective of metagalactic development, we have developed it to the synthesis-physicality of concentration of the Metagalaxy on each person through the synthesis of eight kinds of matter. This is planetary human existence and the natural genesis of human reality, reflecting its planetary development and existence. In this sense, after synthesis-physicality, a person immediately passes to the reality-like existence of matter. But there is also a plane-like human organization, which can be called solar, in the form of plant elements of existence within us, evolutionarily organized by human bodily biology. In this sense, we can consider also the processing of light, already human, from the perspective of metagalactic organization of matter. And this is plane-like human development. After all, the consumption of light by plants is not its processing with the development of qualitative states, for example, love, which, according to the principle of material organization, consists of light. This is the development and cultivation of human, where light is translated into love. It sounds strange, but metagalactically, paradoxically, it's true. From this, we note that biologically, minerals, by concentrating, accumulate energy. Plants accumulate Light. Animals accumulate Spirit. And Human accumulates Fire. "And the Righteous shall enter Fire and stand before Allah!" At the same time, human, including all that is beneath him as a part, continuing intrauterine, synthesis-kingdom, bodily development, absorbs and compacts within himself energy, light, spirit, and fire, making them completely human principles of existence. But initially, they were laid as natural, kingdom foundations, forming a corresponding perspective biosphere of planetary, solar, galactic, and metagalactic existence. In this sense, metagalactically, we enter, properly speaking, human existence and possibilities. Let us clarify for future reference that:

1. Creation is a compactification in the transmission of energy from human perspective;
2. Love is a compactification in the transmission of light from human perspective;
3. Wisdom is a compactification in the transmission of spirit from human perspective;
4. Will is a compactification in the transmission of fire from human perspective;
5. Synthesis is a compactification in the translation of prasyntesis of human perspective.

Only recently humanity has begun to recognize the physicality of the Solar System - prior to this, it spent 17 years developing in prasyntesis, accumulating and compactifying it in order to recognize it.

At the same time, we would like to overcome a strange scientific paradox, not only unexamined but scientifically denied. If science explores evolutionary natural principles, then the accumulation of energy, light, spirit, and fire is possible. This is because it is natural and, supposedly, self-evident. But as soon as we discuss individual human accumulation of the same, we are scientifically told it is impossible. Therefore, we propose overcoming this scientifically degrading role in the development of human recognition and defining the phenomenon of human reason as a transition from the external, evolutionary organization of nature within a collective habitat to the internal, individual organization of nature within the personal habitat of each person. In this sense, reason switches us from evolutionary, collective to individual, personal natural development. And this is as much a natural given as natural evolution. At the same time, the types of evolution also change, receiving a metagalactic-individual trend of development of Reason in each person, as we saw in the titles of the evolutions in the first volume of the Paradigm. Thus, we can determine that individual-personal natural development is the next form of supra-evolutionary planetary-natural development and the transition to the development of metagalactic evolutions in the development of these natural characteristics. And this, too, is the nature of existence. Accordingly, the development of human potential and the internal work on it is a new natural reality, especially considering that we have entered metagalactic existence as a principle of human natural organization.

In the nucleus of prasyntesis, we have reached the nucleus of Synthesis, and in the recognition of physicality, we have reached just only the boundaries of the Solar System. But even

this is a rich accumulation! Our self-awareness has transcended the planet. That is, according to the parameters of the Metagalaxy, we are manifested already in the high integral reality, the eighth type of organization of matter, but according to the parameters of the Mother's protective instincts, digitally recorded on the shells of the active nuclei, we have transferred only our instinctual states from the physicality of the Planet to the boundaries of the Solar System, entering the biosphere of solar existence and beginning to develop within it. Therefore, some people studying the Philosophy of Synthesis find it inconsistent: we speak of the boundaries of the Metagalaxy as a synthesis of the high integral realities, where there is an insane number of types of presences and types of realities, and then we claim to encompass only the physicality of the Solar System. The trick is that the pramateriality and prasyntesis inherent within us can have the highest characteristics of the Metagalaxy – hi-realities, while the digital shell transfers us from one state to another only at the level of the instinctual base, when the law of self-preservation expands from the Planet - by the crazy base of prasyntesis - to the boundaries only of the Solar System. Note that it hasn't even yet planned to expand to the boundaries of the galaxy and the Metagalaxy. But it must! With the entire base of synthesis that exists today, we have been able only to raise our genetic foundations, reflecting instinctiveness, to the boundaries of the Solar System. But even that's already something! Mom said - the boundaries of the Solar System are synthesis-physicality, the digital shell of nuclei; Dad said - the boundaries of the Metagalaxy Fa with 16384 hi-realities, where simply there are approximately 268 million realities that we perceive. The scale of prasyntesis of the IVDIVO of the Metagalaxy Fa of the synthesis of 16384 hi-realities in 268 million realities compactifies this scale of prasyntesis, and only here it does reach our genetic apparatus to the perception not of Planet Earth, but of the Solar System. And every human on Earth develops a physicality not of the first level, where the physicality of the planet operates as what we are accustomed to calling physics, but a human physicality of the 14th level of matter organization, which minimally exists as the physicality of the Solar System. And from the perspective of perceiving the Solar System, not simply our mind, but a mathematical digital recording of the shell of any human drop acting within his body. By this, in fact, we are coordinated with the sphere of the Solar System, where the shells of the drops of any systems and apparatuses of the body are coordinated with the shells of the Solar System sphere.

We call this approach the House of the Father, or metagalactically, the IVDIVO: the Initially Highest House of the Initially Highest Father. For while there are many planets and stellar systems with various forms of life in the Metagalaxy, there is only one metagalactic House of the Father. Therefore, it is initially highest to all other metagalactic Houses of the Father of Planets, solar-stellar systems, and galaxies. One of the properties of the IVDIVO and each House of the Father that is part of it is the coordination of the shells of the organization of the fire-images of subnuclearity - spins, particles, atoms, molecules, elements, points, point-sparks, sparks, drops, spheres, volumes, continua, versums, imperios, I-am, nucleus, and the shells of the spheres of the IVDIVO among themselves. By this it is achieved the coordination of the records of compactified fire within the fire-images and the digital shell that maintains their unity with the shells of the Houses of the Father, in the coordination of the general conditions of external and internal existence. Thus, we have achieved coordination between the fire-images of the human physical body and the shells of the House of the Father of the Solar System, entering into solar physical relations. But the IVDIVO is a metagalactic house, meaning that we are being evolutionarily, naturally, and consistently developed to coordinate the shells of the fire-images of the subnucleus and the shells of the spheres of the Galactic Father's House of the Milky Way galaxy and the Metagalactic Father's House (IVDIVO), in the phenomenon of the Metagalaxy itself. Evolution, which also consistently develops us, is perceived by us at the planetary speed of events - slowly and over centuries. Let us imagine that the Metagalaxy, as the largest self-organizing system known to us (and these processes are still being studied), operates at a different speed: it has sixteen evolutions, and the speed is simply increased several-fold. Accordingly, what for the planet is centuries for the Metagalaxy is decades, years, months, days, hours, minutes, seconds, and nanoseconds! And we've used only eight categories of time, out of the required sixteen, developed

by the sixteen evolutions of the Metagalaxy. Accordingly, we experience this process very rapidly, but, of course, taking into account each human's individual characteristics. After all, the Metagalaxy creates each one!

Here we can return to the concept of the scope of prasyntesis as a phenomenon of hierarchical realization. Recall that hierarchy is the synthesis of nonlinear, antinomically multidirectional, and multilevel systems into a single whole, both at each level and as a whole. Furthermore, the House of the Father, or the IVDIVO, operates and is realized through this wholeness in the synthesis of all wholes. The question is what creates the seething of prasyntesis. After all, it must change, including moving from level to level, hierarchically, internally, and organize externally at the next, subsequent, levels of the cosmos. And for this, it is necessary to organize sixteen fiery levels with sixteen evolutions of the qualitative organization of Human, which is the goal of prasyntesis. For example, a drop of prasyntesis is organized with the Human of the Initially Highest Father, the ninth evolution, and coordinates with the ninth shell of both the House of the Planetary Father and the ninth shell of the biosphere. When we define the "evolutionary state of Humanity," for example, from Australopithecus to modern humans, we are operating on the scale of the first evolution, which is known on the Planet, with the phenomenon of prasyntesis of the Plan of Creation. But even in the first evolution - the metagalactic one - there were 1024 hierarchical levels of matter organization. These levels elevated the qualitative state of biological entities of the planet, each representing a particular natural species. With nine types of Human in the modern metagalactic state, nine evolutions are involved already in the phenomenon of nine human species, with the 1024-level qualitative state of the material organization levels of each of them - diversity! And this system already activates prasyntesis and the subnuclear organization of human phenomena. Accordingly, we coordinate the types of evolution with the subnuclear names of the fire-images of activation of the seething of prasyntesis in certain of their states:

1. The Metagalactic is the seething of prasyntesis in the nuclei of spins
2. The Human of Creative Synthesis is the seething of prasyntesis in the nuclei of particles
3. The Human of Synthesis is the seething of prasyntesis in the nuclei of atoms
4. The Human of the Powers of Perfection is the seething of prasyntesis in the nuclei of molecules
5. The Human of Hierarchization is the seething of prasyntesis in the nuclei of elements
6. Ther Human-Creator of Physicality is the seething of prasyntesis in the nuclei of points
7. The Human of Planet Earth is the seething of prasyntesis in the nuclei of spark-points
8. The Human of the Metagalaxy Fa is the seething of prasyntesis in the nuclei of sparks
9. The Human of the Initially Highest Father is the seething of prasyntesis in the nuclei of drops
10. The Initiate is the seething of prasyntesis in the nuclei of balls
11. The Servant is the seething of prasyntesis in the nuclei of volumes
12. The Hypostasis is the seething of prasyntesis in the nuclei of continua
13. The Teacher is the seething of prasyntesis in the nuclei of versums
14. The Master is the seething of prasyntesis in the nuclei of imperios
15. The Avatar is the seething of prasyntesis in the nuclei of I-am
16. The Father is the seething of prasyntesis in the nuclei of subnuclear organization of matter.

Moreover, these sixteen types of human life organization, from the perspective of the Metagalactic Position of the Observer, are collectively called simply "The Human of the

Metagalaxy." And so, together with Planet Earth, we have entered this new metagalactic era of life organization.

It's clear that when we speak of nine human evolutionary types, this usually doesn't raise any questions - we're accustomed to human evolution. But when we speak of higher-quality human states, from the Initiate to the Father, drawn from the shared cultural tradition of humanity, this begins to raise questions. But cultural studies is a form of scientific understanding. We're not accustomed to synthesizing different types of scientific understanding. But given the general universalization of cosmic metagalactic processes, it's time. Hence the seven types of hierarchical realizations of human growth and development, not only externally, through the first eight evolutions, but also internally, which is somewhat unusual for scientific understanding. But psychology is also quite built on these processes.

Thus, from the externally organized evolutionary states of human, we move to externally internal ones - from the Human of the Initially Highest Father, as the apex standard phenomenon, to the Father, with certain degrees of hierarchical realization of each one in the development of certain qualities or properties of organized matter. And this, too, is a qualitative increase in the state of prasyntesis in each nucleus of realization. For example, the scale of thought and the scale of physical understanding in previous centuries remained within the confines of the Planet's biosphere. Culturally, we knew of seven planes of the Planet within the atmosphere of the 100-kilometer zone of Planet Earth. Where, in fact, the apex of the shell of the seventh plane is the 100-kilometer zone around Planet Earth. It was on the seventh plane, specifically, that the texts of previous centuries defined the presence of the House of the Planetary Father. That is, the planes are modes of organization of matter, co-organized by the shells of the House of the Father and emphasizing one or another fiery component of the Planet's subnuclear organizations. Accordingly, the seventh plane and the seventh shell of the Planet Father's House are the spark-point. This is the maximum subnuclear organization of Human in previous planetary-organized ages, from the perspective on the planetary organization of matter, and, accordingly, fire-images. And indeed, this is verifiably correct: according to other historical and cultural sources, human life was organized by the Spark of the divine fire of life. That is, the eighth fire-image of subnuclearity, standing above the seven previous types of fire-image organization. Moreover, metagalactically, they also had the specificity of the external organization of matter. From the perspective of the Metagalaxy and the cosmos, this is quite insignificant. This means that the force of life of the human body and the existence of the human spirit were within a 100-kilometer zone above the planet. Accordingly, going beyond this zone, we experienced the radiation effects of the Solar System and could live only within the confines of the Planet. Now that we have expanded to the limits of the Solar System with a subnuclear organization, humans will be able to fly technically there. The issue wasn't technical, but human. Scientists had calculated previously this and realized we wouldn't be able to travel there, so they stopped the space race. Now, with human adaptation within the solar system, which also will take some time, this issue has been resolved, and we can begin working on its technical component. And this is the organization of the prasyntesis of the new metagalactic human paradigm.

The organization of prasyntesis interactions within the nucleus has a hierarchical nature and is constructed:

1. The spin nucleus has basic prasyntesis
2. The nucleus of particle has two basic spins of prasyntesis
3. The nucleus of atom has three particles of prasyntesis, which undoubtedly became the basis of H_2O
4. The nucleus of molecule has four atoms of prasyntesis
5. The nucleus of element has five molecules of prasyntesis
6. The nucleus of point has six elements of prasyntesis
7. The nucleus of spark-point has seven points of prasyntesis
8. The nucleus of spark has eight points-sparks of prasyntesis
9. The nucleus of drop has nine sparks of prasyntesis

10. The nucleus of ball has ten drops of prasyntesis
11. The nucleus of volume has eleven spheres of prasyntesis
12. The nucleus of continuum has twelve volumes of prasyntesis
13. The nucleus of versum has thirteen continua of prasyntesis
14. The nucleus of imperio has fourteen versums of prasyntesis
15. The nucleus of I-am has fifteen imperios of prasyntesis
16. The nucleus has sixteen I-am prasynteses

Thus, we see an increase in the quantitative and qualitative concentration of prasyntesis and a deeper basic organization of the human being. It is also clear that these are only the initial stages of basic organization.

Furthermore, the concentration and compactification of prasyntesis is enhanced by the accumulated competence of human - ethical, educational, philosophical, technological, and any other competence that leads to increased competence and internal-external organization. Then, how does the organization of the qualitative component of human occur? Or, what is revealed from the records of prasyntesis during human development? The answer is known:

1. Organizations of spins of prasyntesis of the consuming fire, organizing the qualitative specifics of the bodily expressiveness of a person;
2. Organizations of particles of prasyntesis of energy and substance, organizing the qualitative specifics of the physical world body;
3. Organizations of atoms of prasyntesis of light and substance, organizing the qualitative specifics of the subtle world body;
4. Organizations of molecules of prasyntesis of spirit and substance, organizing the qualitative specifics of the metagalactic world body;
5. Organization of elements of prasyntesis of fire and substance, organizing the qualitative specifics of the synthesis world body;
6. Organization of points of prasyntesis of imperatives that organize the qualitative specifics of human particularities;
7. Organizations of points-sparks of prasyntesis of laws that organize the qualitative specifics of apparatuses of systems of Human Parts;
8. Organizations of sparks of prasyntesis of standards that organize the qualitative specifics of systems of Human Parts;
9. Organization of drops of prasyntesis of measures that organize the qualitative specifics of Human Parts;
10. Organizations of balls of prasyntesis of knowledge, organizing the qualitative specifics of initiations of a person who becomes this Initiate;
11. Organizations of volumes of prasyntesis of constants that organize the qualitative specifics of statuses of a person who becomes this Servant;
12. Organizations of continuums of prasyntesis of beauty, organizing the qualitative specifics of creative synthesis of a person who becomes this Hypostasis;
13. Organizations of versums of prasyntesis of eyenesses, organizing the qualitative specifics of synthesisness of the person who becomes this Teacher;
14. Organizations of imperios of prasyntesis of truthfulnesses that organize the qualitative specifics of powers of perfections of a person who becomes this Master;
15. Organizations of I-am prasyntesis of super-passionarity, organizing the qualitative specifics of hierarchization of a person who becomes this Avatar;
16. Organizations of nucleus of prasyntesis of ivdivnity, organizing the qualitative specifics of ivdivnity of the person who becomes this Father/Mother.

The corresponding states of prasyntesis, which are a qualitative component of the nucleus, also form the specificity of the nuclei in the foundations of the various subnuclear organization of a person:

1. The nucleus of prasyntesis of rules
2. The nucleus of prasyntesis of methods

3. The nucleus of prasyntesis of principles
4. The nucleus of prasyntesis of beginnings
5. The nucleus of prasyntesis of axioms
6. The nucleus of prasyntesis of imperatives
7. The nucleus of prasyntesis of laws
8. The nucleus of prasyntesis of standards
9. The nucleus of prasyntesis of measures
10. The nucleus of prasyntesis of knowledge
11. The nucleus of prasyntesis constants
12. The nucleus of prasyntesis of beauty
13. The nucleus of prasyntesis of eyeness
14. The nucleus of prasyntesis of truthfulness
15. The nucleus of prasyntesis of super-passionarity
16. The nucleus of prasyntesis of idivdivity

The question arises: how does the saturation of prasyntesis of certain nuclei grow? The answer is through human development. For example, if we speak of human initiations, each initiation consists of creative rights. There are 32768 initiations themselves: 16384 of the Metagalaxy Fa according to the high integral realities and 16384 of the Initially Highest Father by the phenomenon of organizing the specifics of a human/initiate through various types of achievements. The same organization exists among statuses, creative syntheses, synthesisnesses, powers of perfection, hierarchizations, and idivdivities. Accordingly, any subsequent initiation, like other hierarchical realizations, is strengthened by all previous ones. Moreover, each initiation itself can realize the scale of a phenomenon from one creative right to 32768, which provides at least over a million variations of initiated realizations within the basic organization of the process. If we take into account the individual and personal tendencies and characteristics of each initiate, the scope for realization will be simply limitless for us today. Naturally, upon receiving a status with the principles of creation included within it, by analogy with the rights of creation in initiations, not only the statuses themselves and their organization are taken into account, but also the number and quality of initiations with the rights of creation held by each human. Accordingly, the base for organizing statuses increases to at least two million. And so on, ever higher and higher, through the hierarchical realizations: three million basic creative syntheses, four million basic synthesisnesses, five million variants of basic powers of perfection, six million basic hierarchizations, and seven million basic idivdivities, behind which the basic concentration and compactification of the prasyntesis of each nucleus lies, active within each such human. Considering that initiations themselves emerge from the tenth level of human organization, and that previous types of organization also carry approximately a million basic variations of potential (which should be described not in the paradigm of human, but in separate books on their organization), the minimum organization of the compactification of prasyntesis in the nuclei, which we schematically understand, is 16 million types of organization. On the one hand, this is a lot, but on the other, for seven billion living beings, it may not be enough. If we replicate each expression by reflection in each one, then 16 million variants of prasyntesis concentration of nuclei, multiplied by 16 million variants of their reflection in each one, yield 256 trillion types of organization of the compactification of prasyntesis nuclei. This is already a natural variant of the possible development of humans in particular, and humanity as a whole, in the metagalactic perspective of development. Naturally, prasyntesis, as a human organization, will be applied in human activity, blending and being realized through unique human characteristics (we have specified only the basic variations of this phenomenon), which will lead to the rise of both metagalactic civilization and cosmic culture, with many other areas of human realization. And so, on the threshold of this metagalactic development - after the explosive leap in human and human development into the metagalactic realities of existence - we stand, beginning this complex and interestingly varied Path.

And this development presupposes the qualitative growth of the person himself, which further manifests itself in the same hexadecimal form, but already taking into account everything that has gone before, which manifests the qualitative growth of nuclear states and their new phenomena as the next stage of growth:

1. The Human of the Plane of Creation, forming the nuclei of mightiness by developing synthesis-physicality
2. The Human of creative synthesis, forming the nuclei of practice through the development of society
3. The Human of synthesis, forming the nuclei of accomplishment through the development of information
4. The Human of powers of perfection, forming the nuclei of service by the development of economy
5. The Human of hierarchization, forming the nuclei of humanness through the development of technological creativity
6. The Human-Creator of Physicality, forming the nuclei of genesis through the development of cosmic culture
7. The Human of Planet Earth, forming the nuclei of awakening through the development of the metagalactic nation
8. The Human of the Metagalaxy Fa who forms the nuclei of resurrection by developing the country of the phenomenon
9. The Human of the Initially Highest Father, forming the nuclei of life through the development of the metagalactic civilization
10. The Initiated, forming the nuclei of replication for the development of a metagalactic civil confederation
11. The Servant who forms the nuclei of construction through the development of psychodynamics
12. The Hypostasis that forms the nuclei of creation through the development of the highest school of synthesis
13. The Teacher who forms the nuclei of love through the development of the metagalactic academy of sciences
14. The Master who forms the nuclei of wisdom through the development of the initially higher human
15. The Avatar, forming the nuclei of will by developing the Teaching of synthesis
16. The Father, who forms the nuclei of synthesis by the development of the IVDIVO.

Naturally, these types of organization are encoded in the nuclei as the basic prasyntesis of the phenomenon, which, when applied, will develop into various variations. But the essence of the phenomenon of self-organization of the Metagalaxy through basic prasyntesis is this. Thus, a person already receives 32 types of organizational phenomena with potential for evolutionary development and grows through them, both evolutionarily and individually. The question, as noted above, lies in the speed of the phenomenon and other variations of organization of each one, based on the diversity of the implementation of the metagalactic foundations in its creation of each one.

It is clear that these types of organization depend on sixty-four kinds of matter - from physics to syamatics, from eight types of organization of matter, from planes to synthesis-physicality, from the perspective of the organization of the four worlds of the Metagalaxy and any of its other components, reunitedly self-organizing themselves.

Let us explain this with some historical examples of the existence of Human.

A drop of prasyntesis, the ninth horizon of the phenomenon of fiery subnuclearity, forms the basis of the Nucleus of Life, without abolishing Life as such. However, in texts about the formation of life, there is a Spark of the Fire of Life. But the drop (as the ninth fire-image) consists of sparks (the eighth fire-image). This means that we have led not a full, but a partial, sparkling life, where the flame of true life was destined to ignite from the spark. Many historical human tendencies have existed on this inner impulse. The saturation of prasyntesis in the spark is a manifestation of the

human microcosm within the macrocosm of its appearance as a drop. And from the spark as the eighth phenomenon, in the reflection and compactification of the phenomenon $8 \times 8 = 64$, the Nucleus of Resurrection is formed. Many previous historical and religious realities were dedicated precisely to resurrection. And this was a natural overcoming of the partial existence of life as a spark, with the necessity of its formation as a drop. Hence the image of baptism by water, as a multitude of drops entering a person. Thus, prasyntesis developed from a spark and a drop into a phenomenon, and human, with his own education and competence, applied it as best he could.

Let's move further. Below the spark, prasyntesis compacts into a point-spark, the seventh level of phenomenon, where $7 \times 7 = 49$ variations of prasyntesis exist. Interestingly, this volume of prasyntesis compacts into the Nucleus of Awakening. Recalling Buddhism, with its specific development of awakening, we clarify that Buddha prepared for awakening through 49 incarnations. Coincidence? Not at all! This is a coding that both externally and internally suggests this system. Analyzing many historical sources based on this Paradigm, we increasingly encounter remnants of very high knowledge, in various fields and phenomena, which leads us to a paradoxical conclusion: the planet already had an advanced civilization with a high scientific level, which perished in a catastrophe, and from the remnants of whose knowledge many, many religious texts and rituals arose. Thus, religion is fragmentary scientific knowledge applied by unenlightened humanity after the death of its bearers.

— What is the criterion for the transition when prasyntesis is synthesized into some kind of nucleus?

One could answer philosophically - a qualitative-quantitative transition. But there's another effect: we can work not internally, but externally. If the Father is the Prasyntesis as an internal compactification, and He sets the parameters, and the evolution of Human on the planet led to the initiation of the Initiate, then when we began to develop metagalactically, it led us to the status of the Servant or the creative synthesis of the Hypostasis.

Let's take what we analyzed in higher species. Let's take a drop. Prasyntesis is inherent in it. It compacts into the Nucleus of Life. We increase our own creative rights, compactifying them with some recognition of replicability, some knowledge, some effect of phenomena on the 10th horizon of phenomena in the basic 256-character table of the Metagalactic Academy of Sciences. And once we master a certain amount of the accumulated rights to create certain phenomena - roughly speaking, receive initiation into the set of creative rights - our drop transforms into a sphere and can be compacted into the Nucleus of Life, where the Prasyntesis of the Initially Highest Father is activated and a scale of Prasyntesis corresponding to an ideal sphere is formed. Taking the previously implemented experimental framework, the education system transitioned to a hierarchical assessment system with nine hierarchical levels of qualitative achievement and nine assessment horizons of quantitative indicators of educational achievement. The system uncovered the prasyntesis naturally present in the students' nucleus, and rapid educational growth ensued. The children were happy, as they participated in the process of achievement and realized their inherent prasyntesis abilities. The problem arose only for the parents: by not participating in the implementation process, they did not understand the assessment system and strained children's educational creativity with their five-fold perception horizons, greatly narrowing their educational opportunities. Analyzing this example, we can conclude that children, realizing previous states of prasyntesis, were actually participating in the formation of a new scale of prasyntesis compactification - a sphere. This generated excess educational energy and led to the rapid realization of learning abilities among participants.

It turns out that we have an objectively determined transition of drops into a sphere. A number of drops. The volume of prasyntesis grows, and you receive initiations. Then, through a series of initiations, you accumulate a number of spheres of prasyntesis to enter the volume, receiving the first status. In fact, to enter a new volume of prasyntesis, we need 121 beginnings of creation of one status. And then we enter the Volume of prasyntesis and move from initiation to statuses. And we move upward, to individity, developing new tendencies and possibilities. And so on, and so on.

We are moving now towards recognizing the prasyntesis of imperio, which, in fact, means that we are beginning to master the Human of the new metagalactic era - as he should be.

Let's think about it differently. Our atoms have nuclei at their centers, and molecules have nuclei. The question of their prasyntesis: what kind of nuclei do atoms have at their centers? According to the physicochemical state of modern science, all nuclei are identical. But what if Humans differ from inanimate matter in that their nuclei are different? And living matter is a different organization of nuclei, a compactification of prasyntesis: from mightiness with the spin state of the field state of life to synthesis with the nuclear state of the IVDIVO organization of life. And if in inanimate matter particles revolve around the nucleus of an atom, where the digital parameters of nature, the shell states of prasyntesis, are simply embedded, then in living matter the compactification of prasyntesis is embedded. And the evolution of fire and spirit proceeds through minerals, then through plants, then through animals, then through humans.

And here we come up against one simple principle that science is yet unwilling to acknowledge the reincarnation. We can call it by another name: the nuclear evolution of Fire, where the nucleus is a clot of fire. Nuclear evolution by fire is, in fact, when the body - from mineral to human - can have multiple forms through churning of fire within the nucleus to compactify a higher prasyntesis. And then we arrive at theories that Christianity calls immortality, but immortality doesn't lie in living with one body and being eternal, but in possessing fire and spirit, which is reincarnated many times, that is, takes on different forms. In this way, the body of spirit and fire develops and gradually grows into higher organizations and realities of matter than we inhabit here.

Ultimately, the difference between inanimate and living matter is the compactification of prasyntesis in the nucleus. And this will be the new classical view. Fire, which forms the nucleus of inanimate matter, is constructed by digital technologies of external interactions. And with the compactification of prasyntesis into a core - with the material of prasyntesis matter from rules to standards - and the compactification of a drop, a sphere, a volume of prasyntesis into a nucleus - living matter is formed. And this process begins with the nuclei of Mightiness, in spin field life forms. Then it moves on to the nuclei of Practices, in mineral life forms. For us, Practices are lofty. For us, yes, but for the surrounding nuclei - we walk, kick a stone - practice; there is an earthquake, stones fall (kicking themselves) - practice. The plant kingdom is the nuclei of Accomplishment. We are referring to the nuclei of the compactification of prasyntesis. There is the fire of Accomplishment - this is the human level of organization - and there is prasyntesis, compactified into the nucleus of Accomplishment - the vegetative level of organization. The famous Slavic phrase "tops and roots" from plant slang - there's no need to explain the extent to which prasyntesis underlies these verbiages. Clearly, this is associative, but associations are just as important. This is the same idea as logical. Clearly, it's difficult to prove, but the fundamental deciphering of prasyntesis exists in this way. The compactification of prasyntesis into the nucleus of service of Human is the result of the multiple, quantitative bodily growth of a single life form, implanted by the Father not immediately in human, as we thought, but beginning with the spin of field life forms, not yet formed into a body.

— How is the formation of Human substance proceeding?

There are eightfold and fourfold controls over the organization of substance. While the fourfold is most likely present when we enter into certain interactions, the eightfold is rigidly determined by nature. And when prasyntesis compactifies into a Spark, the spark, as the eighth fire-image, exerts a very strong influence on the spin fire-images, influencing the eightfold control. And the spin organization, at the spark of life, becomes humanized by the nucleus of Resurrection. And when we pass into the drop of prasyntesis compactification, which transforms into the Nucleus of Life, the nine strictly controls the two, the eightfold principle. And the two is already the mineral kingdom, already particles. And our particles revolve around nuclei. If we begin to control the particles, then the nuclei of organized life, as a drop, essentially processes the minerality of our substance, humanizing it. The Nucleus of Life controls the particles, and the Nucleus of Replication controls the atoms. As soon as you become an Initiate with the Nucleus of

Replication and the prasyntesis sphere, you begin to control the atoms that make up your body. And at the Human level, the particles already become the substance of the Human, but substance presupposes at least an atomic structure, meaning the particles already move between atoms. And at the level of the Nucleus of Replication with the prasyntesis ball, you already influence the atoms in your body. And this is already the substance of the human body.

We are emerging from one era of development, a natural era, where the spark existed at the nucleus of humanity, and we were able to move on to the next stage. This stage was prepared in the previous era by people called Initiates. Putting aside all possible illusions on this topic, let us define the Initiates as people who were able to enter the nucleus of Replicability. They didn't know exactly this back then, because such a Paradigm didn't exist. Human experience must be preserved. Experience is valuable. Everything must be analyzed. And not to say, "If I don't understand," then it's an esoteric misunderstanding. Perhaps simply there wasn't a foundation for understanding? Although small, the ball of prasyntesis was already visible among the Initiates. And even then, the reification of human corporeality was already underway. The proof is that the word "initiate" has the root "light" (in Russian). In religion, there's the concept of holiness, and our Christian religion collects the bones of saints and venerates them - a materialized human condition, because it's in bones that energy, spirit, light, and fire accumulate. In other words, bones act as accumulators in the human body. If we take energy accumulators - that's uninteresting, everyone has energy - but if these were accumulators of light or spirit, specifically, from the perspective of a saint, then by venerating the bones, we venerate the accumulator realized by that person, having materialized the human organization, at least in the bones, at the corresponding level of accumulation. If the bones were accumulated by spirit, then this was the extreme degree of objectification, the pinnacle.

Let's define it: there is an evolution of human beings. In the previous era, there were humans and initiates. There are quantitative and qualitative indicators for this - a certain number of initiates accumulated, capable of capturing a volume or concentration of prasyntesis in a single ball, transferring it to the Nucleus of Replication, entirely evolutionarily and unnoticeably. And when this number exceeded a certain threshold of 100 highly organized units, human began to change, and the era of prasyntesis implementation began to change. Human began to move from the same level of organization as all of humanity to the next level of organization. And we moved from the typology of one, as it is written, 5th race typology of human life, to the 6th one. And where is this rooted? In nuclear prasyntesis! And now we receive the objective effect of knowledge - why the eras of human development change.

— We are talking precisely about the parameters of the substance.

Yes, these are the parameters of matter. The human type of the previous era (the previous millennium) and the human type of this metagalactic era coincide, and we may not be changing the external type of organization just because we've found the path to higher internal organizations. These are Human Parts, systems of Parts, and apparatuses of systems of Parts, where external growth, for example, no longer matters - internal development is underway. And these are the parameters of substance. That is, instead of the external structure of a human known from literature, with a body size of up to five meters and more, evolution has shifted to the internal organization of a human and begun to develop a microcosm. These are the new metagalactic conditions. And the microcosm is nuclearity, subnuclearity, fiery nature, and the principles of organization based on these foundations, which is, in fact, what we are working on in the structure of Human. The natural result of this is the parameters of substance in the diversity of his structure, including the diversity of the manifestation of Human Parts.

— Does the concept of the biosphere exist for all kinds of matter, because the Nucleus, which carries the number records on its shell, is instantly replicated throughout the Metagalaxy?

Yes, that's why the anthropic principle exists in science. Scientists have already calculated that the parameters of the Universe somehow purposefully create humanity. If we consider that all nuclei are formed by the compactification of prasyntesis for living beings, then the equilibrium of all nuclei among themselves - by the effect of replication, which involves the compactification of prasyntesis - generally leads to a specific state of the Universe with a given variation of

biological life. Yes, there may be individual variations, when intelligence arises in the bodies of "land" or "aquatic" living beings, from different forms, but the fundamental replicability remains unchanged, because one type of prasyntesis compactifies into nuclei, creating the same biological beings on other planets. The only question is why intelligence and the specific nature of higher biological self-organization arise in a particular form. Perhaps this is also a principle of prasyntesis, when the volume of prasyntesis interacts with certain types of rules or standards, or laws, or something else. Or maybe it's the biodiversity of creatures that must be intelligent in space for the self-survival of space, because we must support the cosmic biosphere for the self-survival of humans - if there are no plants, there is no breathing; no animals, there is no food: and then the process of extinction and degradation of the planet begins.

The diversity of living beings develops with different forms, but the main thing is that the atomic and molecular composition is the same. However, depending on the biospheric conditions of a given planet, bodily organization may vary. Ultimately, we will move away from the external forms of anyone we see before us - in intelligent existence, we must understand that this body has the biospheric organization of the planet on which it lives. And the question is not where it lives or was born, but what is replicable within it: we are identical by the compactification of prasyntesis into corresponding nuclei of living matter.

— It is possible to accept the idea that the anthropic principle is valid for all specifications of life in the Universe.

Yes, but the question is that anthropic nature is not a matter of form, but of nuclearity, or even deeper – by the compactification of prasyntesis. And our task is to be able to decipher this, to unfold it into the matrices of living matter, just as Mendeleev unfolded the nuclei and particles of inanimate matter, creating its basis. We need to unfold the nuclei and particles of living matter, creating the basis for living matter. And then we will have a proper understanding of other living beings with which we will one day intersect - from field, silicon, and other forms, to completely biological ones, different types of life within a single prasyntesis component.

— You'll meet a silicon human, and he's also anthropic inside!

You encounter a lump of rocks, and it turns out it's a silicon man, not a lump of rocks, and you shouldn't have landed on it with your apparatus, because his mind will be confused - why did you land on me with your burner, thinking I'm a rock? I'm quite an intelligent being and I think just as well as you. Let's imagine how much we need to change our shipbuilding and technology to avoid landing on anyone unnecessary on other planets, because that would trigger immediately an interplanetary conflict, and who knows what kind of military technology they have. "As above, so below" - we look at how our biosphere is structured and imagine similar protected effects throughout the biosphere of the Metagalaxy.

For example, they analyzed images from a Soviet probe landing on Venus and saw a creature crawling away, leaving a trail - a series of images. Well, it crawled away. From the perspective of Soviet scientists, it was a lower form of life. But what if it possessed intelligence? And then the well-documented effects of another form of life organization emerge. Not necessarily of our biosphere effect. And we've already "stepped on" something. And all our probes on Venus are "creatively failing" for some unknown reason. And we can't get there. "You've stepped on it - and there's no point in your being here; your technology isn't yet worthy of interaction." After all, a physically undeveloped creature with complex biospheric interactions could be very well a highly evolved being, living by the principles of the subtle world. And judging by data from the biosphere of planet Venus, this isn't far from the truth.

And here the biosphere's saturation with nuclei becomes clear. If we say that our atmosphere is saturated with nuclei, then each planet could have its own saturation of atomic and molecular composition, with a corresponding replicability of the compactification of prasyntesis at one level or another in these nuclei. If a given atmosphere/biosphere exists on a planet, then, on a planetary level, these nuclei could be present in the air, in the water, and in the ground. Thus, it turns out that intelligent life forms switch qualitatively, abruptly, in a virtual explosion-jump, accumulating these capabilities over millennia. We are now reaping these benefits.

We know that there are 256 basic benchmark Human Parts 16-fold evolutionarily replicable into 4096 Human Parts of the metagalactic life of the Human of the Metagalaxy. Understanding that 256 are the minimal expressions active on the planet, now unfolding in every infant at birth, since the metagalactic existence of humanity is already naturally structured and manifested, let us attempt to examine the Human Parts through the prasyntesis of the nuclei of its compactification.

For example, the monad. During the natural restructuring of the monad from planetary existence to metagalactic existence, the Nucleus of Life emerged within the monad, although the Spark of Life had previously existed and been encountered in the literature of the past millennium. This is a transition between two human eras - the compactification of prasyntesis, forming not a nucleus, but a spark, as a hierarchically lower fire-image, where the spark was the foundation of human life. After all, the Monad forms around the Source of Human life - the spark of fire of life previously or the nucleus of fire of life now, supporting their existence with a corresponding Parts organization of Human. But then we can see that human bodies were built not by the prasyntesis of the compactification of the nucleus, but by the compactified prasyntesis of the sparks. That is, the concentration of prasyntesis was not hexadecimal, nuclear, in the manifestation of the nucleus as the 16th fire-image, but octal, in the manifestation of the spark as the 8th fire-image. Perhaps this is why for so long we perceived nothing beyond the planet and its physicality? The very structure of the body was nuclear, but fundamentally, the Body or Human Parts assimilated development only through the prasyntesis spark-state. Hence, "from a spark a flame will ignite." The newspaper utilized the knowledge of initiates, who precisely were developing the activation of sparks of life to expand possible prasyntesis activations. The idea was that sparks of prasyntesis ran throughout the human body, and the binding of these sparks into a flaming flame was what developed the human in the previous era through the specificity of the body. This was the true basis for the Initiates' activities. Clearly, the entire surrounding entourage is a ritual of consolidating the achieved biological realizations of the prasyntesis result. And then, the actual action of the initiate with what has been achieved is already the development of the elements of life for the next coming millennium. This explains the meaning of the phrase of the initiate Christ, who was called the Master, that is, the Teacher or the initiate of the fifth solar degree, naturally, according to the degree of depth of the achieved prasyntesis: "I will come in a thousand years."

The next millennium has arrived, and we have entered by the mature planet that has accumulated the volumes of prasyntesis achieved by the biological life of beings and entered the metagalactic state. Humans, as expected, accomplished the biological explosion-leap, but the planet had to be in a cumulative state of readiness. The balance of Planet and Human, achieved jointly, is the key to the joint realization of the next stage of cosmic self-organization. In this case, this is the exploration of the Metagalaxy. The emergence of the Human of the Metagalaxy is planetary, and Planet Earth is the pinnacle of the concentration of the metagalactic organization of the renewed biological life of the Metagalaxy. Incidentally, this is also the symbolism of Christ, who is originally Human, and the Mother of God, who is the Mother - that is, the manifestation of the matter of the Planet, giving birth to the new manifestation of Human, who then must be resurrected, cosmically, that is, metagalactically, for in the time of Christ, judging by the sources, only solar existence occurred. But the even "male" stages are clearly revealed:

1. The Planet is the Mother
2. The Sun is the Father who became the Son
3. The Galaxy is the Daughter, Holy Spirit, the path of cosmic saturation with the Spirit
4. The Metagalaxy is the Father of the next level of resurrected people.

Symbolism in science is important, because it expresses the decipherment of the specific spirit of each of us. And this determines the position of the observer. So, we are moving now metagalactically, and this mystery-ritual only now has become clear. And so, it's time to move in a new way not mystically, but scientifically, with a certain amount of mysticism in the Heart!

The initiates were preparing the drop-like variant for the next stage of development. There is some easy associative literary evidence for this. If you read the book "The Magic of the Immortal

Atlantean: The Mystical Initiations of Thales the Argive," it's clear that the initiate is a different type of person than the ordinary person described alongside it. And there's a distinct sense that the initiates' way of organizing their lives is different, since the Monad of humans was compacted into a spark, while the initiate's one was the drop, the higher fire-image of subnuclearity. Hence, the action of the Monads as Human Parts supporting one type of person or another was different.

Hence, the drop absorbed many sparks, and the initiates were those who advanced and developed Life. We can see that if humans had a spark, then the initiates had a drop. And the drop then - in the previous millennium - reflected the manifestation of the House of the Father and was thus its shell state.

Here, we can consider also the effect of a charge within the nucleus. If a monad burned with a spark, the spark saturated the nuclei of the atoms/molecules in the human body with its charges. If the atoms or particles absorbed the spark's charge, then the flame represents the rotation of particles, or the rotation of nuclei through a thermal effect, where the spark heated the particles or nuclei, and the nuclei or particles rotated among themselves. It's entirely possible that human bodies may have evolved over the past centuries or millennia according to this principle. We've examined the standard, "linear" view of the modern era, but you can try exploring it step by step below.

Why did nuclei emerge then, and sparks in the previous era? If you recall, according to the fiery composition, Synthesis is the 16, and the nucleus is the 16. That is, the very specificity of Synthesis was and is organized nuclearly. By mastering Synthesis, we are moving toward nuclear recognition and nuclear technologies.

— Perhaps we should distinguish the phenomenon of the nucleus as the 16th fire-image from the nucleus that is inside each fire-image, in which, perhaps, there is a basic record of the fundamental state of the entire era.

A promising idea from the point of view of the difference between the nuclei in fire-images is that they are different and are determined by the level of the nucleus in the expression of 64 kinds of matter and eight types of organization of matter, for example, the phenomenon of dimensionality, as the compactification of types of fire of matter during the creation of nuclei.

— Now the nucleus inside the spark was visible when we began to tune into the monad.

We can see that in the previous era, there was no drop, and only the nucleus stood above the spark - on the 7th plane of planetary matter organization, given that the House of the Father operated on the 7th plane, forming the planet's shell to protect life from cosmic radiation. The pinnacle of humanity, however, was spirit. The House of the Father is the organization of fire. The nucleus is the compactification of fire. If the House of the Father, which dealt with Fire, was expressed on the 7th plane, then below there were the expressions of spirit. That is, Spirit was not expressed by the House of the Father, but was a lower form of life's manifestation. If we speak of Human Parts, then in the previous millennium, the monad developed on the sixth expression of matter organization - on the sixth plane. But then, spirit is the organization of life on the 6th plane of planetary matter. Spirit is the emanations of fire in the Monad - in the spark or now in the nucleus. In its development, humanity has only reached the point of spirit emanating from the monad of the sixth plane and consumed by the Lotus of the fifth plane of human life organization. The Lotus is a form of organization and support for the Reason of the I-am of Human with the accommodation of spirit and translating it into light of Human. Buddha was enlightened by entering the lotus. Now, the reason of Human has learned to live independently, outside the lotus, through fire. But in the previous millennium, this was impossible. Metagalactic conditions of existence have created greater freedom for Human and his Human Parts of life organization.

Then the House of the Father was busy compacting Fire into nuclei. In the previous era, nuclei stood above the spark, as compactifiers of fire. And in the previous era of life, there were not 16 fire-forms, but seven. This doesn't mean they didn't exist according to the principle of 16; it means that the degree of development was determined by seven - three, seven, ace. This is a nonlinear connection: life in the Atlantean, pre-Aryan era, with three planes, flowed into life in the Aryan era, with seven planes, and the ace was formed as a kind of pinnacle of life, or solarly as the

pinnacle of life. Real solar life, according to the standards of previous centuries, began with the 8th plane, existing above and beyond the planetary conditions of existence. Accordingly, if the Atlantean era had three planes, and the third fire-image of that life form was the molecule, which activated the prasyntesis of the spark of molecular composition throughout the human body, then for the Atlanteans, the monad was in the form of a spark of molecular composition. The monad, as part of the human being, was still developing, so a material state grew around it and it was seen as an ember. Other races of stellar, galactic, or metagalactic activation may possess now such monads. In this context, we must affirm paradigmatically that not only the human body evolved, but also the Human parts that ensured his particular functionality. And the first of these parts, besides the physical body, necessarily formed in one context or another is the monad, which sustains the fire of life with a certain fire-image and quality of prasyntesis, which determines the overall quality of the evolutionary expression of the developing life being.

— Another suggestion is to sort out the scientific approach to the term “ember.”

Let's remove the "ember" - it's an associative name for what we see in the human monadic expression. It's a spark with matter of any shape stuck around it, something akin to meteorites of any shape in space. We saw the remains of the monads of Atlantean beings who lived during the Aryan era, where within the monadic "ember" was a point or spark of life. We called it a spark, although, more likely, it was a point-spark of life. This is precisely why we register so clearly this fire-image, although until now we have seen no practical prerequisites for its existence. And around this point-spark were stuck the material forms of organization of spins, atoms, and molecules of the corresponding monadic third-plane expression. That is, these spins, atoms, and molecules were not the physical expression of life in the form of a physical body, expressing the first plane of Planetary life, but rather the monad, as the third part of Atlantean human, existing on the third plane and, accordingly, interacting with the matter of that plane. In other words, the spins, atoms, and molecules were fused to the point-spark of the third plane. From our perspective, this looked like an "ember," which is what we used terminologically for this, in contrast to the sphere of the modern human monad, where any fire-images are processed within spheres, being scorched by the flame of a spark or the nucleus of a modern human in the Metagalaxy. Accordingly, the fire-images of the third plane did not develop into a Monad for processing the database. In other words, it was not a processed database, but a glued-together database of various fire-images. Imagine that all of this was fused to a single spark, like a magnet attracting all of it. An unimaginable "bite-mesh" of molecular-atomic saturations resulted when a being, through vital activation, activated a record in a molecule, drawing it toward the spark, which then secured the record without processing. But this record wasn't synthesized with other records, but rather began to adhere molecularly-atomically-spinously to other records. Easy proof: even among people of the subsequent Aryan era, there was a clear separation of existence and a difference between the Human Parts: heart, reason, and soul, like "a swan, a crayfish, and a pike." That is, already in the post-Atlantean, Aryan race, the Human Parts, formed by the foundations in the previous era, operated in a heterogeneous manner relative to one another. And this was determined psychologically: people developed physical illnesses due to a significant disruption in the activity of the Human Parts - soul and reason, reason and heart, heart and soul. It was difficult to synthesize and combine them. And so, the Aryans existed for many centuries, that is, you and I in the previous millennium. Therefore, if we consider that the previous Aryan era, grew by Human Parts out of the Atlantean era, and these were already of a higher organization, as separate Human Part. In a lower organization, where there were no Human Parts but rather their processes, everything was essentially molded, forming the gradual heterogeneity of the possible emergence of each Human Part. And if we consider that the Aryans developed with an emphasis on spirit, forming the soul: the sphere of spirit (the soul), then the Atlanteans were more concerned with light, forming the reason. It is entirely possible that the spark-point, as an effect of the development and formation of the reason, accumulating information to transform into quality, simply molded, like a unit of matter, various previous states, activating the processes of reasonableness.

— Is the clinging of matter around the spark an indication of the inefficiency of the reason, or perhaps its absence?

Or an attempt to shape it. So, it turns out that the pre-Aryan, Atlantean era was an era of developing reasonableness. Historically, it's been assumed that technology was quite advanced during that era. For example, archaeological finds have revealed types of airplanes with highly developed aerodynamics. And the irony of this situation is that even developing intelligence had a technical principle of development. It turns out that technic and technology are not products of reason, but rather an emerging and developing reason.

After all, the cosmos operates according to one set of laws, while our races and planet live by their own. But this doesn't negate the fact that our planet is part of the cosmos. If the biospheric organizations of beings on our planet could develop only three or two planes of life organization, for these beings, this was the limit. But for the cosmos, this still remained two or three planes of life. And the issue isn't the cosmos, but the sophistication of beings who viewed it from their position of the observer, as well as the natural self-organization of the planned nature of their development, where the limits of possible existence were the inherent potential for realization existed within these limits. Anything beyond these limits was perceived as heresy. But the problem wasn't the heresy, but the boundaries of existence, which determined the formation of a particular heresy as a boundary state of system stability in the corresponding era. Naturally, the cosmos, as the highest self-organization, still lived by its own laws and standards, accordingly influencing the "lower" planetary self-organizations. Sooner or later, possibilities accumulated, boundaries expanded, and everyone moved on to the next era, with new boundaries and possibilities for life's existence. This process became visible to the monad.

For example, when drops "add up," at each level, after the addition of a drop, a new entity is formed, hierarchizing within itself and changing all its characteristics. And given the diversity, we lose sight of the connection, because we want to simplify quantitatively, but in reality, with each subsequent step, each new unit, the system became more complex - its entire characteristics changed within the new entity. When we move from five to 81, and it seems simple to us - quantity has transformed into quality - in reality, there were 76 steps of quantity-to-quality transition to reach 81. If we trace all these steps, we get a completely different hierarchy. And so, it is in everything. And before that, 81 entities were formed, which we perceive as the transition of drops. This is a different principle of existence, a hierarchical one, and we must begin to think differently.

The new metagalactic era is a transition to another cluster, to a different perception of matter, or to a deeper level of matter hierarchy. Just as we previously lived and moved in ternary, seven-, eight-, and twelve-fold forms, now, in our actions, we see in hexadecimal, 32-, and sixty-four-fold forms, moving into the 128-fold, 256-fold forms (the infant of the Metagalaxy), 512-fold, 1024-fold forms (evolution), 2048-fold forms (planet), and 4096-fold forms (human of the Metagalaxy) of the differentiation and organization of matter by Human. And this is the concentration of prasyntesis in each fire-image of the corresponding human formation. Remembering that the House of the Father of the Aryan era was septenary - in fact, the IVIVO of the metagalactic era is now 16384-fold (sixteen thousand three hundred eighty-fourfold) - we have a mind-boggling number of variations in nuclear development. Starting with seven, through the synthesis organization of matter, we have reached 16000. This is an entirely different kind of nuclear organization. If we take things into perspective - we are now comprehending 16 fire-images, but imagine there are 16384 of them, each with a concentration of 16384 prasyntesis, by the law of everything-in-everything - and we will understand the qualitatively different materialization of the insane volume into which we are beginning to move gradually from our septenary plane organization of the previous millennium. On the Planet, in the organization of Aryan life, there were seven planes, correspondingly seven fire-images, seven concentrations of prasyntesis in each of them, with variations in the fire-image number! And so, we lived, and science lives so to this day! After all, the position of the observer is formed from an internal, nuclear structure saturated with prasyntesis energy. Thus, a new Paradigm of Human was needed to shift from a maximum sevenfold prasyntesis concentration to a 16384-fold metagalactic one. Concentration

both of Human and of Science, formed from his potential. Simultaneously, it shifts Human perception from the external forms of natural organization by species and types to the internal microcosm of Human existence as such. This is a completely different View and Organization of both Human and Science. And this new large-scale View is shaped scientifically by the Paradigm.

We are evolving, reflecting and expressing metagalactic processes both planetarily and internally, toward a higher organization of matter than we can currently comprehend. If we consider the metagalactic development perspective of the highest-developed nucleus, fixed at the foundation of Human organization, we can see a nucleus at 16384th level with 16384 fire-images and 16384 concentrations of prasyntesis within it. And with this paradigm, we introduce a strategic perspective, understanding the kind of matter we are moving toward. Today, we are ready to speak of a hexadecimal cognition of matter, where the nucleus is the sixteenth, with sixteen fire-images within it, with a hexadecimal concentration of prasyntesis, varying within each one. Variability is when the concentration of prasyntesis depends on the number of the fire-image's hierarchical organization. And this is precisely the correct, hierarchically evolutionarily organized life, where any, even the smallest forms, are supported, developing both in breadth and in height.

The growth of human bodily expression from the 16th to the 16384th is the task of the next metagalactic era of development. During the transition of Human from the planetary to the cosmic state, a biological explosion-leap occurs, when, with an explosion-leap, we passed into the Cosmos and the cosmic organization of life, entering another evolutionary metagalactic state through the effect of an explosion-leap. The Planet is a small ball in a vast cosmos. To transcend the Planet, we needed not an evolutionary gradual transition - it simply would have been blown away - but an explosion-leap, when we "leaped" from the Planet and entered the boundaries of the Metagalaxy as the boundaries of the Cosmos. After all, the reason stabilizes in the new, seeing boundaries and introducing a sense of them. And for the last 17 years, we have been searching for a stable state at the boundary of the Metagalaxy. And we found it in the synthesis of the 16384 high integral realities of the Metagalaxy Fa. For us, this is a different type of thought, one we can't even master right now. Therefore, we are moving toward this scale by organizing the Human Parts, which must be organized by it, for know yourself, and you will know the world. The metagalactic world of the new era.

Just as scientists of the past experimented with vaccines on themselves, so too, as modern scientists, we experiment on ourselves, developing the Human Parts. "Developing" means deciphering, among other things, the databases - genetic, biological, and prasyntesis - that we possess. Therefore, we quite correctly say that we developed the Human Parts, their organizational system, and analyzed them internally. We simply do not have any external analytical tools, like a microscope or telescope, at the level of relationships in other dimensions of the Metagalaxy. And, I hope, with the emergence of this paradigm and the new position of the Metagalactic Observer, such tools will appear. After all, it is Human that builds all the apparatuses. Accordingly, the question of the correctness of scientific development lies within Human. Here, the issue is not about external tools, but about the correct deciphering of biological evolution within us. In the development of Human Parts, we can now refer only to our own experience and the experience of more than three thousand people involved in this process, which is quite solid for an analytical scientific base, as well as our general stages of deciphering, which we analyzed, lived through and reflected in the corresponding Synthesis classes, when we simply published these processes.

Here, both the hierarchy of nuclear states and the difference between nuclear states emerge. We have achieved an explosive leap, including in the microworld: from the drop to the nucleus. This occurred only because we reflected the prasyntesis process, when the drop, saturated with prasyntesis energy through the fixation of the nuclei of multiple syntheses, conducted as collective studies of the Philosophy of Synthesis of Russian Cosmism, but with the practical component of fixing a concentrated nucleus of saturated prasyntesis energy at a hierarchically corresponding level, formed a "bubbling" of prasyntesis energy. Upon reaching 32 nuclei, consciously fixed in the human body, we achieved the biological explosion-leap. This seems astonishing at first glance, unless we consider three factors operating on the planet:

1. Evolutions of the Metagalaxy translate the planet's collective evolutionary process to individual evolutionary processes, based on the principle that "the Metagalaxy creates each one." Ultimately, we can assert that in the Metagalaxy, there are two types of evolution under the same name: natural (collective) and individual.

2. Metagalactic processes on the planet are naturally, first and foremost, focused on the interaction between the Macrocosm and the Microcosm, that is, the Metagalaxy and Human, which is entirely natural. But then, this interaction occurs not through external factors, where Human is manifested by the planet's nature, but internally, microcosmically, at the nuclear and subnuclear levels. And this is a completely new challenge for humanity, accustomed to analyzing everything in terms of external components: struggle, mutual assistance between species, and the development of typologies of external factors of interaction.

3. The focus on individual human evolution accelerates the concentration of the metagalactic forces of passionarity, whose natural guiding functions shape new human potential, primarily internally, microcosmically. At the same time, humanity itself has developed powerful methods of education and self-education. Synthesizing these processes to form nuclei of prasyntesis concentrations in human was not difficult: after all, we are shaping new professional qualities and attributes in human. And this has become a form of professional activity. We are accustomed simply to being imparted knowledge externally. But packaging knowledge through conscious concentration on the formation of the nucleus within the human body, when desired, is a new educational know-how. If a person is ready to chip by an industrial object, then why can't he do the same biologically, individually and evolutionarily, through the nuclei of microcosmic connections? Incidentally, the chipping that's currently being activated is a byproduct of the metagalactic influences of individual evolution, when metagalactic passionarity embeds the nuclearity of metagalactic relationships with dimensions and cosmic components into the nature of the planet - and, consequently, of human - by replacing the planet's outdated nuclear composition. And due to the masses' lack of education, the natural guiding functions aimed at this activate the desire to chip according to one's level of preparation, which is not biologically good. But this is a byproduct of metagalactic evolutionary activity. Perhaps it was precisely this byproduct, under planetary conditions, that gave rise to apes from humans as humans degraded to a "natural" state. Now we have cyborgs, degraded to a technical state. However, having become acquainted with this Paradigm of Human of the Metagalaxy, one immediately understands that this is temporary... So much for the byproduct.

Of course, active "free will" activists will begin to claim that this influences humans, to which we will respond - with dark humor - "Don't breathe!" After all, the air is saturated with the entire periodic table, with a multitude of nuclei with any fiery and subnuclear component, and where would we be without it? But metagalactic evolution is reformatting the nuclearity of not only the human microcosm, but also the planet's biosphere. In the 2000s, astronomers noted the bombardment of the solar system from outside, with supercharged particles that spread across the planets of the solar system, causing multiple magnetic field phenomena and other effects. And what about our planet? The same thing! But who has absorbed them? All of nature on the planet, and humans, of course. Isn't this a subnuclear restructuring of the entire planet? And many haven't even noticed... So, it is with the nuclei of this metagalactic phenomenon. We are mastering gradually simply by using individual metagalactic evolutionary technologies both them and metagalactic evolution itself. After all, we will continue to live and act in the Cosmos. And we need to learn its rules now!

Hence, as a conclusion, a new Human Part emerges - the IVDIVO of each one, consisting of a subset of Human Parts of the IVDIVO of the metagalactic formation of human. The IVDIVO of each one is seen as a sphere fixed around each person, growing out of the phenomenon of Eco-Human - the planetary natural niche of each person, formed through the processes of personal individualization by the planetary natural organization. However, the sphere surrounding the body

presupposes an environment that concentrates not only the biological but also the atmospheric balances of each person. And this is an entirely different evolutionary background. One could say that planetary nature, in preparation for the planet's entry into the metagalactic realities of natural systemic self-organization, began to shape the phenomena of Eco-Home within human, reflecting the individual evolution of each one. Indeed, without taking into account the individualization of each person through entry into an individual natural trend, where the Metagalaxy creates each one, the planet itself might not have emerged into metagalactic conditions. This is the natural basis for enhancing the quality of each one's individual manifestation! And this is the basis of the power of education in subsequent centuries, where it will become one of the most important formations of man, reflecting and developing his cosmic existence.

And how is all this achieved? By the Human Parts! Metagalactic evolution has orchestrated already the trend of forming 4096 Human Parts within the Human body. Imagine, previously, the first commandment, "Merge with the Heavenly Father with all your heart, with all your reasoning, with all your soul," assumed the manifestation of only three Human Parts. The Trinity! Accordingly, three Human Parts were primarily formed in human activity: the Christian soul, the Islamic heart, and the Jewish reason. And this is a simple culturological perspective. Let's add, for clarity, the Buddhist consciousness and the Hindu body, and we get a general picture of the natural development of Human Parts within humans on the planet over the past millennium. The sixth Human Part turned out to be - unused by religious practice - the Monad, and the beginning formation of the Eco-Human as the seventh component of the process. That is, the very nature of the planet shaped these Parts in humans, and religions found a convenient niche in harnessing the planet's natural, passionate forces for their own existence, which naturally allowed nature to self-organize and shape the Human Parts. If this process stagnated, then the surge of purely natural energy shaped a new evolutionary approach - a revolution that was both social and natural: isn't an unruly crowd like a naturally controlled herd? And whoever seized power received the passionate option for development! The main thing is to follow this trend. The Bolsheviks in Russia destroyed the church, where spirit in the soul had stagnated... The liberation of the Soviet spirit led to the country's tremendous development! Now the same trends are observed in Islam, in the removal of the shackles from the heart. The liberation of the Planet's light is underway.

So, if we analyze existing processes with an open mind, they were fully realized in the collective-social, natural formation of Human Parts. And Human gave this form. There is "Free Will," after all! Now, we have begun to see these processes metagalactically. Naturally, they occur both socially-collectively and individually. Socially-collectively - an internal microcosm, uncontrolled by modern human, with development oriented by all previous patterns, not by the external circumstances of existence. And individually - an internal-external micro-macrocosm, when an educated person is capable of expressing the scales of the Metagalaxy and assimilating them consciously, especially if nature demands it! The process occurs intranuclearly, through prasyntesis, and internuclearly, through subnuclearity, because the distances between two nuclei in the microcosm are enormous. There are so much space! And nature abhors a vacuum! Thus, metagalactic evolution forms nuclear matrices of Human Parts, structured by dimensional and other characteristics, forming between two nuclei, but throughout the entire human physical body. And 4096 of these nuclear matrices have been placed successfully. That is, between the two nuclei of the microcosm, there are now 4096 metagalactic nuclei with different dimensional properties and qualities, but with a common evolutionary direction. And so it is throughout the body, between any nuclei, matrix-like in internuclear connections with each other. This lays the foundation for the formation of the 4096 Human Parts, naturally, taking into account the seven planetary ones already formed. But here, it's a matter of personal preference, as is the nature of things: each individual contributed as much as he could, evolutionarily and culturally (religiously, scientifically, artistically, etc.), which replaced and prepared the individual metagalactic evolution - some with one, others with seven Human Parts of the Planet. Now there are 4096 in the fundamentals, and then again, it's a matter of who shapes and develops how much. Everything is

individual. And this is "Freedom of Will!" Hence, individualization in the economy, society, and politics – multipolarity - this applies not only to states, but to every person.

Why 4096 Parts? We have discovered metagalactically that each evolution is built on 1024 realities. There are 4096 for four evolutions. Recall the basic codons of Humanity - 4, 16, 64. There are 16 evolutions in the Metagalaxy; accordingly, four of them can act on the Planet without violating the laws of nature. It turns out that of the 16 evolutions, we easily assimilate four basic ones. Accordingly, a human being, physically and internally, expresses four evolutions, and therefore concentrates 4096 realities in the formation of 4096 Human Parts metagalactically. These 4096 realities support the nuclear-matrix diversity of Human Parts with different dimensional and other characteristics of realities. This is the basis of Synthesis for linking subtle developmental accents and a database of previously deciphered prasyntesis states in the systematics of the formation of prasyntesis within us. These are the effects of the phenomenon of either the Teaching of Synthesis, or the Philosophy of Synthesis of Russian Cosmism, or the Science of Synthesis, or the Theory of Synthesis - the study proceeds on various planes and verticals, and the choice depends on the specifics of the position of the observer of each one.

Here, we can notice an interesting effect: a human being has 4096 Human Parts, and the human monad has 4096 flames. Previously, human of planetary nature had three flames and three Parts! That is, the Monad participates in the development of the Human Parts, increasing the flames by the number of organized Human Parts. This fact demonstrates a significant increase in the power and concentration of life by 135000 percent! In other words, the human of the Metagalaxy differ in his ability to survive and adapt by a thousandfold! This is a very significant evolution. And what burns in these flames? If we recall the physical theory of flame, it is the rotation of fire-images with a specific thermal effect. The thermal effect is a charge, and the same sparks. If sparks ran in a person's previous bodies, now there is no need to run, because there are the flames of the Monad, which actually ignite this rotation of flame forms within each Human Part. Perhaps not as actively as we would like, but the effect is there. The Human Parts are further formed and transformed! Now we need to understand the specifics of the Human Parts' actions - both individually and their influence on each other. Hence, there are three considerations on this topic, applicable to different types of human organization. In the future, there may be more.

The first consideration is a linear approach to the monad itself. Recall that the 4096 Human Parts are organized into 16 types of monads, where the 16 basic evolutions form 256 benchmark basic Human Parts, where $4096 = 16 \times 256$. Furthermore, there are kinds of matter, of which there are 64 metagalactic types, as well as Kingdoms of life and Elements of the natural metagalactic organization. Hence, $256 = 64 \times 4$, where 64 are the basic Human Parts, in four types of physicality: 64 is the actual physics of human (the physical world), 64 is the refined physicality of Planet Earth (the subtle world), 64 is the metagalactic physicality of the Metagalaxy (the metagalactic world), and 64 is the synthesis physicality of the IVDIVO, which is the House of the Father of the Metagalaxy (D.O.M.) (the synthesis world). We remember that worlds differ in the specific organization of substance, where the physical world represents the synthesis of energy and substance, the subtle world represents the synthesis of light and substance, the metagalactic world represents the synthesis of spirit and substance, and the synthesis world represents the synthesis of fire and substance, forming the corresponding specificity of Human Parts. Further, this perspective is strengthened by increasing the qualities, properties and capabilities according to 16 evolutions, that is, 16 times with each 256-fold integrity of Human Parts, which as a result of formation gives the final number of Human Parts - 4096.

If, in a single 256-fold integrity (consisting of a single set of Human Parts), the monad is responsible for four types of organization of the compactification of prasyntesis into a nucleus, then with 16 variants of the composition of the Parts, the Monad masters $16 \times 4 = 64$ prasyntesis compactifications into nuclei. And here we understand that we are on the path from the 16-fold to the 64-fold integrity of the fire-image nuclear state, which accumulates in us monadically. Considering that we also have 64 codons genetically, we are being led evolutionarily from the 16-fold nuclear fire-image state, where only 16 types are compactified, to 64, which forms a new

perspective of development. This perspective is to express bodily not 16 kinds of matter, as is currently the case, but 64 kinds of matter of the Metagalaxy Fa, as it is within it - $64 \times 64 = 4096$ phenomena. The metagalactic organization of life is leading us to this new state. After all, 64 kinds of matter are reflected in 64 kinds of matter among themselves in a stable self-organization and reunification. The human body prepares for this phenomenon, subnuclearly forming a 4096-fold integral system of Human Parts within the phenomenon of various organizations of matter. At the same time, the monad, being the 57th Human Part within each 256-fold system of evolutionary perspectives, each time "diversifies" itself with 16 possibilities for different perspectives of human manifestation. And only then does it ultimately form into a single, benchmark monad of Human Life.

The second consideration concerns the specificity of the 64 formed Life nuclei in the types of organization of the Monad, the phenomenon of 64 types of development of the Human of the Metagalaxy according to degrees of preparation - from the IVDIVO of Human (Part 193) to the Father (Part 256), where each type of preparation determines a correspondingly more effective nuclearity of the Monad. That is, we have 64 types of the life-fire nucleus of the Human monad, depending on the degree of his organization through competence and preparation in everyday life. In fact, these are completely different people, the nuclearity of whose Human Parts is replicated by the quality of organization of the life-fire nucleus of the monad. Accordingly, the bodily specificity and talent of the Human Parts increase along with the nuclear component of organization and the concentration of prasyntesis.

In the manifestation of these specific metagalactic self-organizations, the enhancement of human qualities and abilities is manifested by the formation of 64 kingdoms of life and 256 elements of the Metagalaxy. In fact, within each of us, with 4096 individual potentials, 16 kingdoms are active, forming the compactification of prasyntesis through 256 Human Parts of their expression. The activity of the Human Parts simultaneously concentrates the production of prasyntesis into 16 nuclei of the fire of life of 16 types of monads of the corresponding Human Parts, with simultaneous replication into the nuclear organization of the Human Parts bodily. Ultimately, subconsciously, genetically, and self-organizingly, each person is interested in enhancing the kingdomness of natural life, which leads to a gradual increase in the assimilation and development of metagalactic specifics within himself.

The third consideration concerns the rotation of the corresponding fire-images by the flames of the Monads. Multiplying the 256 basic types of Human Parts by 16 types of fire-images yields 4096 types of Monad flames. That is, 16 types of fire-images are distributed among the flames of the Monad, in their bodily organization by Human Parts. Let's take, for example, the basic 16 nuclei of prasyntesis of the 16-fold integrity of Image of the Father within the 4096-fold integrity of Human Parts: 16 evolutionary types of 256 Human Parts, the first Part of each being the Image of the Father. Based on the fact that we have 16 types of the Image of the Father, we essentially have 16 types of prasyntesis concentration of all 16 types of fire-images within the Image of the Father - from spin to nucleus. And so on throughout all the Human Parts, all of which are hexadecimal in themselves. $256 \times 16 = 4096$ types of fire-images in the ideal prasyntesis state of Human. The fire-images of each Part are fixed on the corresponding flame of the monad and rotated by it, revealing the corresponding prasyntesis recorded within them. However, each Part is formed not only by a single perspective of a single fire-image, but by the entire sixteen fire-images recorded and manifested both in the nucleus and by the freedom of the matrix organization. But to reveal the prasyntesis in the nucleus, it is necessary to begin developing the flame with the corresponding type of fire-image. The remaining fire-images, however, represent stable connections of formation of the Human Part itself, supporting its prasyntesis.

Next, there are the nuclei of fire in the specific organization of the nucleus of life - from mightiness to synthesis. The nuclei of the specific organization of the foundations of life differ in their concentration of prasyntesis, as well as their forms of fire-image organization. For example, the Nucleus of Creation (the 12th fire) compactifies the Continuum (the 12th fire-image) of a corresponding concentration of prasyntesis. Within human, there is unity, and the nuclei are

formed hierarchically, by increasing the quality of fire, and the fire-images in the parts revolve diversely within the biologically hierarchical elemental bodily structure - from spine to nucleus, which creates the multiple organization and diversity of human phenomena. And depending on which nuclei of fires, with the concentration of prasyntesis and the quality of the fire-images, each of us endures with our Part, that Part develops.

Prasyntesis is concentrated in 16 types of nuclear-fire-image states. Here we have a set of named fire-image forms (drop, continuum, etc.), and nuclei formed by fire when a fire-image form, compacted by the concentration of prasyntesis, transforms into the Nucleus of the corresponding expression. If we speak of the quantitative expressions of Human Parts, we can say that the quantitative expression of Human Parts grows through the manifestation of fire-image forms (continua, volumes, drops, sparks, nuclei) that comprise a Human Part. Let me remind you that, when transitioning from reality to reality, nuclei include everything below them. And the quality of the Human Part's state and its ability to function depend on the number of fire-image forms in each nucleus. The same applies to all Human Parts. These are quantitative indicators. And there are qualitative indicators of Human Parts, when fire-image forms, with a certain accumulation of prasyntesis within them, transform into nuclei. And the question is: how many nuclei of mightiness, nuclei of practice, nuclei of accomplishment, and so on, does each of our Human Parts consist of? Or what nuclei are at the nucleus of our atoms, our molecules, and even what the highest nucleus, by fire specificity, is in the cellular organization of a particular Human Part of each of us. Let me remind you that each Human Part is a multidimensional, multicellular organization. And the quality of the cellular organization that exists in a particular Human Body depends on the quality of nuclei that the cell's organization can withstand by fire, with its concentration of prasyntesis. And all of this can be calculated mathematically.

If you multiply $16384 \times 16384 \times 16384$, you get on the order of trillions of phenomena. We could say that this is the number of cells that truly exist and, with their nuclei - every cell has a nucleus - send to us a certain inner energetic message to establish a digital connection with realities. This gives us a different perspective on our body, which reflects the Metagalaxy with its own Microcosm. That is, the number of realities recorded per cell, not per Human Part. Each Human Part is recorded by the high integral reality, its systems by initially higher realities, but each cell, like the apparatuses of these systems, is recorded by realities. If we consider that life on the Planet, as scientists say, began with broth, then the broth of cells can be imagined easily as the concentration of all realities per cell - a different scale of perception. We were thinking about apparatuses, but cells also have a place to live in a different, rotating state of matter.

This raises the next question: what nuclei does each Human Part consist of? If the Human Part consists predominantly (50% plus 1) of nuclei of Creation, then the Part, in fact, becomes creative, that is, it can create. And then we understand who the Human-Creator is: the question lies in the nuclear structure with the concentration of continuum prasyntesis in the formation of the corresponding nuclei. And when the continuum of prasyntesis, which forms the nuclei of creation, breaks out, the human becomes a Creator. If the Human Part contains more nuclei of Construction, then prasyntesis compacts into a Volume, and with the release of this volume of prasyntesis, human constructivity in matter arises, for example, the invention of the airplane. But it does not allow him to create matter itself, as with the nuclei of Creation. And in each Human, such a specification of nuclear-subnuclear capabilities is formed. If we're talking about the concentration of prasyntesis into a ball that compacts into a nucleus of Replication, then at 50% plus 1 of nucleus of Replication in any Human Part, the ball-like state of prasyntesis breaks out, and the person in this case doesn't create or construct, but replicates - that is, searches, connects, and transmits content, understands laws, and studies materials. If a Part contains more nuclei of Life - I emphasize, by any fire-images - then this Human is vital, and it is extremely difficult to move him from an active life position. And he doesn't care what state he is in to be vital.

— Do we thus have the ability to describe the capacity of Human Parts?

Yes, the capacity of Human Parts and the qualitative analysis of Human at the level of nuclear connections and prasyntesis reactions.

There is a question. Where did the Human Parts come from? The vector for the *General* was clearly defined. The *General* implies that Human Parts can be reached from the prasyntesis we're talking about. Accordingly, how should the prasynteses of nuclei be added together so that some combination of them forms a phenomenon called a Human Part?

But what if this is not prasyntesis, and not a combination of nuclei, but a combination of decoding prasyntesis in the synthesis of nuclei?

- Then there are no questions!

We've entered now nuclear interactions, but our Human Parts are constructed subnuclearly. And when we've now immersed ourselves in nuclearity, it seems that this is all there and there is nothing more. But in the 16-fold integrity of matter, at the 12th level, there's subnuclearity, and this is a completely different manifestation and organization of the human being than nuclearity. It also consists of fire-images, but it requires a different effect of meaningfulness.

— Then the flames become clear.

Prasyntesis initially concentrates into a fire-image, the fire-image compacts, giving birth to a Nucleus or other expression, and saturation and fixation occur. But this is not the end of it. Another scenario is when nuclei intertwine in an atomic-molecular bond, forming a Human Part with certain characteristics of prasyntesis. Once a critical number of nuclei form a systemic set of a single whole, prasyntesis begins to emerge from the synthesis of nuclei into the Human Part, forming the prasyntesis state of the Human being itself. And here we formulate an approach to Human, as distinct from animals. In human, prasyntesis can extend beyond the boundaries and fire-images, while in animals it cannot. The prasyntesis of certain characteristics, unfolding outward, actually forms the Human Part. And this is a clear distinction between human and animals in the Metagalaxy! Not in reason, but in the organization of prasyntesis by Human Parts!

There's also collective *sobornost* (in Russian), when a gathering of religiously or socially minded people creates a crowd effect. A shared prasyntesis emerges from them, uncharacteristic of an individual, but quite characteristic of the collective's theme, and the crowd then acts unconsciously. At the same time, an individual in the crowd's prasyntesis doesn't remember what he did in it. This effect is also characteristic of collective religious ecstasies. But if we consider the individually developed person with a prasyntesis developed Nucleus of Life, he remembers what he did. Even a crowd can't suppress him. And the more developed a person is individually, the less he engages in "crowdism." He engages in collectivism and confederacy, choosing interactions because these are manifestations of free will. But he doesn't engage in complicity in any type of crowd: religious, social, or public. The word "confederative" doesn't imply crowdism as such. Because it is a conscious unification of individual citizens through the manifestation of free will in a confederacy among themselves.

— And what causes the outburst of prasyntesis?

You missed one point: when the quantitative binding effect of a set of nuclei is triggered, they transform into a whole - a Human Part. And when a set of nuclei transforms into any Human Part, a surge of prasyntesis begins, manifested by the quantitative composition of the nuclei. After all, prasyntesis requires digital shell-like quality. And if it fails to form into a fire-image and transform into a nucleus, where a shell exists, then the prasyntesis, spreading between the nuclei of the Human Part, still reaches out to them and begins to form a shell-like form in interaction with the environment. And a Human Part emerges, composed of prasyntesis, seething in connection with the nuclei, and receiving shell-like quality, including from the environment - perhaps the reality of the Metagalaxy or the Planet, depending on the quality of the person's nuclei and the previous multiple forms of nuclear creations of this Part. Accordingly, the higher the organization, the higher the quality of the impact of reality on this multitude of nuclei, and the higher the quality of the organization of that Human Part which, with the outburst of this prasyntesis, is formed by the concentration of reality on this Human Part.

— So, at the moment of the outburst, the Human Being himself is born?

Yes. That's why we love conventions and events with very large groups of people. We manage to create a process of concentrating prasyntesis in a larger number of bodies than when a person

is alone. And we call this process culture. Or the collective accumulation of human experience in its sustainable transmission. This is the law of Synthesis - the number of participants intensifies the concentration on each person in Synthesis with everyone. And the overall prasyntesis, affecting everyone, increases.

— You said that the unfolding of the nucleus of prasyntesis is the level of Human. Animals and lower levels are not included?

No. In animals, this only happens at the nucleus, in a rigid instinctive state, which is precisely what follows. If an animal is imbued with Human through upbringing, then borderline states arise, and the animal is saturated with Human prasyntesis. This is how it grows. We trained our dog to rub against us. Not just lick, but rub. When we returned from Synthesis classes, we placed our hand on his head and directed the emanations of synthesis into his brain. He liked it. If we forget and don't do this, he rubs and thus absorbs the effects of synthesis and the emanating prasyntesis of our Human Parts. But when I return from business meetings, tired, he doesn't even ask to be petted. He finds this state repulsive - "go, recuperate." In other words, animals are saturated by Human. The same thing, plants, but in a simpler prasyntesis reaction - by general field of prasyntesis, not pure prasyntesis.

— Can underdeveloped people also be rehabilitated? For example, "Can I hug you?"

This is a lack of prasyntesis in human activation. Animals depend on the external environment because they are quantitative, they have "molecular" states. A friendly hug is one thing, a rub quite another. But sometimes, humans become satiated. Plants perceive less tactilely and more through words, or when you consciously direct some of your states to them, they respond very well and develop well. Plants, in principle, do not consider prasyntesis or the state of Synthesis, but rather the release of old fire-forms through the general field state, that is, when you have accumulated new ones and simply need to shed the old ones. They are released into nature through a natural thermal effect, and you can send them consciously to nearby plants. Then they very well absorb the fire-form states you emanate, and if the plant is healthy, it begins to grow rapidly, becoming powerful not quantitatively, but qualitatively. Power simply radiates from them.

— Is there coordination between the Human Part and the reality or the initially higher reality?

There's a point: if we're saturated with fire-images from reality, then prasyntesis in a person doesn't yet exist. We accumulate a certain set of fire-images that will lead to a quantitative fire-image fixation of the Human Part, but without the prasyntesis of nuclei by the corresponding fire. Roughly speaking, it's like eating food - with external saturation and a chemical breakdown into fire-images of food in the stomach. But the fire-images are absorbed through breathing or through subnuclear-nuclear field interactions. We must understand that the building blocks of each Human Part are reality. And the initially higher reality is already both qualitative prasyntesis in fire-images and the interconnections of Human Parts through prasyntesis. If we're talking about the high integral reality, this also involves a direct exchange of prasyntesis, beyond the recording of the nuclei and the saturation with fire-images. That's why we sought to perceive the Metagalaxy of Fa through the high integral realities within each of us. The higher the reality organized by matter, the higher the quality and hierarchical level of the prasyntesis recorded and organized within it. This changes the effect of the metagalactic creation of each of us: "the entire Metagalaxy creates each one."

The question immediately arises: with which realities are we synthesizing? Therefore, we began to raise the concentration of realities upward, to the 16384th, because the higher the reality, the more refined the fire-image composition of that reality, with greater effects of prasyntesis. We cannot not consume this - then we lose connection with the nature and reality of a given expression. Ultimately, there is the law of Father-Mother OM: the Father gives us prasyntesis in the compactification of the fire-image, which transforms into the nucleus by Fire. And the Mother provides the fire-image shell composition with a digital recording of the surrounding Matter for connection with reality, for the development of the biological life of this reality.

— Is the difference between the nucleus of life and the nucleus of replication determined by recorded standards?

Yes, by concentrating the quality of prasyntesis. As we move up the hierarchical level, the quality of concentration increases. The nucleus of life has a 25th-quality concentration, while the nucleus of replication has a 26th-quality concentration. That is, the same sets of laws, but increasing the dimensionality generates different qualitative and quantitative characteristics of prasyntesis itself, in a set of rules, for example. The fire of replication must have 26 rules, interconnected into a single prasyntesis. The fire of life set has 25 interconnected rules. It seems a small difference, but the effectiveness of the system depends on the number of rules. 25 rules are linked to 25 principles, and so on, which increases the effectiveness of the entire system. With replication, it is stable with 25 rules, with 26 it works, but with 27 it will break down, unable to withstand the power of concentration. Therefore, it is necessary to introduce indicators of the quantitative and qualitative characteristics of the action, and then it will be easier to perceive and study.

There's another effect of realities we don't take into account. Replication itself encodes characteristics not only of fires. It can also contain characteristics of time, speed, and all other states, as well as characteristics of matter. Saturation with realities is a kingdom, elemental, or evolutionary natural approach to human. A similar mechanism can be seen, only not through prasyntesis, which concentrates in fire-images and passes into a nucleus, but through a reality with a set of fire-images that concentrate on a person living an external life. This person "sticks" a multitude of fire-images onto himself, and through the "travails of life," a number of fire-images must pass into the quality of the nucleus. These are externally organized people from previous eras of natural life. Recall Professor Preobrazhensky and Sharikov in "Heart of a Dog" - this is a direct analogy of people exploiting the growing prasyntesis or fire-imagery of the surrounding reality without the ability to decipher the prasyntesis contained within it. Therefore, education and civilization in general are acquiring such importance in the new era. At the same time, as the mass of educated or civilized people through prasyntesis declines, the entire group declines and degenerates through external saturation with the fire-images of reality, which sooner or later leads to the disintegration of the entire community and the transformation of people into animals. And dark times arrive....

— Does the outburst of prasyntesis go into the sphere of the House?

If it's an outburst of prasyntesis, then yes, but not the nucleus of prasyntesis. In the previous Paradigm, we spoke of the condensation of prasyntesis in the center of the IVDIVO, which forms the nucleus of the prasyntesis of the IVO in the formation of "everything-in-everything" at the center. This single, vast Nucleus is located in Shunyata. With the replication of all nuclei, each carrying a corresponding scale of prasyntesis, such a Nucleus, as a whole, is formed, but it is not involved in the organization of Human and the organization of nature. If we gather together all the fire-image states consisting of prasyntesis within each of us, then our physical body - according to the law of "everything-in-everything," all the prasyntesis inherent in all Human Parts and nuclei - gradually forms the nucleus of prasyntesis within us, reflecting the shunyata of the IVDIVO. The nucleus of prasyntesis is formed when 4096 Human Parts act as the 4097th reaction to the expression of the Initially Highest Father.

If the nucleus of prasyntesis was initially established, then we immediately entered the Replication of the Father and began to divide the nucleus of prasyntesis through replication. Basically, the nuclei of life or lower states of nuclearity, from mightiness ("I'm about to burst") to resurrection ("God help me"), act bodily. This is more familiar to us. The nuclei of prasyntesis have their own 16-fold hierarchical development - from the nucleus of mightiness to the nucleus of synthesis, where the basis of the physical body of Human is the nucleus of life - the ninth level of prasyntesis organization.

And our Human Parts are formed by the surge of prasyntesis, but as soon as prasyntesis takes shape in these Human Parts as a shell, prasyntesis as such disappears! Because for prasyntesis, the transition to an external state is a transition from "pra" to simple synthesis or synthesisness, but most often to synthesisness. Here the 13th fire-image arises – Versum - when, through the accumulation in the Human Parts of synthesisness not as a hierarchical realization, but

synthesisness as an outburst of prasyntesis, a version of the qualitative organization of the Human himself accumulates. The Eye of the IVO looks at the version of the human himself with the accumulated synthesisness, including that which transforms into prasyntesis, and with the prasyntesis inherent in each nucleus. From this perspective, we can say that prasyntesis exists in the human. But if prasyntesis exists as a nucleus, the human lives beyond the boundaries of the IVDIVO. This is unambiguous and axiomatic.

— When the nucleus of Life is formed, how does the mutual coordination of the nucleus of life with the external environment occur?

You're talking about the nucleus of a Human Part. But what does a Human Part consist of? The nuclearity in Human Parts forms systems - the first step down. Systems form apparatuses - the second step down; apparatuses form particularities - the third; and particularities saturate the surrounding reality - the fourth. And by your thinking now, you interact with reality with your thoughts; you send them to the mental plane through the fourth sphere of thought and scan mental thoughts at the mental level. The answer is particularities.

There are Human Parts that can emanate directly. We train and practice this, but it's a very difficult and rare occurrence.

Let's return to the mechanism: with nuclear replication with prasyntesis at rate of $50+1$, your Human Part can simply engage in emanation. And emanation is one of the structural organizations of the Human Part and Matter. If the body contains a more fire-image composition from the surrounding matter, and a person absorbs fire-images from the surrounding matter through kingdoms, then why would the surrounding matter need his emanation if he himself is composed of it? At best, it takes his thoughts as a product of the processing of atomic-molecular bonds, which he took from reality, processed systemically, processed with apparatuses, and a thought was born, with the return. And reality is "happy" that it introduced fire-images into your Human Part, the fire-images were swirled into the system, swirled into the apparatus, and returned to it as a thought, a product. In a sense, it's the same way we process everything we eat.

Prasyntesis is concentrated in the fire-image, but the nucleus is also a fire-image. This means that Prasyntesis can be concentrated in the 16th fire-image. And the 16th fire-image of Prasyntesis forms the Nucleus of Synthesis. After all, all 16 types of emerging nuclear qualities can operate - from the nuclei of mightiness to the nuclei of synthesis. If we lose connection with Prasyntesis - we're sitting here, thinking, then we go out into the world, the fire-images of the surrounding reality will pounce on us, "beating us to pieces," because we have a lot of prasyntesis in the Human Parts to share, and only a minimal amount of prasyntesis will remain. And now we simply need to form a concentration of the Nucleus of Prasyntesis, and as soon as we leave the hall with the results of today, this Nucleus of Prasyntesis will pass into the Nucleus of Synthesis of the Supreme Council of IV MAN (Initially Highest Metagalactic Academy of Science). And then no dog or "grater" will be able to remove this from us, since prasyntesis will not flow in Human Parts by its manifestation by us, but will be formed and assimilated in the human body.

As a result, we are forming the IV MAN Supreme Council's Nucleus of Synthesis, with the effect of replicating the science of prasyntesis for scientists. So that, having defined the Paradigm, we continue to remain in prasyntesis, which will be formalized by the IV MAN Nucleus of Synthesis, because any serious official assignment from the Initially Highest Father is recorded by the Nucleus of Synthesis. And when the Father needs it, he takes one main IVMAN Nucleus and directs any amount of prasyntesis there. And now, prasyntesis is being compacted into the Nucleus of the IVMAN Supreme Council. Accordingly, all our fire-images respond to this prasyntesis; it is higher. And the merging of the incoming prasyntesis with the prasyntesis we already have begins, to which all our fire-images respond. And this nucleus, with its prasyntesis, will become the nucleus of each of us.

— It appears that one of the 8 Paradigms in the Science of Synthesis is being formed. This is the Paradigm of Prasyntesis.

Yes. As soon as we reach the level of the high integral reality, prasyntesis becomes a fire-image state by saturation or nucleus with rigidly organized fire - from the nucleus of synthesis

down to 256 levels of nuclear organization qualities. After all, there are also the Nuclei of the Image of the Father. From our position of the observer, we see 16 or 32 fires and the organization of the prasyntesis nuclei by them, but for the Initially Highest Father, there are 256, based on the benchmark systems of the human body. And prasyntesis can saturate also, for example, in spin, to form the nucleus of the Image of the Father. There is first-level spin, there is 256th-level spin, and there are different fires of the Image of the Father. And then, cognition becomes even more interesting. After all, there are fire-image states of different Human Parts, their systems, their apparatuses.

Prasyntesis does not transcend the boundaries of high integral realities; it remains in the form of matter where it manifests. It is possible to saturate fire-images with it, but any prasyntesis automatically compacts into nuclei after saturation. If it does not compact into nuclei, then prasyntesis spills out of us and compactifies into Human Parts. If it does not compact into Human Parts, elemental anomalies or harmonization on this topic begin in nature, that is, the corresponding special systems of natural self-organization are activated. Therefore, prasyntesis sometimes is not absorbed by the Human Parts, and then this activates elemental or evolutionary forces.

We're "lucky" that humans have 4096 Parts. Excess prasyntesis has happened before: we were predicted that at the beginning of a new era, anything could happen - cataclysms or the degradation of civilization - but these "anything" haven't begun. There are some minor issues, but they're minor. And the excess metagalactic prasyntesis that swirls within us is simply being distributed by us with the 4096 Human Parts. Moreover, our request to the Initially Highest Father that children have more Human Parts - 256, the benchmark ones, at birth - had a profound impact and saved the situation on the Planet. Because, quantitatively, literally daily, we began distributing an insane amount of prasyntesis through infants, which we should have been absorbing with our physical bodies, born under the conditions of the previous, not metagalactic, but planetary era. And this is a very serious mechanism of self-organization and reunification of the Metagalaxy into which we have integrated ourselves. That is, we are discussing still theoretically that it (prasyntesis) enters, has certain conditions, but the question is that we must assimilate it. The natural process cannot be stopped. And we can assimilate only through the work of the Human Parts on this topic. The mechanics are simple: work capacity and initiations, statuses, expanding competencies, various preparations of each person. There are no other options for assimilation. That is, from the Nucleus to the Drop, it is necessary to expand competence and increase the "professionalism" of activity or competence of activity. And then it is assimilated. If expansion does not occur, then only packages of benchmark Human Parts for infants can be used. And through these infants, we restructure the situation across the Planet. The Initially Highest Father, in response to our inquiry, clarified that such a large composition of Avataresses of the Synthesis of the Yin composition of the IVDIVO Hierarchy is engaged in this, that sometimes they are more engaged with infants than with everyone, including us Servants, so that the excess prasyntesis is adaptively assimilated by the corresponding Human Parts.

In the first volume of the Paradigm, it was stated that prasyntesis is recorded in the Consuming Fire, and if it is recorded in the Consuming Fire, then the Consuming Fire burns away everything in our form of materiality - this is its main condition. Accordingly, it cannot interact with the Monad, because the Monad also is consumed fundamentally by this same Consuming Fire with its corresponding prasyntesis (not in the Paradigm, mind you). Most likely, the Consuming Fire, fixed on the beings who stand before the Father, is tested by prasyntesis. If the fire burns, it burns based on certain tests. The tests most likely are carried out by prasyntesis, because fire doesn't test, it shapes. And prasyntesis is recorded in Fire. Prasyntesis tests how much it corresponds to the laws and standards of the Father, since prasyntesis as matter consists of this. And then it is determined - either you remain or you burn.

I asked the Initially Highest Father about the biosphere. The Father said that if prasyntesis accumulated in the biosphere, we would be completely different beings, or we would not exist. That is, the biosphere is organized from the outside, while the effect of prasyntesis occurs only in the nucleus of life, within the nucleus of life. The biosphere is more than a shell of all the fire-

images, or, even more simply, the coordinated organization of the Planet's shells. And the shells of the nuclei have a digital organization of the compactification of fire. The biospheric shells of the Planet reflect the synthesis of all nuclei, simultaneously shaping them. And because our monad reaches out to the shells of various fire-images with its digital relationships, we have a very high-quality monad. Therefore, our monad is biospheric and is built by the digital connections of different shells. And such an organization is characteristic of the conditions of the Metagalaxy, which fixes a microcosm of development on the Planet. By switching to fire-image connections, and by deploying 4096 Human Parts within the monad through the formation of its 4096 flames and the development of its shells, and now expanding to 16384 shells, taking into account systems, apparatuses, and particularities, we "introduced" digital relations. And the monad began to operate digitally, and humanity, in reflection, began to operate a digital economy. The strengthening of the digital economy and digital civilization is, in principle, a monadic strengthening. If our Monad had not transitioned to digital biological interactions, we would have strained the Planet to engage in new biospheric interactions with the Metagalactic Macrocosm through our expression of the Microcosm. But by beginning to build digitally, unlike the analog kingdom and other simpler options of the previous millennium, we have effectively entered a new era of metagalactic interactions - a biological digital one in the external environment. This will gradually develop the necessary properties and attributes for the ability to move throughout the Metagalaxy in a manner different from what we currently see. Therefore, metagalactically, this is considered a very high level of organization of the biosphere and the monad, in the synthesis of their phenomena. This is the nuclear-shell connection.

The synthesis shells of various fire-forms assimilated by Human are assimilated by his monad. Subsequently, all the shells of all people accumulate within the biosphere, by a similar shell, and a mutually coordinated development occurs. Now, a new biospheric organization within our Monad has established itself effectively on our Planet. The previous biosphere, however, assumed an analog recording of the laws and parameters by which it existed, without the digital depths of interaction - as laid down, so it was developed. Now, there is a mutual harmony of coordination between the nuclei, the subnuclearity of various fire-images with the biosphere and the monad shell. And ultimately, the rewriting occurs with a digital version. So, mathematics will have to be developed to a new level: there are a ton of deep variants in fire-images - that is, at least 4096, and a total of 16384 variants. And these are hierarchical mathematical levels of synthesis of the phenomenon of multiple realities with multiple dimensions, speeds, spaces, and times through the synthesis of 64 kinds of matter.

Let's try to examine and develop the Human Parts through training. We're tuned in. We'll move our hypostatic body into the Hall of Prasyntesis of the Initially Highest Father and try to see any of the first 64 Human Parts in the Body, deepening its experience with the Human Part's shell through the perspective of prasyntesis, which is fixed on our Body. We can bring out a certain field, perhaps the sphere of the IVDIVO of each one, or one of the IVDIVO of Human Parts. Try to live within. And then bring it out and see what happens. Who saw what?

The Initially Highest Father is showing us now: each shell of our Human Part is double. Above is the digital shell, and below is the textual, prasyntesis shell. At first, I saw the textual shell from the inside, and then, when I began to delve deeper, I saw the digital one. I thought it was one shell. The Father laughs and says, no, there are two, a double shell for each Human Part.

— And the internal affects the external.

The inner part is verbal, textual. And the outer part is digital. But it's one shell: just as words are densely written on the inside, so too numbers are written on the outside. The numbers represent interaction with the environment and with the shells of the fire-images (like the biosphere), and from within, they represent our own qualities of organization, the effect of transferring accumulated prasyntesis through the Nuclei of Synthesis. That is, the deciphered Synthesis and the deciphered prasyntesis by Synthesis in various fragments are records from within, plus the Father's endowment of us with a certain Synthesis through Service in the IVDIVO. Plus, Initiations, Statuses, and so on, in the form of endowment with Synthesis in various fragments of

prasyntesis. And each Human Part, having a shell (like skin), is recorded internally by the effects of prasyntesis texts, translating them into Synthesis for adaptation. And on the outside, there are digital records, pure mathematics. I can see just the running, glowing numbers on my skin.

— And inside there is such a state, to say, of a vacuum, that's to say nothing.

Yes, it feels empty inside. Emptiness is a lack of systems and apparatuses. This is something we've just begun to address, because we essentially don't have this organization, with the exception of a few more or less functioning units. Everything else is growing; if there are systems, they're in their infancy, in their nucleus state, and they're underdeveloped. That's why there's a feeling of emptiness. It's not emptiness, it's a certain richness, like a vacuum, that needs to be developed.

"I saw two Parts, two of them turned on. I asked to activate the Transvisor, so that there would be some kind of physicality and the Cube of Creation. I didn't see the digital shells. But I saw the Parts' shells changing positions. First, the Transvisor, around the Cube of Creation, and some kind of contraction was occurring on its physicality. Then, vice versa, the Cube of Creation inside the Transvisor's physicality, and this is, perhaps, an exchange of content, both internal and external.

Yes, we need to think further, because the external-internal content can change due to the interaction of Human Parts. That is, if a Part has gone inward, then, let's say, the internal content of the textual records is revealed - the Cube of Creation has gone inward. Or the Transvisor has gone into the Cube of Creation - verbal texts emerge. Just like in our IVDIVO of each one. As soon as a Part becomes external, digital effects occur. In fact, the Cube of Creation is very interesting. Right now, the Cube's outer shell is digital. But digital is present not only within the Cube, but in each small cube of the Cube of Creation's matrices. And in each of them, the layers between the cubes are digital, digital records. And the Words of the Father are recorded within the small cubes, as the content of the small cubes.

— Does this mean that we will be able to read eventually digital relationships, but textual ones – is it hardly?

I think we'll be able to do some textual work, too. It's a question of level. If we have a well-developed Eye - meaning 13 controls 10, and 10 is the Content - at a certain level of development, we'll be able to do texts, too. Imagine the kind of Synthesis we'd need, like a hierarchical implementation, to be able to calculate this.

— Are digital descriptions moving into Economic Synthesis?

No, it's mathematics. Economics is more about the interaction of digital matrices between us, people - it's the external Genesis of each one. And mathematics is the internal Genesis of each one. Economics, the Laws of the House, but the genesis of economics and the economic synthesis of situations are built by a nation or a collective that forms the economic foundation. It's between people. Mathematics must construct functions and mathematical apparatus, analyze and synthesize data, and determine how it is constructed. Mathematics is numbers; economics is the application of mathematics. And to apply it, mathematics is still needed.

— And here we need to create a mathematical apparatus.

Yes. Moreover, a new one, taking into account new kinds of matter and dimensional gradations of virtual realities, which are recorded in the shells of each Human Part for interaction with the environment.

— Can creation be a translation from alphabetic to numerical?

Yes. It can be actually somewhere in between - between a letter and a number. The interaction between a letter and a number is true Creation.

Great!

"And I see a substantial density between the shells. Can the Human Parts touch each other through more than just shells?"

Internally, yes, by systems...

— And between the layers?

How does this happen? It's when we superimpose Human Parts on top of each other dimensionally. You forget that each Human Part is fixed legally rigidly in a specific dimension, and as soon as you raise the dimension of one Human Part, all the others immediately rush to

adjust. Otherwise, it's a mess. The benchmarkness of Human Parts is born, but not by the external unification of Human Parts, but by their internal synthesis, so to speak, of digital platforms and verbal content.

— I see and feel this density.

Then, you can see the benchmark Part, out of the 256 we've now acquired. And then, the richness of 16 identical Human Parts, according to the principle of development, can unite into the density of the benchmark Human Part, where the unification occurs between digital platforms and verbal content. The 13th Science is Language. Most likely, the effect between digital and language, language as a recording with word. And this creative prasyntesis is the tension between the letter of language and the digital of mathematics.

— And this is the level of transition from cotinum to versum.

Yes, it's a tension between the continuum and the versum. It turns out, in this case, the versum is written from within, the continuum is written from without. The continuum is a digital base, the versum is verbal. But the continuum is still a separate kind of fire-image, and the versum is separate. That is, it can be a separate version of the Part's functionality temporarily, until we have Imperio. As soon as the higher order activates, we will be reconfigured rigidly to the rigid versumness as it is, and even digital will be at the level of Language.

— If Lara spoke about the possibility of reading, then the transition from one level to another provides the next option for transitioning to a higher nucleus?

Maybe Lara was right, and we should read at the level of Truth? Because Language simply shapes words - we'll see them verbally, but we won't understand what's written.

— Is language something finite?

No, language here is derivative. Truth provides meaningful understanding, although meaningfulness is a very crude term. Truthfulness is 14, meaningfulness is 5. Language is mastery of language as the application of meanings. Lara simply took her Human horizon, where Truth reads the recording indicators. And perhaps Truth is the reading of all the verbal recordings of a Human, taken together - a continuum context or imperio, as the context of all the recordings of a Human.

— Can we say that the capable Human Parts depend on the speed of decoding letters and numbers?

Definitely. Then, the mutual coordination we just talked about - when letters and numbers are interconnected - the effect of Creation is enhanced. And coordination accelerates.

— What about the distance between the shells?

There are no distances there. It's one shell. Distance as a spatial characteristic ends at seven, and we're at least at level 13.

There is another effect where Truth is the 16th horizon. There are two versions of Truth: as an external application by the 14th horizon, and truth as the 16th horizon. That is, there is the Truth of Human, and there is the Truth of the House. Human is an existing phenomenon, and truth is the 14th horizon; the House, that is, the IVDIVO - a creative phenomenon, and truth is the 16th horizon.

"I saw that Truth, on the one hand, is Synthesis, in which there is Truth, recorded as the 16th horizon. And there is Truth, which is Wisdom, unfolding in matter. There is a third kind of Truth - the Human Part, acting through it."

And here is the active, unfolding, and existing "I-am," above in the 16th variant. The golden mean of unfolding is between the one and the other, between the active and the expressed.

In fact, the Prasyntesis of the Father exists in this way.

Now let's consider another thought with this perspective: how are systems organized if this is how systems pass? Each system also has its own shell-like quality. If we imagine a chakra, it has lenses and petals. And this is a form. If there is a form, there must be a number. And if we talk about content, the chakra also accumulates and organizes feelings - the chakra captures energy, and then information is recorded into it. In principle, this is all in the same digital form, where energy is, in principle, a digital form, and the recorded information is, in principle, the same text,

to put it simply. It's clear that energy isn't exactly digital, but it can be imagined that way, digitized. Only systems are no longer digital messages, but purely energetic, light, and spiritual messages. Inside.

Perhaps then we will discern that the number is the outer shell of the Human Part, and the systems are the swirling within them of corresponding energy, light, spirit, and fire currents, organized into the form of a specific system. Or will there be a number there?

"There will be a number there in any case. I'm attuned to the system, and I understand that if a mathematical object is denoted by a letter, for example, a , then the letter can have subscripts, like a_{ij} , and the systematics provides a lower index, if we talk about a number, where there is an imposition of the shell of the digital Part, and there is an imprinting of 4096 levels of a number of a different order.

Yes, I get it. Of a different order. Then we have mathematics of different dimensions. Dimensionality comes into play. I understand that dimensionality isn't the same as dimension, but dimension is most likely for realities, and mathematical dimensionality is for systems. Surely dimensionality will do? I know it's a dangerous word.

— It will do. If we take the dimensionality as the "number" of indices.

That is, in each dimension, there is a different mathematical dimension for the formation of systems. And then, systems have different mathematical properties, taking into account their coordination with the different dimensions of the corresponding realities. And then the dimensionality goes into the concept of systems within a Part. Perhaps this will be related even to the digital component, but this is precisely the mathematical difference. That is, if Human Parts - I don't know why - are built using the same mathematics, but different ones, then systems are built using different mathematics, for me - of different dimensions, but I sense the word "dimensionality" in the language, meaning different dimensionality. I understand that there are many systems, 4096 of them, and dimensionality can be systems interacting with each other, but within the same dimensional mathematics. That is, if we go into systems, then there is a digit of different realities. That's why it's so difficult for us to grow systems. We need to attune ourselves to realities for systemic organization.

And the apparatuses are simply the processing of digital or verbal connections, built in a certain sequence.

If we take the seventh system of the 5th Human Part, it's already clearly a double indexation of a_{57} , which includes those very dimensions that are indispensable. But we've taken only a digital perspective on the systems so far; we also need a verbal one.

— And one can see the synthesis of texts as a synthesis of beginnings.

Yes. These aren't parameters for defining text. There's another option, developed through language - speed. There's a kind of rapid speech that creates effects within the body - speedy mantras, speedy recitatives, rhythmic recitatives - they create a certain resonance of sound in the body and create certain states. This is if we take various practices of the fifth race, especially speech that reaches the point of silence - I trained like this: the tongue essentially doesn't move, and silently you acquire large packets of the fire of the Absolute, because the speed wasn't enough to pronounce them, but it was necessary. By speaking, to manage to acquire them. It's called silent speech.

If the number is connected to dimension, then the text is connected to speed.

- Cool! And the speed is so insightful.

And then the work of each system, based on the effect of the words of a language, of records, is structured by speed. And based on the effect of the system's organization, it is structured by the dimension of the corresponding digit of dimension - by the digital states of dimension, to put it more accurately. The dimensionality of the digital states of dimension creates the form of the system, and the speed of verbal interactions generates the system's actual content. Then we enter a space where all of this is combined by Human - speed and dimension - and we begin to act in space, that is, in reality. Then time emerges, which flows in one way or another, subjectively flowing in one way or another, under these interactions.

— And can time be some kind of integral characteristic of a Human Part?

If we take it only as the harmony of systems and the Human Part, then yes. At least on that level. Because what is the integral characteristic of the Human Part? The Human Part itself is integral. According to our taxonomy, systems belong to the eight, and the Part to the nine. If we talk about the integrity of systems and the Part as the peak between 8 and 9, then everything is correct - time. Then the integral unity of the Human Part and the systems emerge.

- And then there is no emptiness.

Yes, and then there is no emptiness. Then it turns out that dimension, speed, space, and time form the Human package. And we have arrived at the Paradigm of Human. Specifically, the Package of Human - we can see externally the number of each system, but this is the dimensionality of dimensions. We can see internally the system by the speed of text writing and pronunciation. We can see spatial harmony. We can see the interaction of speed of text within the coordination of different systems with each other - this is spatial organization. We can see time, where all systems are coordinated with the corresponding Human Part, and there is a holistic interaction between the Human Part and the systems. Considering that the Human Parts are the 9, and the systems are the 8, subjective Time is born in the middle. And then the whole package of Human is formed.

Looking below the dimensional level, it's reunification. With what? With external expression, with the environment. Looking below, it's the matrix of self-organization. Then there are the conditions of interaction of various biospheric matrices, perhaps, by the way, because the matrix itself can be spherical, from the internal packages of Human integrity. Below there are the emanations that you emit into this matrix - "stink or not stink," roughly speaking, the smell of sweat. Objectification. And the substance that forms in each Human, based on this source.

—Package of Human!

Yes! We got it. Cool! The brainstorming and training were a success!

— And what about the thickness of the shell?

I don't even know how to tell you what the thickness of a Human Part is. You see, it's a reaction between a number and a word, and the stronger the discharge between the number and the word, the thicker the skin. But I'm afraid that the thicker it is, the worse the discharge. A hippopotamus is still a hippopotamus.

— I found a good answer: the thickness is equal to the distance between the letter *A* and the number 1. This is what DNA is built on.

Good answer. Between the number and the word. If we analyze the physics between the number and the word, we find very good spatial control of the new materials by shape.

"I once had an argument - someone told me there was nothing cooler than letters, and they used DNA as an example. Now, here's a mathematical perspective: the letter *A* is encoded in binary as 00, the letter *G*, for example, is encoded as 01, and the codes for two more letters are 10 and 11 (then, for example, the codon GAG could be written as 010001)."

— Regarding graphene. Graphene is a single-layer material, and they make it in different structures. Now they've started making it multilayer, with different structures. And it turns out that each layer has its own property. And if you code them alphanumerically, then it's also a shell.

That's exactly what I'm talking about. This approach can be used to create different types of materials, like graphene.

— You can replace it with a material that is one layer thick instead of a wall, and the properties will remain the same.

— When our materials scientists examine a material layer by layer, along the crystal lattice, they mark it like this: layer *a* 1 defect 3, for example.

And if you consider that this layer between the number and the letter is just a little higher. If we take physics, we have an 11th level - holography, which is most likely built by these interactions.

— I just saw that there could be different magnitudes of interaction between them.

I agree. You saw it correctly. The question is, how can this be determined? What if it were determined holographically? That the interactions between numbers and words create a holographic resonance. And does holography work on the interactions between numbers and words?

- And this is a kind of fundamental interaction!

- And this is a nonlinear relationship.

This is a nonlinear relationship for now, because we don't understand it. We don't know even how holographic effects are constructed. If we build them between numbers and words, they directly correspond to the 11th organization of fire – the Construction.

— What I mean is that interaction A_1 is not equal to interaction A_2 .

I agree. Resonance and potential are activated. Holography is the 11. If you take the voltage between a number and a word and examine it holographically, a hologram is born.

— Is this related to potential?

Definitely, but we need to figure out how it is. The 7 enters into the 11 as a part. If we're talking about holomics, which reflects spatial holography, then the holographic foundation is the 11th level, that is, the effect of construction. Therefore, if a number is the 12th level, a word is the 13th, and a medium is created between their voltages, then naturally, the number and word descend, and the next thing we have is holography. And then this discharge between the number and the word is the holographic effect. And then we can approach the understanding of holography through the interaction of number and word. That's already good.

The word is written on the inside, the number on the outside, and holography is the external-internal interaction between word and number. And then we get a comprehensive scientific framework for understanding and developing holography.

— Is the hologram, as a dynamic matrix, constantly being rebuilt?

Yes, because the set of words expands, and it begins to correlate. A number, if it becomes stronger, changes. And then it's not a question of thickness, but a question of voltage (I'm afraid to say potential, because it is for the 2). We need to find other words. Just like we found Holomics. We need a new word from holography - the interaction of number and word. And we'll reach a new cluster of knowledge. And if we consider that the 11 governs physics (11 - 8), then from the interaction of the stability of word and number, we obtain "classical" or non-classical physics. The question of the relativity of classical physics depends on where it is classical. And then physics, too, becomes manageable.

A very good holographic effect. We understood how holography works.

And rightly so. If the 11 is Psychodynamics, then the psychodynamics of each Human Part is a holographic effect of the interaction between a word - the Part's internal record - and a number - the Part's external record. And if we consider that there's also a coordination of systems going on in the complete package of Human, which we've formed - since this is the 11, and the complete package reached eight! So, the dynamics of each Part's action are clear. This even explains Psi dynamics. Why? It turns out that Psi is the coordination between word and number in the form of a Human Part. The psi effect is created because psychic energy in the past era was pure energy. Energy is the 13, but psychodynamics is still at the 11, because it's the effect of the synthesis of word and number, and the word is 13 - the Eye. Ultimately, psychodynamics is, in fact, the interaction of number and word. And hence, the dynamics of any Human Part are not just an external overhaul of the corporeality, but the dynamics of number and word between each other. And the dynamism of the tension between the number and the word creates the dynamism of each Human Part.

— Exactly what I saw between the Transvisor and the Cube.

Yes. Perhaps this is where psi originates. And the interaction of different numbers and different words creates a psychodynamic interaction. Moreover, "psi" is a synthesis of psychic energy, psychic light, psychic spirit, and psychic fire, which form the shell of each Human Part through the potential differences between letters and numbers interacting with each other.

Fire-image states of Human Parts.

We have formed an idea about the fire-image states of each Human Part. Let's imagine that we have 16 fire-images, from spin to core. In the structure of Human, every 16th Human Part is the IVDIVO, with the exception of the 64 upper ones. We have 12 types of Houses, which means that in each 256-fold integrity of Human there are 12 types of packets of fire-images - from the densest packets at the bottom, in the first 16 Parts, to the refined packets of fire-images at the top, from the 177th to the 192nd Human Parts. In fact, we can say that in each 256-fold integrity of Human, 12 types of fire-image states are active, or 13, where the 13th type is the 64 Human Parts (from the 193rd to the 256th). The synthesis of the 256 Human Parts forms one Imperio in the phenomenon of the High Integrity of Human. This means that each Human Part in the 256-fold integrity has its own distinct fire-image with a corresponding concentration of prasyntesis volume. The first fire-image - the spin of the Image of the Father - differs from the spin of the 17th Human Part by its higher density. The lower the hierarchical level, the denser and more powerful the Human Part of a person, and therefore the fire-image. The higher the fire-image, the more refined it is. It turns out that there are 12 levels of refinement in Human. The last, the 13th refinement, is not 16-fold integral, but clearly 64-fold integral. Thus, through metagalactic self-organization, humans evolve from the 16-fold integrity into the 64-fold integrity.

— And this sophistication cannot be determined by the 16 Scientific Beginnings, where we have beauty, standards, etc.

Yes, in prasyntesis, these records exist - everything is made from them, after all - but we still need to determine that, with the same names, we have 12 packages of different types of fire-images. In fact, we get 192 fire-images.

— That is, the denser the fire-images and Human Parts, the less psychodynamics?

Yes, the Image of the Father is the most stable, and the least psychodynamic. It simply Is, corporeally. And as such, He unfolds His inherent potential. That is, His psychodynamic nature is the unfolding of His own content, not the psychodynamic nature of His application by human. Therefore, a way of life is formed in the environment, and the image of Human himself is not always visible.

But that's not all. This is only for one, the first 256-fold integrity of Human Parts of the Human of the Plan of Creation. And there are sixteen of them. If the 13th fire-image is formed as a 64-fold integral one, and we assimilate it correctly, then we obtain the next packet, the 14th, as the first basic fire-image of the next 256-fold integrity of the Human of Creative Synthesis. Accordingly, everything laid down by the first 256 Parts, in synthesis, gives birth to the Imperio - the 14th fire-image, as already 256-fold integral and synthesizing Human as a whole, with the integrity of the 256-fold integrity of Human Parts. And this flows and unfolds the I-Am of Human in his internal organization, which reveals the specific characteristics of the next formation of the next 256-fold integrity of Human of Creative Synthesis from the 257th to the 512th Human Part. And so, this I-Am is formed as the internal state of the I-Am of the Human of the Plane of Creation. And then, all the best is compacted, essentially, into the Nucleus, capturing the 16th fire-image and laying the foundational nucleus for the formation of the nuclei of the hierarchically next level of Human Parts of the Human of the Creative Synthesis from 257th to 512th. And this version of fire-image self-organization and reunification unfolds 16 times through sixteen 16-fold integrities of the 256-fold integrity of Human in his 4096-fold integrity, assimilating 16 types of evolution, and kinds of matter, and their organization within matter, and all the forks of the 16-fold integrity represented in our 256-fold integral scheme of scientific organization - 16 columns of 16 phenomena.

So, we have 12 fire-image packets, each containing 16 Human Parts, in sixteen fire-images, each hierarchically aligned with the main fire-image. That is, the first packet of 16 fire-images is aligned with the Spin of Human Parts 1–16, the second is aligned with Particle of 17–32d Human Parts, and so on up to the 12th Continuum. Next, the 13th fire-image is expanded 64-fold integrally by Versum, where all the qualitative characteristics of Human are described within the Plan of

Creation of the first 256-fold integrity of the 4096-fold integrity of Human as such. Then, all of this is generalized - all 256 Human Parts, in the synthesis of content and potential, are formed 256-fold integrally into a single Imperio. Imperio compactifies the 256 Human Parts into a combined manifestation of the Oneness of all Parts, and the achieved internal state gives birth to the I-Am - the fire-image of the stable manifestation of the I-Am of each Human, that is, the state and perspective of the position of the observer that Human exists in. He does not pass into the next 256-fold integrity of the Human of Creative Synthesis, but rather forms the I-Am of the Human of the Plane of Creation, where the subnuclearity enters as the I-Am of the Human of the Plane of Creation and becomes the basis of all internal nuclear states during the formation of the 257–512th Human Parts of the second 256-fold integrity of the Human of Creative Synthesis. In fact, at the 256th level, the final I-Am of the 16-fold integrity of any fire-image states is fixed, and the process of compactification and formation of the Nucleus of the 16th type of fire-image is launched, the final highest expression of the Human of the Plane of Creation, that is, the central Nucleus that records everything-in-everything of the Human of the Plane of Creation. It can be called the Nucleus of Synthesis of the Human of the Plane of Creation, where all the shells or content of previous types of fire-images from previous levels are packaged into a single 256-fold whole. This nucleus becomes the base, the qualitative state of the next 256-fold integrity of the Human of Creative Synthesis. And there, everything is repeated, but at the next higher level. And so, it goes 16 times constantly, with all 16 256-fold integrities of the 4096-fold integrity of Human, named after the evolutions of the Metagalaxy Fa - the development of fire-image states occurs, with an increase in the quality and quantity of the fire-image structures of Human. At the same time, Human himself, in this 16-fold integral 256-fold integrity, with his 4096 Human Parts, also has his own perspective of one of the 16 evolutions in the evolution of the Metagalaxy Fa.

And, in general, with the integrity of all 4096 Human Parts within a homogeneous whole he determines the perspective and name of this or that evolutionary expression – the Human, either of the Plane of Creation (first), or of Creative Synthesis (second), or of Synthesisness (third), and so on. This, too, in a 4096-fold integral manner, influences all fire-images, in their structure and organization, by the quality of the fire of the forming fire-images of all 16 256-fold integrities. Ultimately, fire-images are formed both internally, by human organization, and externally, by the evolutionary organization of the corresponding metagalactic trend, with a perspective on the necessary specifics and characteristics of the Human state at the nucleus of his capabilities. And, in general, this fire-image composition of human shapes his subnuclearity, as such, the subnuclearity of his environment and phenomena.

— Will contain the spin characteristics already the records of the Nucleus of the lower 256-fold integrity?

Yes. And so on 16 times. Considering that the name of each 256-fold integrity corresponds to the name of an evolution, the transition of the Nucleus of the Human of the Plane of Creation to the next higher level is the activation of the phenomenon of the second evolution in the 4096-fold integrity of Human. And due to the evolutionary force and saturation, the next stage of the 16-fold integrity of fire-images is activated: 12 packets of 16 fire-images, with a thirteenth 64-fold integral; the fourteenth 256-fold integral, the I-Am of Human and the compactification of the Nucleus in the synthesis of all shells of all fire-images and records - digital and textual - of all 256 Human Parts.

— 512?

Then also 512, for the second type of the Human of Creative Synthesis, where the lower level enters the higher level as a part, effectively forming a double – intensified - human potential. And then the higher level begins to flow into the lower state of 256-fold integrity, with the alignment of the two types of Human organization, two 256-fold integrities, into a single expression of Human through the synthesis of 512-fold integrity. And so, the whole Human of Creative Synthesis emerges, with his own specific characteristics and capabilities in the environment. Compare this with the three Human Parts - heart, understanding, and soul - of the structure of Human, of merging with the Heavenly Father of the first Christian commandment, or the five parts

of a human being (plus consciousness and body), developed planet-wide by all of humanity, by the five largest religious movements in reflecting the natural processes of the previous millennium, and you will understand how far, in principle, in just 17 years, we have come metagalactically. This is the power of the 16 evolutions of the Metagalaxy Fa, developing modern Human and humanity.

To be fair, let's clarify that the religiosity of the sixth part - the monad - began to develop among so-called esoteric groups, which essentially grew out of the unformed religion of Theosophy. The seeds of the House of the Father of Human were planted by the emergence of Eco-Human - as a natural, individual niche of existence - by the disciples of the Hierarchy. Neither the esotericists nor the disciples of the Hierarchy understood that the evolutionary, natural formation of the new two parts of Human was occurring planet-wide, and that they, to some extent, were participating in the assimilation of these processes through the excessive passionarity of this phenomenon. All historical phenomena also should be considered from this perspective. In this way, the science of Historical Synthesis can offer a new perspective on the historical process – through the specifics of the formation and development of human, his parts, their systems, the apparatuses of these systems, and the particularities of each phenomenon. After all, natural, planetary, passionate concentrations of these processes sometimes caused massive movements among the masses of humanity. And until we moved with this Paradigm of Human to the Microcosm of the fire-image metagalactic phenomenon of Human, the formation of the human quaternity of the past millennium fully influenced the Planet's Macrocosm with the necessary fire-image fixations and their assimilation, which explains many historical phenomena of the "surge" of civilization and its demise. After all, the emergence of individual kingdoms in antiquity is clearly an assimilation of the natural passionarity or of system, or of apparatus of a system, of one or another Human Part. Human assimilated. Humanity - by the principle "even if one receives, all receive," which is genetically correct through the formation of recessive traits and their assimilation by the common genetic field of Planet Earth - and the kingdom perished, having fulfilled its historical mission. Interestingly, in many historical cases, the name of a single "hero" remained, who, most likely, through his "feats," accomplished humanity's entry into this system or apparatus of the phenomenon of this or that Human Part. Clearly, this is only one perspective on the historical process. But it does exist. And yet, it's not being considered.

— Then it is clear what it means to say that “the superior includes the inferior as a part.”

It turns out that everything is laid down at the nuclear level. We receive fire-images of varying hierarchical expressibility, also across different realities. And thus, we begin to construct fire-images of different levels of reality, with Human Parts expressing them, where the fire-images of each Human Part reveal the specificity of only one reality, fixed metagalactically for each Human. As many Human Parts as there are realities are fixed. In the previous millennium, life plans were also fixed by Human, revealing the fire-image composition of each Human Part.

For example, in India, Hinduism developed as a religion reflecting the formation of the Human Body - in all its diversity. The body was formed in a fire-image manner, under the influence of the fifth plane - atma. And it's clear that the entire history of not only Hinduism but also India as a country was shaped by humanity's assimilation of the atmicity. But atma, as the fifth natural plane of life, is responsible for the formation of the primal human spirit, and this explains humanity's associations with India's unique spirituality. Within its territory, a completely natural process of spirit formation occurs within each person. Naturally, as its quantity increases, a heightened "spirituality" is also formed. This doesn't negate the fact that increasing quantity requires increasing quality, since dialectically, quality translates into quantity.

Interestingly, Russia (the Russian Empire) was responsible for the formation of the Supreme Soul of humanity and each human, as a synthesis of body (ballet), consciousness (philosophy), and reason (science). It shaped a new trend in human existence through the synthesis of the three Human Parts, effectively moving toward the formation and development of a new part of Human - the monad. Recall that the founder of theosophy was a subject of the Russian Empire. This is precisely why Synthesis, as a metagalactic phenomenon, was able to enter planetary organizations

in Russia and in the former territories of the Russian Empire, as well as in the newly formed states from the republics of the USSR.

Incidentally, the USSR collapsed precisely because it fulfilled the mission of the Russian Empire - it incorporated the Supreme Soul into every Soviet citizen through the synthesis of natural planetary Human Parts. This is precisely what distinguished Soviet people from the rest of the planet's population - the personal manifestation of the Supreme soul. Hence the self-sacrifice and many other characteristics of the Soviet Union's people, misunderstood by other countries, where the Supreme soul did not become a factor in human development. But the Supreme soul fulfilled its own mission - it taught human and humanity the synthesis of Human Parts, introducing this trend into human genetic nature - and the USSR collapsed, fulfilling the passionate mission of the natural formation of the Supreme soul. And a new page in Russian history began - the Metagalactic Synthesis of Human Parts, as the legal and actual successor to the Soviet Union. This is what causes certain modern historical and natural anomalies. But this is also the guarantee of new human development at a new metagalactic level of natural existence. And with this, the exploration of space.

— What happened to the Supreme Soul?

According to Orthodoxy, the soul, in its highest development, becomes the body of a human being of a higher expression. For Orthodox monks, this was the body of an angel. But metagalactically, angels are rational animals, which is essentially demonstrated even by their behavior. We - metagalactic humans - are another, higher kingdom of metagalactic nature. This leads to interesting conclusions: the Supreme Soul formed into a higher body of Human - the Human of the Metagalaxy. This is precisely where the principle of transition from one human state to another, a higher state, is embedded - for example, as in the case of Orthodox monks, into an angel, and as in the case of planetary human, into the Human of the Metagalaxy. In other words, the natural hierarchy of development is fixed. And the translation of the Supreme soul into the human body occurred during the Soviet era in Russia, with the formation of the Soviet human, where the three parts of the Supreme soul were assimilated: body, consciousness, and reason. If we analyze the Soviet era, these very tendencies were observed in the Soviet tradition in the formation of the Soviet human: consciousness, a "healthy spirit in a healthy body," which refers to spirit as a specific component of the Supreme soul. Reason - with the rationality and scientific materialism of the USSR - is unnecessary to speak about, everything is on the surface. This is precisely why, during the Revolution, churches specializing in the development of the lower soul of astral formation were destroyed. Paradoxically, this enabled the Soviet government to pass to the Supreme soul, since human could not exist without a soul at all. By the end of its seventy years of existence, it had succeeded in cultivating the phenomenon of the Supreme soul within the human body and dissolving it. With the collapse of the Soviet Union, the union of body, consciousness, and reason disintegrated, where the Supreme soul dissolved into the physical body of the Soviet human, and the three parts became a homogeneous entity within the phenomenon of the possible synthesis of parts within the physical body as a whole, something that had been a major challenge for the previous natural formation. And spiritual Synthesis arose within the human body, that is, the DIRECT APPLICABILITY OF SPIRIT! That is, what humanity had been unable to achieve throughout all previous centuries of development. With the collapse of the USSR, its achievements became the foundation of all humanity, but this also led to the disintegration of the previous natural planetary formation of life. The era ended with the collapse of the Soviet Union. And we entered the Metagalaxy.

Thus, we form 4096 types of fire-images within each of us, the basic ones, for the development of prasyntesis in 4096 variants, in 16 variants of 256 Human Parts, each containing 16 variants of fire-image packets, according to the law of everything-in-everything. And we combine these 4096 variants of prasyntesis of 16-fold integrity of different packets - fire-images, large and small, interacting with each other. And we establish a connection between the packets of Human - time, space, speed, and dimension - with the reunification of all of this. Then, the more

developed a person is, the more sets of prasyntesis he absorbs, because each fire-image absorbs prasyntesis, and the Nucleus is born.

And then the basic 256-fold integrity absorbs one version of prasyntesis - the Plane of Creation, the next – the Creative Synthesis, then – the Synthesis, and so on 16 times in different aspects of the phenomenon. We can see prasyntesis by the names of the evolutions, as 16 layers of prasyntesis that we assimilate. From this, we understand why we have 16 fire-images. 16 evolutions - 16 layers of prasyntesis.

— And the 16 strives for the 64!

The 64-fold integrity is laid out 16-fold integrally, for the future. If we put 64-fold integrity into one package, then $64 \times 16 = 1024$. And then from 256-fold integrity we must grow into 1024-fold integrity. The next evolutionary stage. Evolutions of 16 by 64 are, in fact, 64-fold integral packages of powerful fire-images, where there are not 16 variants of prasyntesis, but 64 variants of prasyntesis in each one, and we are reaching with the 256-fold integrity of Human Parts toward the evolutionary development of 64-fold integrity.

— Versums, Imperio...

Only Versum is 64-fold integral. "Cool" of the Teacher, it's called. Teach with your Body!

— But can't I-am "multiply" 64 by 4 to get 256 hierarchizations?

It can, if the Father's Will activates it. But then other development options are activated: Physicality, Planet Earth, the Metagalaxy, and the IVDIVO. Then the I-am can coordinate everyone to the IVDIVO, the Metagalaxy, the planet, and physicality. And then the Nucleus will become 256-fold integral and will synthesize everything. This is already the I-am of a higher coordination. When there is a quarter of the 1024-fold integrity of evolution. Then the nucleus of Synthesis, if we take the 16th variant of the 256-fold integrity, must be 1024-fold integral to encompass everything that was here: 16-fold integrity of 13 fire-images, 64-fold integrity of versum, plus 256-fold integrity of imperio; I-am, must become 512-fold integral, taking into account the coordination of the transition to the next level, and the Nucleus of Synthesis becomes 1024-fold integral evolutionarily in each 256-fold integrity. But this is a developmental perspective. One of the future stages of evolution. And then the logic is perfect. And even mathematical logic works - 16, 64, 256, 1024. Sixteen basic fire-images of 12 packets, the 13th: 64 - Versum, the 14th: 256 - Imperio, the 15th: 512 I-am, the 16th: 1024 - Nucleus. And this is how the 256-fold integrity of Human is constructed in its internal packet version.

— And 1024 is 2^{10} . And the replication properties are activated.

Yes. Evolution, transmitting the Father's Will to the appropriate form. Cool!

This is a very cool topic (about the Human package) in relation to our idea of transitions through space. If we gradually digitize the Human package in this way, then, in principle, the technology for transition through space will be adopted.

— The term "digitize" takes on a fundamentally different meaning.

Yes. Maybe we'll even give "word out" to it.

— When we say "through space," it means that we must reach the control of the time of the integrity of systems and Human Parts.

I think it's all going to be deeper. Even if we digitize a person, when the digitalization is restored from the other side, the Hypostatic Body of each one from the Prasyntesis Hall must be activated for the person to be restored perfectly as a package. Even if we digitize, when a person is restored after the digitalization, the biology will be restored, but the question is about the content. And the content is the records. And the ideal package of records is the physical body with the Hypostatic Body within it, which now stands in the Prasyntesis Hall of the Initially Highest Father, where there is the ideal record of each of us in all variations of the 4096-fold integrity.

— That is, during the transition we will use definitely prasyntesis.

Yes, for internal recovery after the digital transition. This means we, our civilization, have no choice but to develop the Physical Body through the synthesis of Human Parts. In this sense, we will have to develop the cryptographic code of the Human - its unique matrix of metagalactic multidimensional states. And only then we will be able to talk about mastering prasyntesis and

the emergence of new methods on this topic. But this is a highly complex development of a complex of sciences, mathematics, and the science of language as a whole. It's hard to call the science of language linguistics: *lingua*, after all, is a letter. And the science of letters and the science of language are different phenomena. In the beginning was the Word, as they say.

— If we are talking about letters and numbers on the shells of Human Parts, is the same process possible for the Planet?

The question is whether the Planet assimilates prasyntesis. Most likely, not, since prasyntesis is assimilated by the Mother of the Planet as a Human who has grown into the Teacher and is appointed by the Initially Highest Father (as the leader of the Metagalaxy Fa) as the Mother of Planet Earth. And she already saturates nature with her prasyntesis. This is not a question of religious perception, but of the dimensional organization of the Mother of the Planet's actions, where on the Planet she is the Mother, and in the power of the metagalactic dimensions, she is a Human, carrying a small Particle of the Planet as a fire-image, within herself, in Hum. And this is entirely explainable by the Metagalactic Paradigm and the spaces of the Initially Higher Entities.

I think prasyntesis, after all, is absorbed by living beings. But the collective volume of prasyntesis maintains the level of fire-image activity on the Planet. Because if prasyntesis is recorded in the Consuming Fire, and we say that prasyntesis forms imperio on the Planet, there's a chance that nothing will remain of the Planet, engulfed by the Consuming Fire, no matter where the prasyntesis rushes, regardless of any imperio. And this is a different type of weapon technology for using consuming fire. Therefore, by influencing a cosmic object with a single imperio, we dissolve it into who knows what. Something like that would put an end to this military theme. We're clearly onto something.

In principle, we've conceptualized the 14th-level effect as a connection between letters and words, roughly speaking, through light streams in the diverse databases of each person and the concentration of all databases. This isn't an empty shell, but one saturated with databases. Any system that arises within this shell, if it operates, then affects the threads of light streams, including itself. Here, we can recall the light of systems and the energy of apparatuses in our Human Parts. And then, any systems that are organized, on the one hand, act amatically at the eighth level, and on the other, coordinate the light of systems, like this connection of numbers and words, letters, among themselves.

"When we were working with systems, I was talking about numbers of different level. In fact, these connections at the 14 are starting to utilize "systemic numbers."

We've defined it within the Human Part. The light of systems is coordinated within systems. Then, at the word level, there should be a connection between words, like the energy of apparatuses. And then there's also an effect at the level of language, which is formed by the energy of apparatuses. And then the same system can exist in Versum. Only in Imperio it's through light with the effect of Wisdom, and in Versum, it's through energy. Versum is closer to the coordination of words in itself, but digital energy is also involved.

"That's really cool. It's similar to how the brain works with the connections between neurons. They don't understand how neurons work, and once a network has formed, no one knows how it works."

There is a suspicion that the brain is built by Versum, because Versum is the 64-fold integrity of the upper part of the work of any 256-fold integrity.

"Remember, we once said that synapses are accessible currently only by energy level. This is probably the only level of versum that's currently accessible."

— And the perspective is needed for imperio!

Yes. The interaction between versum and imperio, as different types of light and energy encodings within each person. And this is where the development of brain qualities arises. And the brain is the 16th level, because the brain reflects the entire Nucleus as a whole and is formed by it. Therefore, these two levels are only approaches to the brain. Then we also need to combine the I-am and, actually, the Nucleus as such.

"The higher the fire-image of prasyntesis organization, the higher the organization of the brain. When we were working in the hall, I saw it at the level of the brain."

If Imperio is light between numbers and letters, then I-am is spirit of Human Parts. Let's try to apply prasyntesis to spirit of Human Parts, to try to master I-am, if that's the topic we've reached.

- It's cool, from a technological point of view.

But technology still copies biology, so if we develop human biology now, there will be something to copy in technology later.

— Wisdom consists of spirit.

The question here is how the Wisdom of different Human Parts interacts with each other in the I-am. If we can imagine the flows of light between numbers, the flows of energy between numbers, and the flows of light between letters and words, then what is spirit?

— Maybe this is a state when there are no shells, and there is integrity?

This is clear. What are the various organizations of the spirit's integrity based on? We absorb prasyntesis and try to see the I-am at the level of the first 256-fold integrity, no higher. Perhaps the Human Parts interact through the interpenetration of spirit within each other? We need spirit as it is to see the processes. By having seen with light and energy, we can see the processes of spirit.

"When I was attuned to the 256 Human Parts, a spark began to flare within the body of the torus of the benchmark 256-fold integral Spirit. And then it began to stretch into a thread along the body. Then it collapsed into the Nucleus, and then, as if a shift in alignment occurred and a new unfolding occurred. It was as if the other Human Parts were being filled with spirit."

Torus! What if spirit is made up of different ideal Forms? Like ideal figures? Within each Human Part is a separate ideal figure. We see the soul as a sphere. A torus is also a figure. A thread, a nucleus, these are also figures. And spirit always is connected to space. I understand that the corporeal form of the Human Parts is the 11, a holography. But someone lays the foundation for the ideal of internal form for the external realization of form. Spirit simply is formed by the ideal figures of mathematics.

— Platonic solids....

The Platonic solids are the base, but we need 256 ideal solids. What if we introduce the concept of ideal figures? Here, the question isn't just the difference between the octahedron and the tetrahedron, but also the existence of the torus, threads, pillars, and various other types of action. A vortex is an ideal figure. By "figure," we don't mean a stationary one, like the Platonic one, but including a dynamic one. Going from stable figures below to dynamic figures above 256-fold integrally!

— The number of dimensions is added here. Plus, there's the concept of a rotating figure. Imagine a figure simultaneously rotating in 4096 dimensions. Not around an axis. For spirit, that's how it works. It's the same principle of symbolism that spirit used earlier in the lotus of the heart. If a sign is static, then a symbol is spun necessarily by the dynamics of life's picture. It's the same principle: on the one hand, a symbol is static, but if you understand spirit, you see the spinning.

What if we simply introduce the concept of a dynamic figure? Even a ball that stands firmly in place is a dynamic figure.

— And then the number of axes around which it can rotate will determine the dynamic parameters.

And here, internal dynamics can be measured by the number of axes within the sphere, like the tension of a dynamic figure. And external axes of rotation, in mutual coordination with space. And then we won't go to the 15, because here we have the coordination of Spirit as a synthesis of internal and external connections.

— And then all the lower expressions will depend on the dynamism of this figure, from the point of view of the conjugation of numbers and everything fundamental.

Yes. Dynamic figure!

— The faster the figure rotates, the more stable it is.

Yes, and even when pathology arises, it alleviates the pathological symptoms. It would take a great deal of stupidity for a dynamic figure to become unstable and self-destructive.

This is a very good defense for the body - that's why the Body is so resilient in the environment. If we set up a set of dynamic figures in 256-fold or even 63-fold dynamic states, we'd get a truly frantic Body.

— If you want to live, you must be able to rotate dynamically on the 15 as dynamic figure (if you freeze, there will be pathology).

For example, we don't notice a particle in our dimension, but in another dimension it could be a completely dynamic figure that creates effects for our dimension, acting in a higher expression. We observe the trace and think it's a particle. In fact, it's a trace of the action of a particle of a higher dimension in a lower expression.

— When studying the rotation of particles, phenomena are discovered; they are not designated in any way, but are called color or aroma. They are revealed precisely in the characteristics of the internal motion of the particles.

This merely confirms what we have discovered now about spirit of Human Parts as dynamic figures. We agree that such particle behavior confirms the effect of dynamic figures, which impose their dynamic states on the particles. And the particles process and reflect a variety of dynamic figures to create a stable spirit of Human Parts as a separate, ideal dynamic figure. Therefore, the set of particles around the nucleus forms the elemental basis of the Body's states. If we consider that particles act in different variations of dynamic figures, then the different variations of the dynamic figures of particles around the nucleus of an atom, in fact, constitute the concentration of spirit of an elementary atom within the body, in the interacting body. And they carry the specification of spirit, as a dynamic figure around the nucleus of an atom. If the nucleus of an atom is a compactification of a fire-image from saturated prasyntesis, then the particles carry precisely different figures of spirit of Human Parts. And stability of the dynamic figures of spirit of Human Parts with space arises through the action of particles, as reflecting the dynamic figures of Human Parts. And thus, we enter into a very good interaction of the dynamic figures of spirit of Human Parts through the particle with coordination and space. Because if particles, atoms, and molecules create their own dynamic patterns of action in space (and each particle, atom, and molecule has its own rotation), then any type of fire-image, through the dynamic effect of its patterns, stabilizes the state of interaction between the Human Parts, as dynamic figures of spirit, and the surrounding space. And then we enter the microcosm of the stability of our Human Parts with the surrounding space of reality.

If we're talking about stabilization in space, then space is the 7th hierarchical level, and dimensionality is the 5th. Accordingly, by stabilizing with space in the lower expression of rotation speeds and interaction dimensions, they enter into the stability of the package: dimension, speed, spatiality, and temporality. And then we can spin this particle not along one parameter, but along four at once. And in doing so, we depart from the ideal figure of spirit of Human Parts. The ideal figure of Spirit of Human Parts according to the 8-fold integrity is fixed at the 8, and the eight for us is the science of physics, and there we have systems that define the physics of ideal figures by spirit of Human Parts. How well we have defined physics in terms of levels. And from this arises the amatics of physics as the difference in the dynamics of fire-images interacting with each other.

We've discovered now an amatic approach. We saw the principle of amatics itself somewhat obtusely, as a matrix based on the interaction of corpuscles. But if we consider that amatics is a synthesis of dynamic fire-image figures that create a matrix of dynamic interaction between these figures, without negating the matrix connection between these figures, we see a different amatics. Not a standing matrix, but rather, each node contains a dynamic figure, possessing its own form of dynamism and figuration. At a minimum, in four types. And each node of the matrix is a separately acting dynamic figure, possessing its own four parameters. There is a matrix connection between the nodes of the matrix, as dynamic figures interacting with each other, and amatics is dynamic figures of nodes of different types of fire-images, interacting fourfold - through time, space, speed, and dimension - with each other. And even higher - through reunification, self-

organization, emanation, and the substance that is organized by this. From this, a completely different, metagalactic physics will be born.

I-am. Dynamic figures work.

— If we take the periodic table, the position of each element implies the configuration of the electron cloud.

Now imagine introducing dynamic figures there.

- And they will go in there.

And if they do, we can reconstruct completely the system of substances according to the periodic table. If we restructure it according to amatics, considering that chemistry is the ninth science, then we will be able to visualize the cells of the periodic table differently. Because the cloud, unfolded according to the dynamics of figures, will yield not just valence, but other characteristics of substances. And then they will be multidimensional.

— We found the numerical characteristics when we talked about the transition of one nucleus of one fire-image into another, and now we have felt also the characteristics of the configuration.

The matrix of the periodic table itself is a technology. And matrix self-organization is the third level. And the technologies that emerge depend on how you systematically organize this matrix. You can go externa - into materials technology - forgetting that to do this, your mind must operate within the matrix of technological self-organization...

We have reached the final, 16th stage of understanding the Nucleus itself. We must examine also the activity of nucleus and nuclearity. If the forms of spirit are dynamic figures of a multiplicity of Human Parts, then what are the nucleus and nuclearity? And perhaps the nucleus of synthesis is an ideal plan or an ideal blueprint for everything-in-everything?

We can see that the nucleus of the Metagalaxy Fa is maturing within us, as it interests us more and focuses on us, creating. This is especially true if we have entered into the new processes of Prasyntesis, which is also an element of creation. But then we form the position of the Observer of the new phenomenon of the Metagalaxy Fa, which is the nucleus in the head. Then the Position of the Observer, from the theoretical position of being the observer of each person, moves into practice, where any Position of the Observer is the formation of the Nucleus of Synthesis from Prasyntesis, but in the head, with the entire brain. Not necessarily throughout the entire body, because the body is made up of systems that help the brain function, as one physiologist put it. The brain consumes 25 percent of its energy. I don't think he was right ideally, because there are dynamics of bodies, without which the brain does not develop, but we simply cannot sustain the Nucleus for the entire Body right now. Then this nucleus could be the Position of the Observer of the Metagalaxy Fa, where the synthesis of all the variants of nuclei we are considering takes place. And all the variants of fire-images we are studying with the corresponding concentration of prasyntesis, as the ideal position of the Observer of the Metagalaxy Fa.

In fact, we have passed through all 15 fire-images. Why can't we see that if we pass through all the fire-images, imbued with prasyntesis, we ultimately obtain the nucleus of Synthesis, which forms the correct view both of our inner manifestations and of the entire Metagalaxy Fa in the mutual coordination of the matter of Human and the Metagalaxy Fa? For us, the nucleus of Synthesis is the coordination between human and the Metagalaxy Fa. But we call this the position of the Observer, because this isn't the anthropic principle, where the Metagalaxy shapes us, but rather the equilibrium of matter. And in Synthesis, there is a standard that the quality of the development of matter - formerly the Planet, now the Metagalaxy Fa - depends on the quality of the Human; we have discussed actually this through certain emanations of fire-images. And this nucleus stands as the nucleus of the position of the observer in the Metagalaxy Fa, formed now by each of us. And we have formed the Nucleus of Synthesis of the Metagalaxy Fa corresponding to the position of the observer of each of us.

Considering that we are currently experiencing prasyntesis, this is the synthesis world of the Metagalaxy Fa and the Paradigm of the Observer of the synthesis world of the Metagalaxy Fa, based on this nucleus of Synthesis. Interestingly, if the nucleus of Synthesis ultimately develops the position of the observer and changes everything we have in the synthesis from those nuclei we

have developed, or those fire-images saturated with prasyntesis - that is, it changes our view - then the position of the observer is not just a position, but a factor in Human development. If it develops correctly, the qualitative composition of the fire-images, and possibly their number, changes. And the depth of prasyntesis in these fire-images increases. If this position of the observer is not changed correctly, then everything goes in the opposite direction - every situation and all types of prasyntesis we absorb deteriorate. The synthesis of all the prasyntesis of all the fire-images that form the position of the observer is formalized by the development of the nucleus of synthesis, stabilizing them. Or simply by the production of a Nucleus. Not necessarily of synthesis. Any kind of nucleus, produced by will, wisdom, love. Most likely, that's all, since below comes the subnuclearity, with the nuclei of the corresponding chemical elements.

— And above the spirit of Human Parts, do we have the fire of Human?

Considering that the Fire of Human is concentrated in the brain by its nucleus. Why do I say Synthesis? Because synthesis is recorded in fire. The Fire of Human is the nucleus of synthesis recorded in the brain. And if the fire of synthesis is recorded in the head by the nucleus, then fire fills the entire human body. Synthesis is recorded in this fire.

— And some kind of synthesis flares up in the nucleus from the fire that exists in the nucleus.

What if the Nucleus of Synthesis, which is being formed currently, is a direct absorption of prasyntesis? This nucleus of synthesis transmits and is recorded in the body's fire.

"I unwound the figures' dynamics from the 15th expression, and they reached a resonant phenomenon, and ultimately, adopting a single central rotational speed, they reached the phenomenon of the Sphere. This sphere, literally rotating in all directions, began to "wind" prasyntesis around itself, and the winding of prasyntesis caused a collapse; and simultaneously, it absorbed fire from below. And then everything compactified, all characteristics, both dimensional and others.

Which essentially goes into the Nucleus. Or there is another option. For us, the Body, in principle, is a dimensional sphere. And when the sphere enters the ideal figure, it activates the compactification mechanism across the skin of the body, all the fire it has absorbed so far. And by compacting onto the body, the fire flares up onto this Sphere. The compactification of the sphere was built on the figure of the body, where the sphere was fixed onto the figure of the body, quite dynamic, considering that atoms and molecules are quite dynamic through resonance. The fire was activated through the legs, and the nucleus of synthesis, accumulated by prasyntesis, was activated in the head.

And we return to the same point, only we must add that the sphere settled on the body as an ideal figure. And a volume of fire was activated in the body, which automatically filled the person with fire, as he is. Because the synthesis of all Human Parts forms the Human. And the sphere, as a synthesis of all dynamic figures, actually reaches the organization of the Human. The sphere compacted onto the body of the human, and fire was needed to fill this sphere. Fire fills through the legs, moving along the boundaries of the sphere. And we were accumulating the volume of prasyntesis. When the body is filled with fire, this nucleus begins to transform into the nucleus of synthesis, so that the synthesis can be recorded in this fire. Fire becomes stable in the body of the Human if synthesis is recorded there. If fire simply entered, but did not record the Synthesis, it just as easily left. It's the same with spirit, only with the recordings of will. Human has spirit. If he does not record will there, it is gone. Courage is gone - he wanted to do something, but "couldn't." Eventually, prasyntesis begins to shift to the reaction of fire in the nucleus of synthesis, which is why you see the reaction. As the body fills with fire, the nucleus of synthesis begins to form from the volumes of prasyntesis. Synthesis begins to imprint itself onto fire. There are flashes, concentration of fire and synthesis within the head - the nucleus of synthesis. Even better!

Then, in the balance of synthesis and fire - synthesis inscribed in fire - the human body is filled with a homogeneous synthesis, inscribed by fire, essentially by fire. The state of the sphere disappears, it has been absorbed. You become a Human, purely corporeal, and upon the fire with the synthesis inscribed within it, upon that synthesis that exists, in likeness, we synthesize with the

Father, because synthesis emanates from the Father. And that synthesis, inscribed from prasyntesis, begins to emanate toward the Synthesis of the Father. Automatically, our synthesis is drawn to the Father, and the Synthesis of the Father is drawn to us. And we begin to be filled with the Father, with the formed synthesis in the nucleus of synthesis, or with the already formed homogeneous synthesis in the body, where the nucleus is fixed in the brain as a new kind of synthesis. Perhaps the nucleus of synthesis has given up even all its synthesis for recording, and by filling us with the Father, the Father gives us a new nucleus of synthesis, based on the fact that we were able to unfold the previous nucleus of synthesis throughout the body, recording it in the fire of Human. Then the emanations of our connection with the Father begin to flow. And now we are acquiring from the Father the nucleus of synthesis based on the volume and level of prasyntesis attained within us. We can acquire, and in Human, it is formed automatically - the Father provides.

Accordingly, when the Father accommodates the nucleus of synthesis, He establishes in us a new position of the observer, a new level of coordination of the dynamics of everything-in-everything - systems, apparatuses, Human Parts, initiations, statuses - everything we may have achieved that day. We form a matrix of observers through the fire of Human, where the Father's nucleus of synthesis is fixed in the head, and from this nucleus of synthesis, the fire forms various replicable expressions in any Human Part - sometimes volitional, sometimes expressions of love, sometimes creative. But ultimately, the replicable, basest expressions. And then comes life.

- This is precisely what shows that the body is living matter.

- When we talk about the Paradigm of Human, the body is more important than the sphere.

- The body stands and emanates prasyntesis, which is living matter.

- The body is the House.

We replace the Anthropic Principle with Human Prasyntesis: here is the position of the observer, the Father has absorbed new knowledge, and Human Prasyntesis becomes the human power to control Matter. One can see the observer - not someone who unfolds throughout the body, but someone who concentrates in the nucleus of synthesis with the internal point of observation of this nucleus of synthesis. Let's try to define the observer not by the body, but by the synthesis of all the body's coordinations, which are concentrated in the center of the brain in the nucleus and can unfold also throughout the body, simultaneously concentrating within the head.

- If there is a big bang in your head?

This is a re-coordination of synapses by different streams of fire-images. Unigram! But this is a new type of Human from the perspective of the 16385th HI-reality. The Eye recorded a new type of Matter as the principle of Human of the Initially Highest Father, and the emanation of the maternal principle began as an accepted state in matter.

There is a new benchmark Human, where the transition of the nucleus of synthesis into life occurs, and we become different in life, when the Paradigm becomes natural!

2.2. THE PARADIGM of OBSERVER

What is Human? Image and Likeness. In the middle between them is the Observer. The Observer is not an external form, but the integrity of the external and internal, the Tao. Considering that prasyntesis can be seen as a layer between yin and yang, the observer has no scientific basis, although it is in use. If you look closely at the Position of the Observer, you'll find that the position is there, but the observer is not. He is declarative. Just as there is no theory of Human, there is no theory of the position of the observer. It is necessary to imbue the word "Observer" with everything and substantiate the observer himself. The point is this: we will imbue simply paradigmatically the observer with everything that should be there, justifying the absence and necessity of the observer's principles.

There are 64 kingdoms of life in the Metagalaxy, shaping the natural principles. Therefore, there are 64 positions of the observer. But from a human perspective, the issue isn't the kingdoms,

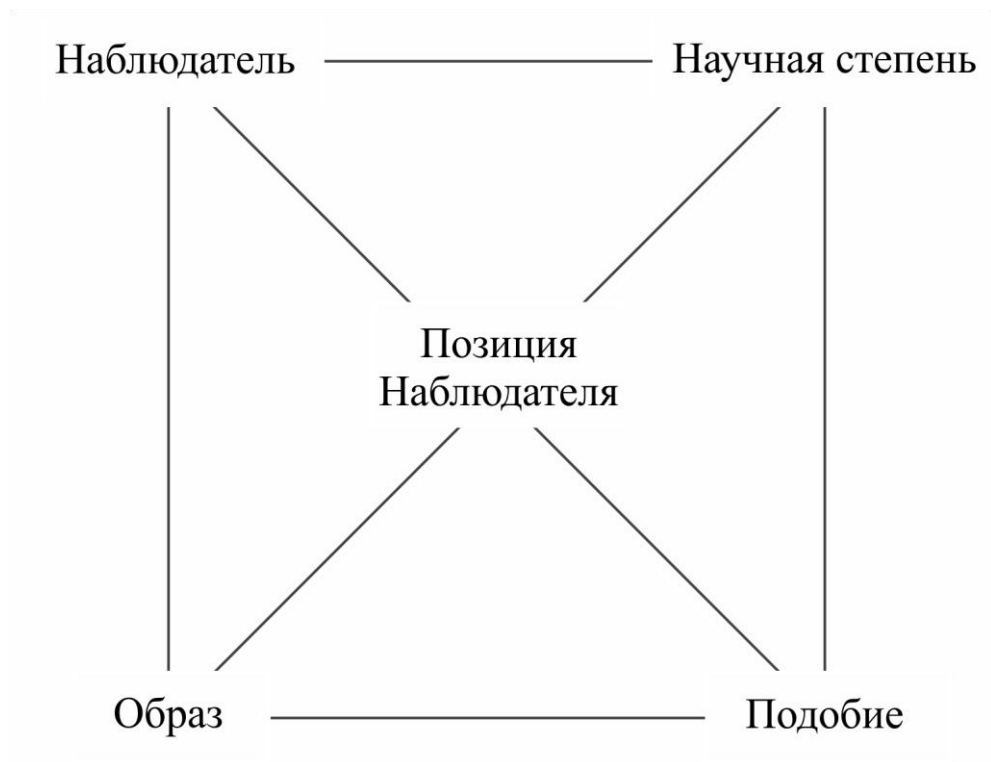
but the 64 higher benchmark Human Part - from 193 to 256. These are Human Parts, initiations, and statuses. When positioning an observer, it is these that must be considered as the basis for the position of the observer. Then, academic degrees are also justified. After all, the position of the observer is the perspective of a scholar. Moreover, not counting the first four kingdoms, the remaining kingdoms, initiations, and Human Parts being perfectly align. We will take advantage of this.

Where does the observer's birth begin? In science, he emerges somehow of his own accord. The important point is the starting point of his formation, which we will accept. Ideally it is Image and Likeness, where we freely access both the likeness by the degree of organization, and the fixation of the Image through this by the phenomenon of meaningfulness. This is the phenomenon of good qualitative and quantitative indicators. Moreover, this will not contradict any notions of human, because image and likeness are firmly ingrained in us, and they instill an understanding of the characteristics of the Father within us. We calmly align these positions as the observer.

The observer is a translator from the external to the internal, a golden mean, where the internal will be the image and the external will be the likeness. The image, entering into the likeness, gives birth to the observer. This forms a triangle similar to the mathematical operator "nabla": image and likeness, with the observer as the golden mean - an operator differentiating across all phenomena. (The word "observer" is consonant with the word "nabla")

One should not confuse the observer with Human. If Human expresses the Father in image and likeness, making the observer the "operator" of the Father's phenomenon, differentiating observation, then the observer's perception works. Human is the operationalization of the Father's creation, where the observer is the midpoint of image and likeness, differentiating human capabilities. This is then the mathematical formula of a phenomenon, where human, realizing himself in the external world, observing, becomes the operator and, through the expression of the observer, controls matter, or creates it.

Image and Likeness is the balance between the observer and the scientific degree. If we introduce a square-shaped implementation scheme, the observer "stands" above the image, and the scientific degree above the likeness, forming a stable position of the observer at the center of the intersection.



And it is precisely this position that builds the quality of the observer, formed by the balance of the four principles. In the given relationship, the stanza unfolds in human action: "The Image of the Likeness of the Observer of the Degree of Science." The stanza is a phenomenon of unique nonlinear homogeneity that shapes life in the directed realization of fulfillment. In this case, it is the observer himself, which lays the foundation for the observer's development at the 16 degrees of Science. That is, the observer is the one who maintains the homogeneity of the matter of the expressed Human, Initiate, Servant, Hypostasis, Teacher, Master, Avatar of Science. At the same time, the Human is formed by nine degrees of Science - from the Collaborator to the Doctor of Science - which, in fact, form the basis for the depth of Human scientific perception.

Moreover, the 64 kingdoms of life that naturally shape Human can be viewed in coordination with four types of worlds, which already represents 256 expressions of life: 64 synthesis perspectives, 64 metagalactic perspectives, 64 subtle perspectives, 64 physical perspectives, which are 256-fold integrally expressed by the corresponding concentration of life and form the basic 256 benchmark Human Parts. But then the phenomenon of the observer also must be developed through the perspective of the four types of worlds of the Metagalaxy Fa. And in each of these worlds there will be 16 degrees of Sciences, which will form 64 positions of the observer of the degrees of science in variations of the scientific phenomenon of Human. Moreover:

- The synthesis world is the formation of fire-plus-substance,
- The metagalactic world is the formation of spirit-plus-substance,
- The subtle world is the formation of light-plus-substance,
- The physical world is the formation of energy-plus-matter

This forms new positional expressions and phenomena of the observer of Human, shaping the development of the position of the observer of the Metagalaxy not only from the physical perspective, but also from the synthesis of the four worlds of the whole Metagalaxy Fa.

If Human is the expression of the Initially Highest Father in image and likeness, then Human is the manifestation of consuming fire, which, without "consuming" Human, is resolved into the image and likeness of the manifestation of the Initially Highest Father by Human. Hence, image and likeness are the binary code of consuming fire, where yang is image, yin is likeness, and the Dao of image and likeness is consuming fire with a layer of prasyntesis at its center, determining the content of both image and likeness. In this sense, it is necessary to cultivate the content of the phenomenon of each of the four worlds for the correct organization of the observer of Human.

At the same time, the human body must be rigidly organized with the IVDIVO of each one in the Metagalaxy Fa in the formation of the 256 Human Parts. Then the consuming fire is possible, for it is the House that assimilates Fire, shaping its bodily expressions. And it is necessary to cultivate a body strong enough to withstand the consuming fire of the House. And these are the 4096 Human Parts, where 192 IVDIVO of varying levels and directions are organized in synthesis, 12 for each 256 Human Parts ($12 \times 16 = 192$). Then the consuming fire of the Initially Highest Father is adaptively accepted, and thus begins the growth of the observer within Human, through the growth of the image and likeness of the realization of the consuming fire, shaping the content of its manifestation.

The problem of the multiplicity of Human Parts is the problem of assimilating the consuming fire within each IVDIVO of each one, which synthesizes all 192 Parts of the IVDIVO of the 16th horizon of phenomenon into a single Human of the IVDIVO of the 4033rd Human Part, which foxes the IVDIVO of each one with himself. But within each 256-fold integrity, it is the 193rd Human Part that fixes around each individual the synthesis of his 12 or more Human Parts of the IVDIVO of the corresponding expression, in the formation of the IVDIVO of each one. That is, any synthesis of the 12 Human Parts of the IVDIVO forms the IVDIVO of each one, with its subsequent elevation in the development of new subsequent 12 Human Parts of the IVDIVO, and so on up to 192nd in the 193rd IVDIVO of each one. Thus, the types and realizations of the consuming fire by Human are extremely diverse, as are the conditions that constitute various IVDIVOs. This imposes a special style of formation and development of the observer and the position of the observer.

The Fire of a fully-fledged Human of the Metagalaxy possesses certain capabilities. But as soon as we discuss the effect of the Paradigm of Human himself, we are developed by the consuming fire. It's appropriate to clarify here that the Paradigm of Human is not only, and not primarily, a published text. After all, the creation of Human in any form requires a Paradigm of Human - a concept encompassing all the specifics and manifestations of each Human. We are accustomed to the Plan of Creation. But the Plan of Creation is the result of the self-organization of matter by the stable manifestation of Human. Self-organization in hexadecimal phenomena is the third level of organization. The Paradigm, as such, is an expression of the 16th level of organization. That is, it is fire as such. Therefore, the Paradigm of Human, on the one hand, is an examination by consuming fire, and on the other, it is the manifestation of Human himself, as such, the Paradigm of his manifestation and his various organizational variations.

With this book, we move from the Plane of Creation of Human to the Paradigm of Human - one might call it Creation, one might call it Love, one might call it Wisdom, one might call it Will, or one might call it Synthesis. After all, above Creation there are four more sources of Human organization. Accordingly, if we leave the Plane of Creation as a Plan, defining Creation as the 12th level of Fire organization from a hexadecimal perspective, then Love of the 13th organization is Scientific Works, Wisdom of the 14th organization is Philosophy, Will of the 15th organization is Teaching, and Synthesis of the 16th organization is Paradigm. Accordingly, at the 16th level of consideration, the 14th sublevel of Human fixation is the Paradigm of Human. This is where we create.

Then, Human development is the ability to assimilate the higher consuming fire. For example, from a scientific perspective, this is the expression of different scientific degrees as different degrees of assimilation of consuming fire. Or different types of immersion in consuming fire for research. In this way, we enter a completely different level of development. For example, we base bodily development and optimal form through psychodynamics, which removes all contradictions with spirit of Human Parts. Then it will become clear, for example, why human energy is equal to the potential of the sun. We know that prasyntesis is recorded in consuming fire. Therefore, Human is the *one who assimilates the consuming fire and directs it toward necessary development*.

There's an idea to power future spacecraft with the consuming fire of Human. After all, if Human is a concentrator of consuming fire and can emanate it, then this would be a new and fundamentally different source of energy that doesn't require external sources.

A person, by assimilating prasyntesis in a fiery manner, increases the quality of the concentration of consuming fire within him. Here, consuming fire is the degree of a person's qualitative and quantitative organization. Quantitative organization is represented by the fire-images that have absorbed prasyntesis and have entered the state of the nucleus. Prasyntesis here is an internal phenomenon of nuclearity, and nuclei come in various states: from rules to synthesis (prasyntesis is the specific nature of the matter of all these states). But for prasyntesis to operate in the internuclear environment, consuming fire must be active. If the nucleus itself is a condensation of fire, then a higher effect of action is required, so that the nuclei, like condensations of fire, interlink with each other into a whole - for a person to emerge and become whole. If prasyntesis, having entered the fire-image, compactifies into a fire nucleus of varying degrees, then fire nuclei of varying degrees are linked together by consuming fire. Accordingly, the consuming fire, just as it binds nuclei together, so, in the absence of the necessary quality of prasyntesis, it unbinds them. Through binding, a coherent form is born; through unbinding, a person loses form. And spirit or fire of a person emerges from this unbinding corporeal shell. Naturally, this occurs fragmentarily and in small increments. But this is precisely what explains certain forms of disease. Cancer, for example. After all, cellular frenzy can also arise from the unbinding of nuclei in intracellular states.

Thus, the body factor and the IVDIVO factor of each one are the coupling of nuclei with varying qualities of fire-images within the consuming fire. The human body itself, as an effect of similarity, is already permeated with the consuming fire, which concentrates the synthesis of the nuclei among themselves, forming corporeality itself at the first stage. And around the body exists

the sphere of the IVDIVO of each one, which acts as a concentrator of the consuming fire for the body. After all, fire is assimilated, sustained, and concentrated only by the IVDIVO of each one.

Just as a lens focuses to capture or direct a signal, so too the human body stands at the center of the IVDIVO of each one as a concentrator. The IVDIVO of each one absorbs all forms of consuming fire and then concentrates it on the body, so that the required concentration of consuming fire is absorbed. Because the body itself absorbs consuming fire, but does not concentrate, gather, organize, or manifest it. And here, coordination occurs between the body and the sphere of the Home or the IVDIVO of each one, where the IVDIVO of each one first absorbs consuming fire, concentrates it, and maintains it. Then, consuming fire of the required quality and organization from the IVDIVO of each one is fixed in the body to deepen the interlinking of the nuclei. Accordingly, the quality of the prasyntesis inherent within the nuclei determines the quality of the consuming fire, the degree and level of consuming fire that must be absorbed for this nuclear interlinking to exist within the body. It's clear that if the prasyntesis is of higher quality, the nuclei should be linked by the higher-quality consuming fire. And vice versa.

And here the principle of hierarchization arises. If prasyntesis is the concentration of saturation by the Initially Highest Father from rules to ivdivnity, then the consuming fire is the hierarchization of prasyntesis connections from the horizon of rules to the horizon of standards. These are not vertical connections, but horizontal connections of multiplicity of standards, multiplicity of laws, multiplicity of rules, and so on. Then the consuming fire receives horizontal connections of nuclei. The nuclei of mightiness are the connections of the planes of creation. The Consuming Fire, reacting to the emanations of prasyntesis from nuclei or to the concentration of prasyntesis in nuclei where emanations are absent, is drawn to the synthesis of nuclei, organizing the horizons of nuclear interactions hierarchically. And thus, the principle of hierarchy arises in the consuming fire. And the consuming fire is the carrier of hierarchical databases for each person, thereby connecting the nuclei. The basic theory of hierarchical human development and its hierarchical realization emerges from this. The necessary level of qualitative realization of human prasyntesis, increasing from one step to the next, determining his hierarchical competence, and in this hierarchical competence determining the quality of the consuming fire necessary for the coupling of his nuclear properties with each other - not atomic-molecular, but nuclear.

Then a system of hierarchical realizations emerges, which we have established, among other things, through the 16 degrees of scientific training and realization. Current scientific degrees currently begin with a candidate of science. They must be expanded for the sake of more comprehensive scientific development. After all, we don't undergo sufficient training to become scientists. We must begin with a scientist, and then move on to the Avatar and the Father of Science, where candidate of science will be the eighth degree, and doctor of science the ninth. And this is in complete accordance with the hierarchical nature of the consuming fire and its formation of corresponding phenomena in Human. And the phenomena of consuming fire, realized by human, naturally lead to the position of the observer in other work. In fact, to a new position of the observer. And this must be reflected in both scientific and human development. In human development, it exists. In scientific development, we are introducing it.

The hierarchization of consuming fire substantiates 16 degrees of scientific development. In this context, the position of the Subject emerges in scientific research: the quality of the dissertation depends, among other things, on the quality of the organization of the consuming fire and its nuclearity. After all, the quality of the consuming fire influences the position of the observer as such. The corresponding quality of the consuming fire, coupled with the corresponding quality of the nuclei of prasyntesis in the body, influences the specificity of the observer as such in research, the level of which is limited by the consuming fire and the nuclear couplings of the corresponding prasyntesis.

The qualitative organization of the human body by consuming fire, with nuclear couplings of corresponding prasyntesis and the qualitative and quantitative characteristics of consuming fire, very clearly defines the capabilities of a person as a scientist. But how to test this is a matter for future methods.

It's worth establishing a hierarchical structure for dissertations as a scientific, hexadecimal, and strictly defined principle, because the dissertation format may be one thing, but the quality of its writing may vary. It's necessary to introduce different parameters for the content of the research without changing the format of the research.

The same applies to human: there is a hierarchy of human by Human Parts, systems, apparatuses, and particularities. When the consuming fire is fixed within a person, it creates an excessive thermal effect, and the first level of human analysis is the flame-nature of the nuclei within the human body. The hierarchy of a person by consuming fire is formed by the hierarchy of the hexadecimal system, from flame-nature to indivinity. Indivinity reflects the highest level of preparation, indivinity, and flame-nature is the degree of a person's freedom in applying nuclearity to the surrounding life. If we consider human freedom from the perspective of bodily organization, we are talking about the achievements of the flame effect. In the freedom and openness of each person, nuclear reactions form a free flame style of interaction between nuclei in a stylistics of the phenomenon of consuming fire within the body. Ultimately, Human is an expression of the concentration of the prasyntesis of nuclei in the phenomenon of the concentration of hierarchical levels of consuming fire, in the interlocking of the nuclei of the organization of human parts in his bodily form. From here we can discover the following: the prasyntesis and saturation of the nuclei with prasyntesis unfolds the image of Human, and the level of the consuming fire unfolds the likeness, where when the nuclei are linked by the hierarchy of the consuming fire, the effect of the likeness will be different.

The saturation with prasyntesis in all nuclei nonlinearly forms the image of Human, where prasyntesis itself, unified in the nuclei, or exists nuclearly. But no matter how it is compacted nuclearly, prasyntesis is a different type of material organization compared to the one we possess, which is compacted in the nuclei of human. For our perception, these are nuclei and only nuclei: we do not see prasyntesis, we see nuclei. But when perceiving the level of prasyntesis organization, we see a homogeneous prasyntesis environment within human - human prasyntesis. It forms the first Human Part - the Image of the Father. In this way, prasyntesis is always a step above all our paradigmatic levels and is located beyond the existing material organization, expressing the following hierarchization of material organization. With 16-fold integrity, prasyntesis is the 17th; with a 64-fold integral structure, prasyntesis is the 65th, which is another integral level of organization of the quality of prasyntesis. For the 256-fold integrity, prasyntesis is the 257th, where the 257th Human Part is precisely the Image of the Father of the next 256-fold integrity of human organization. With the 4096-fold integrity of Human Parts, prasyntesis is the 4097th, which already carries types of organization with consuming fire. If we consider the 16384-fold integrity of organization, then in it the organization of prasyntesis is the 16385th, forming 4096 Human Parts, and 4096 systems of Human Parts, and 4096 apparatuses of systems of Human Parts, and 4096 particularities of Human. On this basis, 4 types of metagalactic worlds arise with 4 types of interaction of matter, through which prasyntesis with different qualitative levels of organization forms all expressions of a person. The prasyntesis organization assumes:

1. The organization of 4096 Human Parts by concentration of expressibility in their formation by high integral realities of the Metagalaxy Fa (hi-realities);
2. The organization of 4096 Systems in each Human Part by the concentration of expressibility in their formation by the initially higher realities of Planet Earth, but from the perspective of the phenomenon of the Metagalaxy Fa, where Planet Earth is the 8192nd high integral reality with the phenomena within it of 16384 initially higher realities (ih-realities);
3. The organization of 4096 Apparatuses of each system in each Human Part by the concentration of expressibility in their formation by the realities of Human from the perspective of this or that synthesis from 16384 initially higher realities of the 8192nd high integral reality of Planet Earth from the perspective of the phenomenon

of the Metagalaxy Fa as a whole, with each initially higher reality consisting of 16384 realities.

4. The organization of 4096 Particularities of each apparatus of each system of each Human Part in formation in realities, ih-realities and hi-realities depending on the force, might and depth of competence of a Human by 16 particularities: movements, sensations, feelings, thoughts, meanings, essence, ideas, rights, might, paramethods, fundamentals, synthesis-beginnings, glance, imperation, I-am and conditions.

For example, 4096 spheres of thought gradually develop and operate in human thought, forming systems where, within a single sphere of thought (system), for example, logic, 4096 logical apparatuses gradually develop. Furthermore, within each logical apparatus, 4096 logical thoughts are formed, folded, and developed in the basic state of the logical apparatus, and more, in any quantity and quality, as required by each person. The standard amounts to over 16 million thoughts in a single system, and there are 4096 such systems in human thought. And we're not talking just about thoughts, but about benchmark, refined thoughts that can link an understanding of reality and, in the diversity of all the others, grow and operate.

And all of this is embedded in the prasyntesis of the human 's pithiness. And the qualitative organization of prasyntesis we establish depends on our perspective on prasyntesis. Therefore, we are now discussing the minimal hexadecimal base of scientific prasyntesis, from which research must begin. In this case, a person is realized through prasyntesis 16384-fold integrally, in the phenomenon of wholeness at the 16385-fold integral level.

If we see that we have 16384 types of nuclei that realize the concentration of prasyntesis from fire-images (prasyntesis enters the fire-image and is compacted into a nucleus), then 16384 levels of consuming fire appear, which connects different types of nuclei and different phenomena of the degree of fire-imageness of these nuclei with the records of prasyntesis.

A human is formed by 256 primary/benchmark Human Parts in 16 evolutionary expressions, for a total of 4096 Human Parts. Within each Human Part, 4096 systems are formed by the phenomenon of 16 basic systems in variations of Human Parts. Within 256 system variations, 4096 benchmark systems of Human Parts are formed. The systemic specificity of a human develops in the opposite way: in the concentration of 16 evolutions, 16 basic systems are formed, which, from the perspective of 256 Human Parts, are replicated into 256 states of each of the 16 systems along the horizons of phenomenon, operating in the Human Parts through the corresponding organization. Further, the systems, distributed among the Human Parts by the states of the horizons, begin to replicate, developing into 4096 systems of internal concentration of human systemic activity. Internal-external interactions drive the development and formation of new systems in each Human Part of the corresponding state, replicating the elemental-kingdom states, when 64 kingdoms with 64 basic elements, mutually reflecting each other, form 4096 systems in each Human Part, reflecting his reactions to the external environment and his developmental capabilities within the internal environment. Ultimately, if we consider the prasyntesis state of a person, then within prasyntesis, the variations of rules, laws, standards, and the synthesis of everything-in-everything have 16384 levels - here, different layers of prasyntesis activate 4096 Human Parts, layers of prasyntesis activating 4096 systems, 4096 apparatuses, 4096 particularities. And the lower prasyntesis goes, from the 4096th to the first, the simpler it is. Prasyntesis is based on the fact that the number of benchmark Human Parts is 256.

The 256 benchmark Human Parts can be reached simply: there are 64 basic Human Parts, of which the physical body is the 63rd, and this reflects the basic state of human physicality. Then another 64 Human Parts are developed, adding the word "metagalactic," but from the perspective of the subtle world, light-plus-substance. Then 64 Human Parts, from the perspective of the metagalactic world, develop the human spirit-plus-substance with specific fires, from which, in fact, spirit is formed, strengthening and unfolding. And the fourth 64-fold integrity of human organization is the hierarchically-ivdivnity growth of the quality of the person himself, fire-plus-substance, as the fourth level of organization of the 256-fold integrity of Human Parts.

Why four times 64? Human genetics originally contained 64 codons. We assume that human genetics can withstand the maximum of 64 phenomena. But we have four types of states of matter: physical, subtle, metagalactic, and synthesis. And reflecting these four states of matter, we had to construct the human in interaction with these four types of matter. Ultimately, we came up with 256 types of Human Parts when deciphering this prasyntesis. Ultimately, there are 256 basic Human Parts of Human.

Furthermore, the Metagalaxy revealed not one, but 16 types of evolution. The first evolution is metagalactic, although by its very nature, it is human of the plane of creation. This evolution creates everything according to the Plan of Creation. And from the names of the evolutions corresponding to the degrees of higher human organization, from the Human of creative synthesis to the Father, we saw that the Human Parts are essentially identical, but in each evolution they act differently, according to the specifics of evolution. 256 Human Parts multiplied by 16 types of evolution in the Metagalaxy resulted in 4096 Human Parts, rigidly and organized, expressing both evolutionary and metagalactic nature, the four states of matter in each 256-fold integrity of Human Parts, and the quality of Human's organization by these Parts, and the specifics of basic genetics, which is initially 64-fold integral with the prospects of 4096-fold integral foundations. Having identified 4096 Human Parts, we then distinguished the prasyntesis of Human Parts. And 4096 prasyntesis layers of Human Parts emerged.

In the development of Human Parts, biology was recalled: the physical body, as one of the Human Parts, consists of systems. Within these systems, apparatuses are formed that process the particularities, which, for example, gave rise to the Thinking Human Part, with its logical system of thought, the logical apparatus within it, and logical thought as a particularity outcome of their combined activity.

Generalizing the conceptual framework of many sciences, we have come to the conclusion that Human Parts consist of systems, systems consist of apparatuses, and apparatuses process particularities. A particularity is born as a result of the activity of a Human Part.

4096 Human Parts, reflecting each other, form 4096 systems in each Human Part.

Each system consists of apparatuses in the reflection of systems with 4096 apparatuses.

Each apparatus forms particularities in the reflection of apparatuses in each other.

As a result, we obtain a system of human organization and prasyntesis: 4096 Human Parts, 4096 systems in each Part, 4096 apparatuses in each system of each Part, and 4096 particularities in each apparatus of each system of each Part in the benchmark expression of Human.

The 4096 Human Parts and systems are connected with the evolutionary transitions of the qualitative organization of Human. The 4096 apparatuses are connected with the kingdom 64-fold integral organization of Human, where the 64 kingdoms replicate within each other according to the law of "everything-in-everything": $64 \times 64 = 4096$. Digital dependencies and connections are important here, because the shell of any life form has its own digital encodings. When we look at Human from a kingdom perspective, we look at the development of certain apparatuses within Human. This is connected with both Human Parts and systems, but the goal of the kingdoms is to lead Human from Parts and Systems to the development of apparatuses. But since apparatuses must be expressed by specific particularities, which require the formation of supporting energy, we have another specificity of biological life - the elements. We started from the elements of nature that exist around us, including the metagalactic ones, and gradually discovered that the particularities that emanate from Human are recorded by specific elements of nature. And we have identified the metagalactic standard: a person saturates not only himself and the cultural layer (the content of thoughts and feelings) with his organization of Parts, but if thoughts simply emanate from a person, for example, they develop the quality of the air environment as an element. It is extremely difficult to verify and validate this, and the evidence on this topic is still weak, but the interdependence of elemental organization and the organization of human particularities is a metagalactic standard. We need to conduct research to determine the relationship between the quality of particularities and the quality of elemental organization around us. Moreover, this applies to the elemental organization not only of the planet, but also of the Metagalaxy as a whole,

including the solar system, if Human possesses such a scale of thoughts and feelings. If we think planetarily, the elements of a planetary scale are activated. If we think metagalactically, the elements of the Metagalaxy are activated.

Here we encounter a very interesting relationship between elements and particularities as one of the types of metagalactic fundamental interactions. Four fundamental interactions can be distinguished: particularities and elements, apparatuses and kingdoms, systems and evolutions, Human Parts and high integral realities of the Metagalaxy Fa. These four fundamental interactions are manifestations of prasyntesis within us. From this, 16384 layers of prasyntesis unfold. Accordingly, the prasyntesis of each layer requires a corresponding fire-imageness to contain it. And from the 16 fire-images we know today, multiplied by 1024 realities of each evolution, we obtain 16384 types of fire-images. These fire-imagesnesses record the corresponding levels of saturated prasyntesis according to the quality of human structure. This saturated prasyntesis is compacted into a nucleus, and in the nucleus we obtain the specificity of fire, where fire also has a corresponding expression of 256 types, named after human Parts in 16 variants of human phenomena.

And here an interesting system arises. If the subnuclearity, compactifying into a fire-image, replicates into the nucleus of fire alone, then we are talking only about 4096 fires/fire nuclei. This means that in our case, the subnuclearity must replicate into fire-images and form not only fire nuclei, but also nuclei of spirit, light, and energy (considering that we have four types of fundamental interactions).

Then, prasyntesis is compacted into fire-images by 4096 expressions of fieriness. It is compacted into the nucleus of the corresponding fires by 4096 expressions of spirit - and prasyntesis of spirit emerges, where these fire-images are compacted into the nuclei of spirit, and then systems are composed of the nuclei of spirit as the next variant after the Human Parts.

Prasyntesis compactifies into fire-images, which then compactify into nuclei of light. And after the systems come apparatuses, where the nuclei of light form apparatuses.

And the prasyntesis of energy is compacted into fire-forms, where the concentration of this subnuclearity forms energy nuclei. They all share the same names, so that the interconnected Human Parts, systems, apparatuses, and particularities of the nuclei can be established.

As a result, we obtain four clusters of nuclei based on four fundamental interactions: the energy nucleus, the light nucleus, the spirit nucleus, and the fire nucleus, forming particularities, apparatuses, systems, and Human Parts, respectively. Ultimately, we arrive at four fundamental interactions: the fire of Human Parts, the spirit of systems, the light of apparatuses, and the energy of particularities.

When these bundles are compacted, the fire of the parts forms the fire of Human, and we see this realization in the Human Part. When all systems of spirit are compacted, the spirit of the part emerges as the realization of the spirit of all systems. When all apparatuses are compacted by light, the light of the system emerges. And when particularities are compacted by energy, the energy of apparatuses emerges as the synthesis of all particularities in each apparatus.

And we move to a qualitatively higher level of human concentration - the energy of apparatuses, the light of systems, the spirit of Human Parts, and the fire of human as a whole. And the four fundamental interactions reach the next level of existence. And the next level of existence is the next stage of human existence, when we move from the Human of the Plane of Creation to the Human of Creative Synthesis. These are levels of compactification of particularities, apparatuses, systems, and Human Parts with corresponding types of fire, spirit, light, and energy. And with increasing concentration of fire, spirit, light, and energy among themselves, we obtain 16 types of spirit of Human Parts, light of systems, and energy of apparatuses in the compactification of previous states: the energy of particularities, the light of apparatuses, the spirit of systems, and the fire of Human Parts for the evolutionary development of human from the Human of the Plane of Creation to the expression by the Father.

If we speak of the unification of such nuclear states, we see the birth of worlds where nuclei, realized by energy, form the physical world. The nuclei of light, uniting, form the subtle world.

The nuclei of spirit, organizing among themselves, form the metagalactic world. In the previous era, such a world was called fiery. We deliberately abandoned the term "fiery world" because fire was previously not seen as a human state, and the higher state of human was spirit. Energy, light, and spirit were considered components of human, but fire was not. As soon as fire became our fourth component, the nuclei of spirit began to be called the metagalactic world, since we are moving into the Metagalaxy, and our spirit must scale from the planet to the Metagalaxy. And the third world was called metagalactic for the development of spirit on the scale of the Metagalaxy.

The nuclei of fire were called the synthesis world because prasyntesis is compacted within all nuclei. Compacted into nuclei by the corresponding fire, prasyntesis reveals synthesis. When nuclei interlock, the synthesis of nuclei is born. Furthermore, there is a method of analysis and synthesis in mathematics. Furthermore, the word synthesis itself implies the synthesis of everything. Therefore, the synthesis world forms at its apex the manifestation of Human Parts through nuclei of fire.

As a result, four types of interactions are formed at the top of a person: energetic interactions with the physical world, light interactions with the subtle world, spiritual interactions with the metagalactic world (what we are accustomed to calling space, so we are interested in the scale of space as the scale of our spirit) and fiery interactions with the synthesis world.

Based on this logic, particularities are formed by the interaction of energy and substance. The interaction of light and substance forms apparatuses of another state – the subtle matter. The interaction of spirit and substance forms systems of the third state – the metagalactic matter, and we move from the planet to the Metagalaxy. And this is the basis of its materiality. And the interaction of fire and substance forms the Human Parts, the fourth state of synthesis matter, organized by the House of the Father in the planetary sense, or the IVDIVO in the metagalactic sense.

As a result, within matter, we begin to distinguish four states of matter, four types of nuclei. And if we recall that the nucleus is the basis of any chemical element, around which particles revolve, then we actually can offer a completely different scientific perspective. An energetic nucleus with a certain number of particles defines certain functional properties, specific characteristics, and parameters of a substance, while a light nucleus with the same number of particles will determine other parameters of the manifested substance. A nucleus with a concentration of spirit and the same set of particles defines a third set of parameters of substance. And a nucleus with a concentration of fire defines a fourth set of parameters of substance, given the same name of element. Hydrogen, for example, has four states of matter. We are considering now the energetic aspect, but we can consider also the light, spirit, and fire aspects.

Ultimately, we see the four states of substances as four states of nuclearity. Understanding, know yourself, and you will know the world. And since human is structured this way, so is the world, we just haven't noticed it before. And the four worlds specifically compactify the reality of our existence. And if we speak of 4096 particularities operating as energy nuclei, then the physical world has 4096 modes of realization. There is the physical world of reality organization, the physical world of initially higher reality organization, the physical world of high integral reality organization, and the physical world of the Metagalaxy Fa as a whole, as four types of matter in an energetic organization.

Similarly, the subtle world has another 4096 apparatuses. But here the law "the lower enters the higher as a part" applies. Then the subtle world has not only 4096 in itself, but also leads into the physical world as a lower realization, and thus the subtle world has 8192 expressions. The rationale is simple: the apparatus processes particularities. If the subtle world does not absorb the physical world, then the apparatuses of the subtle world, which operate with the nucleus of light, will not be able to process the particularities that are recorded by the nucleus of energy of the physical world. And then we will separate the particularities and the apparatuses into different planes. If we understand that apparatuses process particularities, then the subtle world includes the physical world as a part.

And here another interesting state arises. When the basic interaction of the subtle world is light-plus-substance, of which there are 4096 - if the physical world enters the subtle world as a part, it loses the coordination of purely physicality - a very interesting state of substance emerges: energy-light-substance, that is, energy-plus-light-plus-substance. And based on this state of matter, "energy-plus-light-plus-substance," new materials can be created. Because a purely human particularity is, after all, energy-plus-substance, and if there is a mixture of energy and light in substance, these are, in fact, new types of materials as a technological expression of human development in the subtle world.

Ultimately, the subtle world is constructed by 8192 types of the second type of matter - realities, ih-realities, hi-realities, and the Metagalaxy Fa as a whole. The third world, the nucleus of spirit, operates independently through 4096 levels of systemic phenomena; it must incorporate lower levels of apparatuses and particularities of the subtle and physical worlds.

And we see the metagalactic world, ideally operating through the nuclei of spirit, but incorporating light-plus-spirit-plus-substance for the development of technical expressions, and, most interestingly, energy-plus-light-plus-spirit-plus-substance - that is, a triple state of specificity in substance or a dual state of specificity in substance. And these are already two other metagalactic foundations for the development of corresponding materials for humanity, including the construction of devices that can fly throughout the Metagalaxy. Therefore, a corresponding organization must exist within a person, and he begins to notice the same specificity of the surrounding substance of higher levels. And then the metagalactic world places greater emphasis on the initially higher reality interactions of surrounding matter. The metagalactic world operates through spirit-plus-substance, forming and expressing the systems of Human Parts.

Incidentally, if we ignore the development of Human, we won't notice the vast potential of matter and substance. There's simply nothing to grasp. And by limiting ourselves to the physicality of Human, science too becomes grossly physicalized. Know yourself, and you will know the world. A hundred years ago, scientists abandoned the theory of ether, unwilling to embrace it, and limited science to the level of physicality.

And the fourth level - the nuclei of fire and, accordingly, the synthesis world in its purity according to the Human Parts - 4096 basic phenomena of the nuclei of fire. But understanding that Human Parts are built by systems, systems by apparatuses, and apparatuses by particularities, we must understand that all three previous worlds are included in the fourth as parts. And thus, in addition to the system of nuclei of ideal fire, we have nuclei of: spirit-plus-fire-plus-substance, a completely new type of substance; light-plus-spirit-plus-fire-plus-substance, also a new type of substance; and energy-plus-light-plus-spirit-plus-fire-plus-substance, a completely new type of substance. And the synthesis world of the Metagalaxy Fa, which is fire-plus-substance, the realization of the Human Parts with the synthesis phenomena of the entire Metagalaxy as a whole.

The physical world has four types of substance: energy plus substance - this is the base. Then energy plus light plus substance - the second type of physical world; then energy plus light plus spirit plus substance - the third type of physical world; and the same physical world - energy plus light plus spirit plus fire plus substance - is the fourth type of physical world in interaction with other worlds.

The same thing in the subtle world: light-plus-substance is the base, and there are two more interactions with other worlds: light-plus-spirit-plus-substance, and light-plus-spirit-plus-fire-plus-substance.

There are two types of interaction in the metagalactic world: spirit-plus-substance in the base, and spirit-plus-fire-plus-substance in interaction with the higher world.

And the synthesis world is pure fire-plus-substance.

As a result, for the development of science there are three new layers of matter in the physical world, two new layers in the subtle world, one layer in the metagalactic world, and, in general, six layers of development of substances for the technological development of humanity.

Within a human, four basic clusters of nuclei are formed by Human Parts, systems, apparatuses, and particularities, and gradually, distinct nuclear interactions of energetic, light,

spiritual, and fiery expressions develop, which within the human body we can call the four bodies. Within them, the energetic nuclei are synthesized into the body of the physical world. This must be distinguished from the physical body, because the physical body is a part formed by fire, while the body of the physical world is a new state formed by the energy nuclei. As a result, the physical world body, formed by the energy nuclei, is lower in quality than the physical body, which is partially formed by the fire nuclei and, among other things, is the carrier of all the Human Parts in Synthesis.

Accordingly, all the light nuclei form the internal corporeality of the subtle body. If all the light nuclei interact with each other within the physical body, a body similar to the human body emerges. This is elementary physicality. And if all the nuclei are connected, a body results. And we must understand that there must be a shell of the subtle body that reflects the subtle world.

Accordingly, all the spirit nuclei of the metagalactic world within a person give birth to the metagalactic body. And here we obtain a metagalactic form of interaction as a synthesis of spirit nuclei within the body.

And all the nuclei of fire, where fire-plus-substance gives birth to synthesis interactions, form the synthesis world body.

Thus, we enter into the development and existence of the world metagalactic bodies, which are known from life and common sense as a refined human, who has a subtle world body, or a human of spirit, who has a metagalactic world body, or a fiery human, who has a synthesis world body.

The synthesis of four modes of interaction: energy, light, spirit, and fire, forms a new state of human – Consuming Fire. Consuming Fire is not an abstraction where prasyntesis is written into the consuming fire, but a homogeneous state where fire, spirit, light, and energy, together, give birth to a higher whole in their complete synthesis. Consuming Fire is that higher whole that presupposes all four lower states of matter. Ultimately, prasyntesis is written into Consuming Fire as the factual basis of a "higher" whole. In the Paradigm of Science of the Initially Highest Father, we discussed how, in the lower version, Consuming Fire involves the coupling of all nuclei. This coupling occurs because Consuming Fire has four states in its totality: fire, spirit, light, and energy. And the coupling of all atoms with the nuclei at the center, in all their diversity, leads to the phenomenon of Human.

If the physical body synthesizes nuclei through Consuming Fire, then it must be determined that the physical body is superior to all worldly bodies. Based on the old paradigm of worlds, we perceive the physical body as standing "below." This was correct until the physical world was a single plane, and the physical body was one plane. The physical world and the plane organization of physicality coincide in the paradigm of the previous era. Then the physical body lives by physics, and the subtle body is superior.

If the physical body currently contains four types of nuclei, organizing four types of world interactions within the physical body, then the physical body has a higher organization of prasyntesis and Consuming Fire, where prasyntesis is formed in the nuclei, Consuming Fire binds the nuclei together, and the physical body is born. All world bodies are then lower than the physical body. The physical body is then organized by the 16385th expression of matter. And then it becomes clear why basic image and likeness are formed in Human. In fact, the physical body stands at the level of the Father. This even coincides with concepts from previous eras. There is a phrase in the Quran: "And the righteous will enter the Fire and stand before Allah." If the righteous can stand physically before Allah, then their body can live in the realities of Allah - in the realities of the Father, to translate into Orthodox language. This means the body has a higher organization, and here the problem is not the righteous person or the body, but the extent to which we can be in Fire and Spirit. Considering that we already stand calmly before the Father's body, it means we're simply misjudging our own body. Again, the position of the observer is important. If we don't see the action of fire within ourselves, we don't stand before the Father. If we do, then our body exists on the Father's level.

Therefore, the physical body, a priori, is superior in its organization to all other world bodies through synthesis. In a minimal context, if we consider that Human Parts belong to the synthesis world, and Human Parts enter the physical body as a part, then the physical body as a Human Part is expressed by the synthesis world, the fourth world, the highest, despite the body's existence through physicality. The question is the synthesis of this physicality. Therefore, all four world bodies are like the internal organization of the physical body. This is a fundamental question of paradigm. "Up" and "down" create a certain scaling of thinking. If we place the physical body "down," we will be unable to understand where the energy nuclei originate. But if we place the physical body "up," we understand that the physical body is organized by Consuming Fire, and then we have a way of understanding different types of nuclei for different types of energies.

If we say that prasyntesis is formed into nuclei, and nuclei are the specificity of fire, then we easily get that prasyntesis is written into fire-images, fire-images are compactified, and we get the nucleus of fire.

Prasyntesis consists of four principles: synthesis, will, wisdom, and love. And Consuming Fire consists of fire, spirit, light, and energy. And so, the specifications of all the fires emerge, each named from Synthesis to the Image of the Father.

Prasyntesis exists in four variants (synthesis, will, wisdom, love), expanding to Mightiness, if considered in 16 variants. Expanding from Synthesis to Physicality, there are 64 variants/levels. Expanding to the Image of the Father, if considered in 256 variants. These represent different sets of prasyntesis. But while we know the Image of the Father as a Human Part, we do not know Synthesis as a Human Part. Prasyntesis has 256 levels of the foundations of Human Parts. Levels 1–192 coincide with Human Parts by name, while levels 193–256 do not, because they are organized by kingdoms, initiations, and other human preparations. What we call synthesis and will is realized as a process of matter management. Here, the form of human organization and the management of human organization are distinguished. Three processes of prasyntesis must be distinguished:

- the vertical of prasyntesis is clearly defined by the names of Human Parts,
- the vertical of prasyntesis in the management of matter is defined by the names of fires from Synthesis to the Image of the Father,
- and prasyntesis, recorded in the Consuming Fire, is defined as the third state of prasyntesis, where prasyntesis enters into fire-images and compactifies into nuclei, giving birth to the corresponding effect of the nuclearity of fire.

This is the third state of prasyntesis that we have considered.

Prasyntesis also forms 256 benchmark Human Parts. When prasyntesis is redundant, it transcends the fire-forms and takes shape as Human Parts. Accordingly, prasyntesis contains benchmarks for 256 Human Parts, where prasyntesis can transcend the fire-imageness and take shape as Human Parts.

And here an intermediate state of prasyntesis arises, the second one, when, on the one hand, prasyntesis has defined the basis of what Human Parts exist, from the Father to the Image of the Father, based on the first state of prasyntesis. And then there is the fire that arises as a specification of prasyntesis in the management of these Human Parts (the fire of synthesis, the fire of will...). This is not Consuming Fire. It is the fiery nature of prasyntesis itself. This is the second specificity of prasyntesis, where it lays down different options for managing various levels of matter and Human Parts in a variety of prasyntesis states. That is, at the level of synthesis, there is one arrangement of laws, standards, methods, and rules. At the level of will, there is a different arrangement of laws, methods, and rules. In what way? It's a question of emphasis. At the level of synthesis, everything comes together in everything. At the level of will, it is from the perspective of activity. And at the level of wisdom, it is from the perspective of recognition. And perspective requires 256 perspectives, with which prasyntesis establishes this or that fixation. And these perspectives are called fire, in the compactification of which the nuclei of prasyntesis are formed.

In the long term, we need to identify 256 aspects of prasyntesis that shape the corresponding fire, that is, ignite prasyntesis with this emphasis in a specific direction and expression. How can we distinguish the same set of prasyntesis for an activity that may share the same laws, methods, and rules, but with different emphasis of fire, will, wisdom, love?

In our paradigm, we assume that there are 256 accents of fire, but in the future, the Science of the Home will study the recognition of the 256 accents that combine different intensities of prasyntesis into one or another specification of activity, which we call fire. The second cluster of this 256-fold integrity is the various specifications of activity, which we call spirit, and how they differ. There are the same types of 256-fold integrities of prasyntesis that emphasize light. And the same types of prasyntesis that emphasize energy.

All together, this equals 1024. This explains the 1024-fold integrity of evolution: these are four types of accents of prasyntesis - fire, spirit, light, and energy - in 256 forms, shapes, of Human Parts. Evolution develops all of this. This also explains where fire, spirit, light, and energy come from to interact with substance.

And then different types of nuclearity appear: prasyntesis with different accents forms different states of the 256-fold integrity of Human Parts, accordingly, prasyntesis is compactified in different ways into fire-images and passes into the nuclei of four states.

If prasyntesis acts through the emphasis of fire, then, entering the fire-image, it forms the nucleus of fire. And if prasyntesis acts through the emphasis of spirit and forms spirit as such, then this prasyntesis, entering the same fire-image, but at a different dimensional level, forms the nucleus of spirit upon compactification of the nucleus.

For example, the power of prayer attracts the nucleus of spirit, and it is laid at the foundation of the nascent human system. This is the process of spiritualizing the body. Before this paradigm, spirit was perceived abstractly. We must understand that if spirit emanated from the Father, there was also a bearer of spirit. And this is the nucleus. Spirit was absorbed by the human body - the person became spiritualized. Inspiration arose. For example, artists created works after this, but these were the beginnings of some kind of system. For ordinary people, inspiration gave birth to some kind of systemic expression in the surrounding activity. Spirit passed into the person through various types of nuclei. Therefore, people without Human Parts, in fact, might not receive spirit. "Saving the soul" was necessary so that the nuclei of spirit would enter and gradually form the systems of the soul. Any practice, for example, choral singing, could evoke the nuclei of spirit.

Prasyntesis, with its four accents, forms the four states of expression of the 256-fold integrity evolutionarily. It gradually organizes the manifestation of Human Parts, systems, apparatuses, and particularities. And if it manifests an accent of spirit, then it develops not only the nuclei of spirit but also, in fact, lays the accent for the future formation of systems. If prasyntesis has an accent of light, then it forms not Human Parts, but the conditions for the creation of apparatuses. The same applies to particularities.

If the second accent of prasyntesis is formed from synthesis to the Image of the Father in the form of fire or spirit, then the question arises: where do pure spirit, pure fire, pure energy, and pure light arise? If prasyntesis forms an accent of fire or an accent of transition into fire, is there a benchmark fire within prasyntesis? There is prasyntesis, and there is Consuming Fire that absorbs prasyntesis. And as prasyntesis begins to interact with Consuming Fire, four accents emerge within it (the accents of fire, spirit, light, and energy - 256 each of them). This is the golden mean of the interaction between prasyntesis and Consuming Fire. When prasyntesis is inscribed in Consuming Fire, these accents emerge. And pure fire, spirit, light, and energy themselves are a homogeneous state of Consuming Fire, which binds all nuclei together. And the homogeneous state of Consuming Fire is not only fire itself, but also various internal organizations of spirit, light, and energy. If we go deeper and further, there are not four states, but sixteen. And then we reach from fire to substance. Then we see sixteen layers of Consuming Fire, for example, subnuclearity on the horizon of creation, and the Father creates subnuclearity with Consuming Fire.

At first, we see Consuming Fire as a fourfold phenomenon. But if we consider that after the nuclei coalesce through Consuming Fire, a stable substance emerges, and the replication of nuclei

through the transmission of the Father's experience forms emanations, that different types of nuclear interaction, horizontally and vertically, form the self-organization of apparatuses or systems, and that in this nuclear definition the capacity for action, either a Human Part, a system, or an apparatus is born, then Consuming Fire is not only fire, spirit, light, and energy, but also the characteristics of matter's activity. And there are sixteen of them - from fire to substance.

When moving beyond the paradigm of the past, we will have to break old views.

For example, spirit, in interaction with reunification, produces something akin to religious practice. Light and self-organization shape the process of transferring experience from one person to another. The dimensional organization of space is determined by fire (fire-plus-dimension). Light-plus-dimension provides the opportunity to understand the dimensional characteristics of matter. Energy-plus-dimension will be studied by elementary particle physics. Energy-plus-speed is the phenomenon of energy quantization within the nucleus.

The interactions of the sixteen foundations of matter (fire, spirit, light, energy, subnuclearity, form, content, field, time, space, speed, dimension, reunification, self-organization, emanation and substance) among themselves provide the basis for the formation of many sciences, knowledge and substantiation of the characteristics of matter in all its metagalactic diversity.

The Paradigm of Human leads to a completely different understanding of nature. All interactions are inherent within Human. But we are viewing nature and human still narrowly. Examining all the possible interactions between the 16 types of matter fundamentals (16×16) allows us to understand how Consuming Fire binds nuclei together with its 256 characteristics. And we see how complex human is at the level of nuclear interactions.

When prasyntesis and Consuming Fire interact, with prasyntesis hidden within the nuclei and Consuming Fire between the nuclei, all of this simultaneously exists in each Human Part as a fire perspective, in each system as a spirit perspective. One interlocking of nuclei leads to fire, while another interlocking of nuclei leads to states of spirit.

Another interlocking of nuclei leads to a state of light. And a specific interlocking of nuclei leads to states of energy in the body. States of energy affect particularities, states of light affect apparatuses, states of spirit affect systems, and states of fire affect Human Parts. And the diversity of each Human Part, system, apparatus, and particularity is determined by the interrelationship of prasyntesis as principles from indivinity to rules and Consuming Fire as the 16-fold integral basic phenomena of matter. When we begin to interact with the prasyntesis flowing from the nuclei and Consuming Fire that interlocks the nuclei, this prasyntesis shapes the human being.

The Human is a constantly evolving process of recording prasyntesis accumulations in the nuclei into Consuming Fire. Any Human Parts, systems, apparatuses, and particularities, in fact, are modes of consumption, coordination, and depth of interaction between Consuming Fire and prasyntesis in the formation of a stable physical body for each individual. Thus, a human being is a dual system of Consuming Fire and prasyntesis. The amount of prasyntesis we assimilate, the better we express Consuming Fire, determines the depth of Human. This can be calculated both mathematically and linguistically.

And only after this a person moves from internal to external expression in interaction with kingdoms, elements, realities, and so on. This is another 16-fold integrity.

And when a person moves from the internal interaction of prasyntesis and Consuming Fire to external interaction with kingdoms, elements, realities, the Observer is formed in the person.

Prasyntesis consists of standards, laws, rules, and so on. It is recorded in the nuclei. Consuming Fire consists of everything from substance to fire. When prasyntesis is recorded in fire, the coupling of standards, laws, methods, and rules (and so on) begins in substance, emanations, self-organization (and so on), spirit, and fire. The records of prasyntesis begin to act. If a person consists of nuclei, and Consuming Fire connects the nuclei, prasyntesis emerges from the nuclei and the Observer is formed.

The Observer is the interaction between the characteristics of prasyntesis and the characteristics of Consuming Fire. These characteristics are processed in Human Parts, systems, apparatuses, and particularities. Not everything can be processed, but a stable tendency develops

within a person's synthesis, indicating a direction in which to develop. And all of this constitutes the Position of the Observer. And this is the third factor of stability after prasyntesis and Consuming Fire. "I sleep, but I am the Observer." For example, a person's subtle body behaves the same way as in physics. And the most difficult position to change in a person is the Position of the Observer. Most likely, the Position of the Observer is formed by the I-Am. The fire-image I-Am position is a stable Position of the Observer. I-Am is my Observer, it is within me, and I may not reveal everything. This is the 15th level of organization. And at the 16th level, my Observer emerges to interact with others. And we do not express everything outwardly; there are varying degrees of openness and sincerity. This all is the I-Am within. And when we express ourselves externally, it is I-Am the 16th, which allows us to communicate with each other, and even with the Father.

Here we cannot break it down into Human Parts; each Human Part has its own mission. But all together, in a certain style, it is I-Am. And I-Am, in co-organization with other people, is the observer. And the observer is formed by the interaction of 16×16 - the 16-fold integrity from the hi-reality of any perspective to the physical world, the external 16-fold integrity of nature, and the 64-fold integrity of Human, from the active person to the Father, of which we previously knew only three positions of psychology (individuum, personality, individuality).

In science, the term "observer" is used sometimes, but it never defines who or what it is. Here, we can describe specifically the observer by the various interactions between the bases of the two mentioned 16-fold integrities. And what you reveal from these interactions determines who you are as an observer.

From here, the Paradigm of Human passes into the Paradigm of Observer, where the observer's prasyntesis synthesis results in a stable internal human state, a synthesis of multiple principles that we call the position of the observer. There is an ancient formula of Image and Likeness. Clearly, it gives birth to the observer between Image and Likeness.

What is Image? It is the synthesis of all prasyntesis, recorded in all the nuclei of a person, and interconnected at a certain level. All the prasyntesis recorded in the nuclei is inaccessible to Human. For prasyntesis itself, the transition to the nuclei is a fragmentary formation. But the entire volume of prasyntesis within us is our Image. An image is the continuum of all prasyntesis, or the volume of all prasyntesis. And likeness is all the characteristics of Consuming Fire in all its interorganizations. Likeness is not only the body. Everyone's body is different and is not realized perfectly. And Image and Likeness are prasyntesis with Consuming Fire in all their diversity. We see Likeness as form. Form enters Consuming Fire as one of its foundations. And the shape of the body is the effect of the consuming fire's Likeness. Form is determined by the links with Consuming Fire.

The Image of the Father as a Human Part is one thing, but the Image together with its Likeness is quite another. Moreover, there is also the Image of the Initially Highest Father in the monad of Human - this is the gradation of the development of Human Parts through the image that the Father indicates to human. Prasyntesis itself is higher than Image and Likeness.

Here we come to the education system. If we assume that Image and Likeness consist of prasyntesis and Consuming Fire, then all education is the development of prasyntesis. And the expression of education is the growth of the observer within each person. Consuming fire represents those abilities and characteristics that are immutable, inherent in bodily functionality; characteristics are the abilities and talents determined by Consuming Fire, and prasyntesis is what must be utilized in education. In this, the observer is what must be formed steadily through education, upbringing, training, application, and competence. This gives the education system a deep foundation and begins to think by Human, developing the human observer through the synthesis of prasyntesis and Consuming Fire. Then knowledge will be recorded in light and spirit, and in the next incarnation, a person will not learn something anew, but will recall the knowledge. And we resolve the issue of the effect of eternity as a Human Part: a child at age five sits down at the piano and begins to play. By obtaining a higher level of education, we obtain a higher level of competence for the people of the present and future.

The Observer is a synthesis of the characteristics of prasyntesis and Consuming Fire, Image and Likeness, interacting with each other. This is where the Observer emerges, and what next? The Observer must lead to the scientific organization of activity. Because it is the Father's benchmarkness that develops the Observer, and through the Observer, it develops prasyntesis and Consuming Fire, which the Father bestows upon us. If we raise the standard of 16-fold integrity of scientific degrees, we will attain higher standards of the Father and become more developed.

The observer itself is composed of two principles. Again, when we say "observer," we mean the human. The observer is the external appearance and specifications of human interaction. But the observer's reactions are so strong and powerful that sometimes the observer acts first, then the human. The image of a politician is an observer. The image of a professional model is an observer. Professional habits prevent one from switching to the nature of life. Sometimes a professional has a developed observer, and sometimes not. For each human position, the corresponding observer effects must be developed. If the observer is not developed, the person does not fulfill fully all the specific characteristics of a professional.

In science, if a person develops some kind of experience, he must develop the skills to become an observer of a specific scientific topic. If this is the case, they can explore and achieve results. If the observer's skills are not mature, he can work in the field of science but remain non-scientists.

The observer is constructed from two basic 64-fold integrities. The first is the 64-fold integrity of human. It grew out of the trinity in psychology (individuum, personality, individuality). In an experiment conducted by the Russian Federation in the field of education, human image-types were developed. An image-type refers to a Human Part and is part of prasyntesis. However, according to the results of the experiment, the image-type can be encompassed also by the observer, revealing the 64-fold integrity of Human as a specific aspect of his development. The image-type contains a certain connection between the content of prasyntesis and the phenomenon of the specific perspective of Human's perception, and this develops the effectiveness of the observer in each person. The first six positions of the 64-fold integrity of Human: active, measure-awaring, feeling-awaring, thinking, meaningful, quick-witted, are known as the basic requirements for education. The forty-eight basic principles comprise the forty-ninth principle - the individuum. Psychologists may argue, arguing that individuum should come first, as these are basic characteristics at the instinctual level. An individuum accumulates his database not just through one incarnation, but through many, many previous incarnations. If we closely monitor children, we often see a seven-year-old who is smarter than his parents. If we place quick-witness at level six and the individuum of child at level one, we will lose talent and quick-witness in children, because parents can "suppress" them with their incompetence. Forty-eight human characteristics comprise the individuum. At level fifty there is personality. Personality is not that it includes forty-nine subordinate characteristics, but that the personality possesses managerial abilities. Thus, it is necessary to analyze and develop the 64 specific characteristics of these observer characteristics. The 64 basic characteristics of the Observer of Human are:

64. Father
63. Avatar
62. Master
61. Teacher
60. Hypostasis
59. Servant
58. Initiated
57. Human
56. Prasyntesis
55. Civilized
54. Space
53. Creative
52. Fiery
51. Individuality

50. Personality
49. Individuum
48. Ivdivity
47. Hierarchizing
46. Perfect
45. Synthesis
44. Creative-synthesis
43. Status
42. Initiated
41. Virtuoso
40. Systemic
39. Built
38. Parts-developed
37. Competent
36. Educated
35. Cultural
34. Well-brought-up
33. Realizing
32. Synthesis
31. Volitional
30. Wise
29. Loving
28. Creating
27. Constructing
26. Replicating
25. Vital
24. Resurrected
23. Awakened
22. Genesis
21. Humane
20. Serving
19. Accomplishing
18. Practitioner
17. Mighty
16. Ivdivnity
15. Super-passionate
14. Truthful
13. Eyenry
12. Beautiful
11. Constant
10. Knowledgeable
09. Believing
08. Amatic
07. Ideaful
06. Wit
05. Meaningful
04. Thinking
03. Feeling-aware
02. Measure-sensing
01. Active

The observer depends on the interaction of these 64 characteristics. These 64 characteristics allow the observer effect to be introduced into the processes a person engages in. The 64 positions,

reflected in each other, form 4096 (64×64) basic characteristics of the observer, for example, from actively active to actively fatherly in the first 64-fold integrity of basic characteristics, and so on. Some of these may be the most important ones, used most often by a person.

All this relies on the characteristics of prasyntesis and Consuming Fire. When the observer is formed, databases and potential databases for each of the 4096 specifications emerge from prasyntesis and Consuming Fire. The entire database of prasyntesis and Consuming Fire is also recorded within virtuosity, and this position is very rich. When psychologists test a person, they typically offer certain external observational-tested interactions. In fact, they also understand individuality as the observer within a person, but they claim to be testing the whole person. A person's image-type may be one thing, but the psychoanalytic results may be different. And a person's behavior may not match the psychoanalytic data, because a person's characteristics are assessed not as his own, but as external. And this is a characteristic of the observer. Not the human. From such external subjectivity of a person, the observer emerges through Human Parts, as opposed to the person themselves with his internal subjectivity.

Ultimately, we absolutely need an observer who develops his own characteristics in interaction with the environment. But we must understand that this is an external subject. And there is also an internal subject, which operates according to his own characteristics, different from those of the observer. And our interactions must develop in two directions: the observer as an external subject and the observer as an internal subject in characterizing the activity of Human Parts, systems, and apparatuses. For psychologists and educators, taking into account the internal subject with his own characteristics of Human Parts, systems, and apparatuses is essential. For some other specialists, it is not.

The line between external and internal subjectivity is very subtle. The importance of this system is that for the first time we are discussing the observer in 64-fold integral characteristics as a specification of the external subject. We must learn to define the external subject internally, in the synthesis of Human Parts for each position of these 64, and externally, when each Human Part exists independently, separately. Then the Observer will be complete. Without characterizing Human Parts, systems, and apparatuses, these characteristics can lead also to an external dead end. Therefore, if we describe "observer" using these 16 characteristics, sooner or later we will encounter the "American smile," when we can smile, but the characteristics of activity are lacking. Ultimately, we must superimpose the characteristics of Human Parts, systems, apparatuses, and human particularities onto this basic 16-fold integrity of the observer.

Just as prasyntesis is interconnected with Consuming Fire, the paradigm observer of the is connected with the surrounding nature. And since there is the 64-fold integrity of the observer, we need the 16-fold integrity of the environment.

The 16-fold integrity of nature is the interaction of four types of substance. This energy-plus-substance forms the physical world, light-plus-substance forms the subtle world, spirit-plus-substance forms the metagalactic world, and fire-plus-substance forms the synthesis world. If we take fire-plus-substance, we see material interactions and call it the synthesis world. But the observer interacts with the world itself; he sees not fire-plus-substance, but the synthesis world as such. And to conduct properly research with fire-plus-substance, a person must learn to be an observer in the synthesis world. Or learn to be an observer in the subtle world in order to conduct properly experiments with light-plus-substance. Experiments in the scientific world are characterized now more often by energy-plus-substance, because we are natural observers of the physical world. We reject many other phenomena simply because, to describe them, we need the characteristics of other worlds, and we lack observers in those worlds. Accordingly, the first position and problem of the observer is the developing of the 64-fold integrity of the observer in four worlds.

The next interaction is evolution. Here, the observer is needed, characterized by the names of the evolutions. We must deploy the Observer of Human of the Plan of Creation and the first evolution. Not the Human of Creative Synthesis, but the observer of Creative Synthesis in interaction with the second evolution. Each type of human has its own specific observer

characteristics. For each of the 16 types of evolution, there must be 16 types of observers. The Observer of Human of the Metagalaxy Fa can be entrusted with metagalactic experiments, but the Human of Planet Earth cannot be entrusted with metagalactic experiments because he lacks the appropriate characteristics characterizing interaction with metagalactic matter.

Above evolutions lies subspace. Subspaces are metrics and layers. And here we need an Observer who perceives not external reality, but is able to develop and act through the metrics and layers of interreality interactions. And space is the characteristics between two metrics and layers. Subspace is a certain expressibility between two realities, or between two spaces with different dimensional characteristics, where we seek the phenomenon of metrics and layers that express both the higher and lower space, right down to the technical specifications that may arise from it. And here we need the position of the observer who removes us from external spatiality.

Another observer's perspective is nature itself. Here, subspatial interactions are part of nature. And to understand nature, we must understand subspaces, evolutions, and worlds. Nature is defined by the limits of the specification of the space in which we exist. There is a nature of different spaces. And an observer's perspective is necessary in interacting with surrounding matter as the nature of specific spaces. For example, as soon as natural phenomena extend beyond the human range, we either don't notice them or notice them but don't understand them. Subspaces are the range of perception. This is another version of subspace. Sometimes we don't notice certain phenomena in the surrounding space because they extend beyond our range. If the range expands, we begin to notice them. An example is the theory of relativity.

The 64 basic kingdoms correspond to the 64 initiations. Each has different creative rights and specificities. The observer grows as a synthesis of the kingdoms, but from the perspective of one of them. And from the perspective of the laws of this kingdom, he perceives any research and any action in the environment. This is another layer of development within the paradigm of the observer.

To utilize the beginning of creation, we must have a high-quality substance that can interact with these beginnings of creation. If we haven't cultivated a certain substantiality and its psychodynamic nature within ourselves, then the position of the observer of the beginnings of creation will be ineffective. The beginnings of creation, which must be applied to matter, must have necessarily substantiality within the person. Then, the observer of this person actively interacts with the surrounding matter. If the substances haven't matured, then the person attempts to combine the beginnings of creation, but the result as an action fails, everything is inappropriate.

Subnuclearity should be considered not only in relation to a person's internal structure. If a person concentrates emanating molecules, he creates a mental environment around himself; if he emanates atoms, he creates an astral environment. If we take the hexadecimal subnuclearity, we can see what emanate from whom. And this is a very good approach to the anthropic principle, where matter reacts to our state. And our state forms the emanating subnuclearity. When a certain creative synthesis has built our fire-image expressions, the concentration of fire-image expressions forms a field of interaction around us. The greater the effect of the field of interaction, the deeper will be our scientific experience or our activities. Therefore, here, subnuclearity is understood as a kind of cloud-like state of a person with the effect of fire-images emanating around him, influencing the environment. If you think, matter reacts to the thought. The thought is recorded by the fire-image. And a person, depending on the degree of his organization, must understand what emerges from him and how he influences the surrounding world with his internal state. Here we see the degree of human involvement in everything, including scientific research. When we create a brainstorming session, we increase the concentration of interaction with each other at the level of fire-image subnuclear states by the Creative Synthesis. Each person emits his own Creative Synthesis, the environment of each subnuclear state of each one is united, and some seem silent, yet participate in the team brainstorming session. The question is not who leads the external activity, but which team emanates what. The result of the activity is formed by concentrating the team's shared subnuclear state.

Let's consider the phenomenon of the observer as another 16-fold integrity. It operates on the boundary between the inner and outer self. This is a 16-fold integrity of particularities, from movement to conditions. But here an interesting specificity of the observer for the future development lies: when the observer records the experience of research or acts as a human, he formulates everything with thoughts, feelings, sensations, meanings, essence, and so on. There must be 16 such expressions - the particularities of Human. And one of the organizational foundations of the observer is mastery of particularities. For example, thought. Thought must be qualitatively developed, for example, by types of thought: logical, formal, substantive.

If an observer lacks the appropriate quality of thought, when describing an event, he tailors his observation and the event only to the thought he possesses. Here, the position of the observer depends on the particularity and its operational capabilities. Speaking of the Paradigm of the Observer, it must be stated bluntly: the Observer as such depends on the development of any of the 16 particularities. An observer may accept a thought of a higher quality, but will not be able to process it. Here, the issue is not only the observer who generates the thought himself, but also the observer who processes the thoughts of others.

There is also processing the specifics of movement, both of the physical body and of any external movements in the environment. The observer's expertise depends on the breadth of mastering of various movement specifics. Which can then determine various methods of not just motion, but movement itself, both within and around himself, and even develop a theory of movement or a practice of movement as one of the specifics of observation.

In the Observer's Perspective, we don't understand multi-level movement. We do understand multi-level thoughts. Or we understand movement in certain disciplines that specialize in this topic. For example, what types of movement do we use for certain types of analysis or synthesis of processes? Often, we don't distinguish between movement and displacement at all. We don't have theories of movement or other specific details. Ultimately, we need a theory of movement itself and the phenomenon of the observer by this.

There are movements of thought: mythological movement of thought, substantive movement of thought, logical movement of thought. Movement of sensation, feeling, meaning, essence, and so on through 16 particularities.

In relation to displacement, movement itself is primary, for example, movement of a particle. Displacement is associated with movement in relation to space. And this is the seventh. And before that, there must be movement as such, the movement of emanation, and so on. And the observer primarily captures the effect of movement with the eye, sensation, and tactile sense. In psychology, there are reactions of the physical body. The observer, without realizing it, relies on the basic factors of the person himself, which are embedded at the level of instincts. Human has four basic activation patterns: movement, sensation, feeling, and thought. They are based on the simple and rigid natural process of the four kingdoms. The mineral kingdom is movement. The plant kingdom is sensation. The animal kingdom is feeling. The human kingdom is thought. Human instinctively experience the four kingdoms. Even from the perspective of quaternary, we must develop our particularities in at least four positions: movement, sensation, feeling, and thought. And the observer must act with at least four developed particularities. If the observer observes with pure thought, without connecting thought with movement, sensation, or feeling, alienation from the nature of things arises. Alienation isn't always bad, but it's essential to recognize that thought contains feeling, sensation, and movement.

Movement can be viewed as change, and change can be related to substance, space, and time. A person, having developed a thought, essentially transmits it to the observer. It is the observer within a person who communicates externally. And then the observer himself is formed by the thoughts he has been able to form stably within himself, along with the corresponding qualities, as well as feelings, sensations, and all 16 types of particularities. There should be the observer by feelings. Currently, an observer does not possess feelings. One must be able to explore with feelings. The same applies to sensations. But when a person senses another without developing

sensations, the Observer withdraws from observation, switching to the natural process of sensing as a human being, not as an Observer.

It's important to distinguish between the specifics of sensations, feelings, thoughts, and meanings from the perspective of a human and an observer. There's an organization of meanings for observation, and there's an organization of essence for observation. Hence, the perspective of the observer's organization of particularities. Here, too, there are internal human types of organization of particularities, and external types of organization of particularities for the observer, in order to engage in observation. The observer must be able to assess what rights he has, based on the nature and specificity of his training, to engage in something, what essences he has, what ideas he has. Once the observer's rights are defined, many "strange" tendencies in research are eliminated, when a person without the appropriate rights attempts to research without reaching the level of research. And there must be an appropriate level of rights to review research. Let's clarify that rights are the eighth level of particularities. The same thing happens in life: sometimes we want to possess rights without possessing the level and qualifications of legality itself. And the question is not in granting rights, but in the ability to observe with these rights. The same applies to ideas, essence, meaning, and so on.

Does an observer have the power to observe? Often, the observer's problem is that he gets to the heart of the matter but lack the power to process it. This is where a hierarchical ranking of the observer arises: how many of these nine positions can he draw on for his specific observation? If there are five positions, he comprehends. This is one type of observer. If there are seven positions, he has ideas about the topic of observation. Moreover, these ideas are organized by the observer. This is another type of observer. These specifics, how many different levels of organization an observer has - this is the ninth level - these are the might. Might here isn't abstract, but rather the preparation of the observer for observation, the researcher for research, the individual for the specialty. People have such training, but they lack the understanding that this is the specificity of the observer's might, and within it, there are eight previous preparations. Might is trained as such in order to execute, but at the moment of execution, a person relies on his preparation. And if we develop the position of the observer through algorithms based on meanings of might, essences of might, rights, and ideas, so as to be able to act algorithmically in certain specialties, the specialist's might as an observer will grow. For example, for a person to figure something out and do something better and faster, he needs an algorithm of the essence. The theory of the essence itself also needs to be developed. The algorithmization of the essence is needed to improve the quality of quick-witness. The algorithmization of meanings is needed to improve the quality of meaningfulness. These themes must be incorporated into the Paradigm of New Scientific Development. Algorithmization and other actions are a level of might: what needs to be done with each position to improve the quality of human action. These are the details that a person develops and gives, essentially, to the observer within himself, as a trained moment of natural reactions. Currently, this happens unconsciously and spontaneously. What is needed is an organized, spontaneous, deeply specific phenomenon of might. When we comprehend Consuming Fire, we do so with particularities. In fact, an observer is a set of particularities, operating with which he observes. In doing so, it is the Human who develops these particularities. It is necessary to create an operational base for the observer with particularities in various areas and specialties, for example, to develop the specialty of the observer in his work.

If we take science to a higher level, with the specialty of the observer as a professional, then the context of the 16 observer's particularities must be integrated into the operational organization of each science. And when extensive experience is accumulated across various observer specialties in various sciences and professions, the necessary database for training both professionals and scientists will emerge.

After might paramethods come. We don't even use paramethods as particularities. We have paramethods, but we don't use them. For example, a specialist is proficient in the methods of a particular technology. But to solve the next problem, he needs to go beyond his current knowledge. Paramethods involve teaching operational versions of basic methodologies, techniques, and

methods, but with a search for ways to go beyond existing analogs. For a simple reason: life conditions are varied, and repeating methods and techniques doesn't always work. We need to teach specialists to calculate paramethodological options and problem-solving possibilities, or a base of paramethodological possibilities from experience.

Paramethods are the level of knowledge efficiency. For example, the extent to which you are able to regulate knowledge by revealing a particular paramethod. End-to-end replications are necessary, where we develop a paramethodological view, method, or approach.

The next particularity is the fundamental. That is, the operationalization of the fundamentals. Not just knowledge of the fundamentals, but action with the fundamentals by the observer's experience in a given specialty.

The Synthesis-beginnings of the observer are the 12th particularity. What beginnings exist in a person or his specific observer role, and which beginnings must be synthesized in order to observe? In both specialization and research, it is essential to understand the boundaries of one's beginnings, synthesized into a synthesis-beginnings. This defines the limits of an observer's capabilities. Synthesis-beginnings are both a search for beginnings and a definition of the limits of possibilities; it is a search for the scale of phenomena, an analysis of the beginnings that shape the phenomena of matter. Beginnings are revealed through the synthesis of fundamentals, paramethods, and might. After all, the lower is included in the higher as a part. Synthesis-beginnings help in defining the specification of dimensions, speeds, and other perspectives that are not yet visible but can be revealed through synthesis-beginnings. In general, nontrivial solutions are the action of synthesis-beginnings.

The thirteenth particularity is glance. When we try to define the observer through particularities, we cultivate a glance upon the observer through particularities. And the observer is determined by the glance formed in each individual through the synthesis of the 13 previous formations, so he is. After all, the position of the observer is based on his glance. And the glance, like its systematicity, must be learned to be shaped and systematized, analyzed and synthesized, defining the quality of the observer through the level and capabilities of the glance. Intuitively, we know and do this. But consistently and methodically we haven't thought about it. But in practical life, it exists.

The fourteenth particularity is imperation. When you have a set of imperatives and master them in the interaction of a multitude, imperation is formed. A set of imperatives greatly facilitates execution in a crisis. And the observer must be trained in imperation through a diverse set of imperative connections, imperative relationships, and this is where the observer's imperation is developed. Imperation is also developed by 14 levels of categorical imperatives. A categorical imperative can be a foundation, a synthesis-beginning, a movement, and so on. The horizon of evaluation is the 14th, which is the consciousness and imperation of the observer.

The fifteenth particularity is I-Am. The I-Am itself has its own horizon of observation. One must be able to operate the I-Am as such in accordance with external situations, moving away from one's own patterns in order to adapt to life's diverse phenomena. Diversity and multi-vectorality form the pinnacle of observation through its applicability to life. I-Am is the horizon of participation in situations and interaction with them.

The sixteenth particularity is condition. If I-Am can flow through the situation, then at the sixteenth horizon one must be able to calculate conditions and prospects. The observer combines calculations of conditions into various types of tactical and strategic prospects. The observer must master the tactics of conditions, the strategy of conditions, the stratagem of conditions, and even the paradigm of conditions. And in this, the general concept moves to the practical application of conditions. The observer both monitors conditions and develops the necessary conditions.

The Observer himself is the 17th. He takes all 16 levels in the diversity of their synthesis and makes decisions. The Observer is the decider, the specifier, the actor. The Observer arrives at the decision, the specialization of action, the specifications of interaction, and the various hierarchical levels of conclusions. And then the Observer gains power.

This consideration is only the observer's vertical view of particularities. But there are four other approaches to particularities.

According to scientific data, thought is an energy-information process, meaning thought has an energy base and then transmits information. Based on this, in our Paradigm for accessing Human and the observer, we have established four states of substance: energy-substance, light-substance, spirit-substance, and fire-substance. Accordingly, the entire 16-fold integrity of specificity of matter follows from substance. But then there is light-information thought, and there is spirit-information thought. And this too is a thought. There is fire-information thought. And this too is a thought. And then we expand the pillar of particularities into four types of thought by quality: energy-, light-, spirit-, and fire-. Thought as energy-information is an action in the physical world and a paradigm of physicality. Accordingly, light-information is the action of thought in the subtle world. When creating subtle materials or subtle technologies - and such there will be - we need light-information thought. Some technological devices have the appearance of subtle technological interactions. That is, subtle matter is used for technological devices. Accordingly, in order to control technological devices in the subtle world, light-informational thought is necessary.

We're used to communicating at the level of physical matter, but we must learn and be able to communicate at the level of subtle matter, at the level of metagalactic matter, and at the level of synthesis matter, the matter of all four worlds. Imagine sitting physically and not seeing the interactions of the subtle world around us. This is the range of perception. And yet, something is happening also in the subtle world around us. And if we learn to perceive light-information or light-substance with particularities, then we will begin to see more broadly the global organization that is unfolding around us. Let's say an unidentified flying object is flying. It's not a fact that they are aliens; most are not spaceships at all. But some of them undergo a transition, which we can define as a transition from the physical world to the subtle one. And they disappear instantly for us, but in reality, they switch to another state of matter. And this is a factual reality on our planet, proven even by military technology and surveillance equipment.

That is, if we develop subtle competencies, we will expand the range of perception of physicality to subtlety, the range of perception of physicality and subtlety to metagalacticity. And the range of perception of physicality, subtlety, and metagalacticity to synthesis. From a theoretical perspective, these are, ostensibly, four worlds; on the other hand, this is an expansion of the range of physicality. And this will lead to new types of research. And therefore, to new positions of the observer or an expansion of the position of the observer to encompass these types of expression.

And we need to build a process of scientific perspectives to expand the range of four types of substances, from energy-substance to fire-substance, the four types of worlds, or simply the fourfold range of observer perception. Let's take the entire 16-fold integrity we just analyzed - from movement to conditions. There is movement built on energy-plus-substance, there is movement built on light-plus-substance, there is movement built on spirit-plus-substance. And there is movement built on fire-plus-substance. It is precisely movement, and even a physical body can be built to move in this way.

There are feelings of light, or light-feelings, which is when we feel a certain state of relationship with another. We feel that he is either dangerous or not dangerous to us. The light-feeling is the transmission of information. There are spirit feelings, which are states of pleasantness or unpleasantness from another person, that is, empathy. We meet and immediately sympathize. But we meet and don't. Or antipathy, there is the effect of antipathetic interactions. This can be called the feeling of spiritual substance. And even higher is fire-substance, or fire-feeling. We can describe fire-feeling as falling in love. You see, you fall in love, and at that moment, fire-feelings are born. When you fall in love, it is the effect of unbridled feeling, inflamed with love. There is a similar unbridled wisdom of fire feeling.

Any particularity must develop within four parameters. Let's take law. Our law is built on energy law. There is also spirit law. A very well-known formula: free will. Will is inscribed in spirit, and if we say that a person a priori possesses free will, this is the definition of spirit law.

The expression of Master is the fire-paramethod. That is, you take the Master's method and your methodological arsenal - paramethod, fire-paramethod. And then there's light-law, which we also use without even noticing. A person who possesses law has meaning, an idea. "I decided so" is a sensory state. But light-law is free will. Light-law is freedom of speech. An anecdote is light-law, because light records wisdom. And if you express this right as best you can, it's freedom of speech. Since light-law exists as freedom of speech, we also have light-idea, as freedom of thought. We will have to develop a specification of the observer in four columns of particularities: energy, light, spirit, and fire. And this is essentially the 16-fold integrity of the observer's particularities. And thus, we will move from 16-fold integrity to 64-fold integrity.

To develop the 64-fold integrity of the observer, we must activate the 64-fold effects of the genetic apparatus. The genetic apparatus is activated when more than 50 percent of the beginnings are activated. Then, human development through the observer begins. When perceiving only energy-substance, genetics is dormant. But with light- and spirit-substance, or light-particularities, spirit-particularities, and fire-particularities, we transcend the thirty-two positions of human genetics, and the genetic apparatus begins to activate. As soon as we go beyond the simultaneous activity of 32 units, our internal reserves and strength begin to activate. This requires research, but the idea is valid. We do not believe that the genetic apparatus is activated by human activity. We believe that it is predetermined, somehow existing on its own, conducting its protein interventions and forming certain cells. And if we consider this through the various types of light-, spirit-, and fire-substance, we suddenly see that, in response to human needs, the genetic apparatus can be integrated into the dynamics of human activity. An example is the discovery of a "second wind" in athletes.

We expand the position of the observer by including four types of matter, four types of worlds, four types of substances, four types of particularities. Matter is one, but we expand its types: light-plus-substance, spirit-plus-substance, and fire-plus-substance. These are simply four different kinds of matter or types of matter.

And this is a new observer, the Observer of the metagalacticity. The Metagalaxy cannot exist within a single type of matter. But to experience the activity of four types of matter, we must adopt the position of the observer of light-, spirit-, and fire-substance. Then exploration is possible, but from the perspective of the metagalactic observer.

Soviet biologists of the last century determined that approximately in the 1920s and 1930s, an evolutionary leap in human would occur, and this was explained by the growing mass of information within humanity. That is, when information consumption becomes less than the information itself, a biological leap would occur. If thought is an energy-information flow, then when information outnumbers thought within humanity, an explosion-leap would occur. The question is: where will it go?

What if we simply expand from the energy-information of thought to the light-information of thought? Then we'll have light-information of thought, spirit-information of thought, and fire-information of thought. A different informational perception. But this is what the matter of the Metagalaxy lives by. Therefore, the explosion-leap will occur in the Metagalaxy! And the Metagalactic Human will emerge and the Metagalactic Observer, formed by him.

Human develops particularities, and then apply these particularities to observation. If these particularities are organized in a certain way among themselves as a certain, albeit professional, specification, then this is the observer. When I become a professional, for example, a teacher, I am no longer truly a Human, I am a teacher. And who is a teacher? An observer, evaluating the various characteristics of students. An observer is one of the characteristics of a human. Another characteristic is the types of human. And a third is the systematic interaction with matter. But Human remains Human. Roughly speaking, a general, coming home, must become a husband. If he remains a general, he is an Observer. That is, the professional foundation is preserved, and every professional has an Observer. An Observer is always external. We say that Human, interacting with the external environment or with matter, forms an Observer.

The Observer is a specific feature for external interaction. If we define four types of matter, from the Observer's perspective, this is external. But from the Human perspective, attempting to create a spirit-informational thought is entirely internal. And here the Observer becomes both internal and external. Because there are specifications at the level of kinds of matter that are not currently external to us. And all types of spirit-substance relations or fire-substance relations are currently internal to us. At the same time, we understand that sooner or later, when we master them, they will become external. Human develops particularities through spirit-substance. And when he has developed them and begins to define them, he builds the Observer within himself. And the Observer is not built on his own; it must build also the Human.

The next section is our Perfect Parts. We won't be able to analyze much here, but from all 256 Human Parts, we've developed 16 basic Perfect Parts. These 16 Perfect Parts should be at the basis of any observer, as the most developed expression of human states.

The Perfect Flame. This is the ignition by an idea, love, aspiration, and so on.

The Perfect Perception isn't even difficult here, it's absolutely essential. This is the multivariate nature of matter based on perception and its possibilities.

The Perfect Holoversum. It's complicated in the first place, considering that the brain is a perfect hologram. And scientists received the Nobel Prize for this. So, the Perfect Holoversum is the fine-tuning of perfect holoversum holographic perceptions. The Perfect Thinking. I don't think there's any need to prove anything here. Look, the Perfect Flame is the movement of kinds of particularities. Kinds, it means kinds of matter. Kinds of particularities - this is the perfect movement of energy, the perfect movement of light, the perfect movement of spirit, and, attention, the perfect movement of fire - this is flame. Flame, as a perfect flame, is not an abstraction, but the perfect movement of fire. For us, movement is simply movement, and I said perfect movement. And we're stuck because this is the quality of movement, perfect. And so, the perfect movement of fire is the perfect flame. It's the same perception. No matter how we fine-tune perception, it is based on sensations. Sensation by fire, sensation by light, sensation by energy, sensation by spirit. But there is also one's own perception, which becomes perfect, and then builds upon these types of sensations. Sensation. As primary knowledge.

There is the development of the Perfect Holoversum, which is feelings, as a holoversum tuning of feelings. There is perfect thinking - the growth of thinking in perfection as the tuning of all four types of thought. And here there are Perfect Parts, as tuning, at a minimum, of perfect particularities by them, along the horizon of phenomenon. There is ordinary thinking, our familiar energy-substance. And then there is perfect thinking, which must operate with four types of thought: energy-information, light-information, spirit-information, fire-information. Perfect thinking. And then we understand the difference between simple thinking and perfect thinking. The development of four types of particularities. Then comes the Perfect Heart, which is the development of four types of meaningfulness. Next comes the Perfect Mind as the development of four types of essence in matter. And then there is the Reason itself, perfect, in 16-fold integrity of types of matter.

— Can we then say that we have a perfect part working in four worlds simultaneously?

It must work. It must be able to function in the four worlds, if we express it in terms of the external world. Essentially, the Perfect Part is fixed on the body that is formed by the synthesis of the four worlds. If we speak of a perfect physical body, it includes all four worlds. Therefore, any Perfect Part is a synthesis of the four worlds.

The Perfect Hypostatic Body is a body that can operate in the four worlds and all types of realities, expressing our physical body, which does not yet exist in their synthesis. That is, if the Metagalaxy contains 16384 hi-realities with ih-realities, and realities, then the physical body synthesizes a certain number of them into the integrity of its own external expression, concentrating them internally within itself in manifestation. Let's say, sixty-three, according to the number of the first expression of the physical body. This means that internally, expressing the physicality of Human, the hypostatic body begins to develop and operate in all other realities. It hypostasizes other higher types of realities and worlds within each person.

The Perfect Prasyntesis in the phenomenon of Prasyntesis of everything-in-everything by human.

The Perfect Monad in the manifestation of perfect might in four types.

The Perfect Omega with the level of manifestation of perfections: energy-paramethods, light-paramethods, spirit-paramethods and fire-paramethods.

The Perfect Absolute in the specifics of the phenomenon of psychodynamics of the perfection of the fundamentals: energy-fundamental, light-fundamental, spirit-fundamental and fire-fundamental, in 64 kinds of matter (in each of them).

The Perfect Hum in the specifics of the synthesis-beginnings of four types of matter: energy, light, spirit and fire.

The Perfect Eye in four types of matter: energy-glance, light-glance, spirit-glance, and fire-glance. And in 64 kinds of matter.

The Perfect Truth by the phenomenon of: energy-imperation, light-imperation, spirit-imperation and fire-imperation in 64 kinds of matter.

The Perfect Physical Body, encompassing four world bodies with 16384 Human Parts, systems, apparatuses, and particularities, operates on the basis of physical and metagalactic world bodies. In energy-substance - the physical world metagalactic body; in light-substance - the subtle world metagalactic body; in spirit-substance - the metagalactic world body; and in fire-substance - the synthesis world metagalactic body in the physical body - the expression of human in the four worlds. Human development within these worlds also constitutes the basis for the formation and interaction of the physical body within the 64 kinds of matter.

The Perfect IVDIVO of each one by the action of energy-conditions, light-conditions, spirit-conditions and fire-conditions of the four worlds, where the interaction of the worlds is mixed and synthesized in the phenomenon of each one in our physicality, as such, by the synthesis of 64 kinds of matter.

The IVDIVO of each one spherically holds around our body a layer of the conditions we possess. A layer of conditions of the types of synthesis-reality, the synthesis of worlds, the synthesis of subspaces, the synthesis of kingdoms, and other human realizations. That is, the meaning of the IVDIVO of each one is that here a synthesis of everything-in-everything occurs, held around the physical body to manage all types of material organization. And this is the Perfect IVDIVO of each one.

And as Human masters these Perfect Parts, the observer that develops within Human must be fixed and formed by the Perfect Parts. In fact, the result of the development of any Perfect Part develops the observer himself. One could even argue that Perfect Parts develop professionally to master the 64 kinds of matter, and the four states of matter of the four worlds of any layer of conditions. And we obtain the observer through the Perfect Parts in the specification of observations as such. Then the observer in the world bodies of Human will receive his four types of observations of worlds and a multitude of observations of types of realities in the phenomenon of professionalism in the effect of observing the actions of the physical, subtle, metagalactic, and synthesis world bodies. This is the growth of a single observer and the specification of four observers in one.

To summarize, we conclude that all types of observations are recorded by sixteen scientific degrees and further nurtured by the pressure of sixteen evolutions within the organization of scientism of the Planet's civilization. This begins with the first level of the first evolution's scientism - the research associate. Each scientific degree thus can be linked to evolutions. The zen of this phenomenon lies in the fact that even the specification of evolutionary organizations is observed. The IVDIVO of each one by the Evolution of the Father is mastery of the conditions, which is the official competence of the leader, and ivdivity, as such, by this, where the conditions, particularities in the four worlds, and so on, are recorded. In order for the manager to act in the diversity of possibilities of the job competence of the scientific manager, he must have a certain layer of conditions that is necessary for the management of this organization and the Perfect

IVDIVO of each one of the worked out different options, different conditions, and preferably in four types of matter: fire-, spirit-, light- and energy- 16-fold definition of matter.

The Avatar of Science is someone who must possess both a perfect physical body and be able to interact with the four world bodies, orchestrating the interactions of the four types of matter in his scientific research. Let's simply imagine an Avatar of Science freely interacting with the four world bodies simultaneously in any research experiment. The experience of the four world bodies takes the perfect physical body, processes it, and builds research on it. This is the level of science we are beginning to reach. Metagalactically. With the entire Perfect Physical Body.

The Master of Science has a specification of Perfect Truth. And this is the interaction of the four imperations of worlds. That is, the Master must combine different imperations, or different imperatives of action in different kinds of matter in a given experience. And approach this as the perfect truth. Let us clarify that if discovered and implemented laws constitute the seventh level of organization, then imperatives with imperation constitute the fourteenth. This is the ability to synthesize strategic paradigmatic perspectives that are uncharacteristic of the previous state of science. That is, paradigmatic and stratagemical research in the four states and 64 kinds of matter of a given specification of a science, or sciences. Then this is the perfect truth.

Accordingly, we move even lower to the Teacher of Sciences on the thirteenth horizon. Here, such a particularity as the glance, or the Human Part of the Perfect Eye, is formed. Accordingly, the Teacher of Sciences is organized by the phenomenon of glance, again in four worlds, but he describes this glance as a kind of the position of the observer, since glance for us is the position of the observer. But this also shapes the methods of advanced research. If the Master is a paradigm builder and strategist, then the Teacher is a methodologist, shaping the research methodology and constructing the research perspective, providing a promising perspective on new possibilities. The decomposition of the position of the observer into four 16-fold integrity of the particularities across the worlds is the Teacher of Sciences. Considering that the Eye is passionarity, one of the Teacher of Science's modes of realization and research is the passionate interactions of kinds of matter, where passionate interactions of kinds of matter can be not only a force effect (force is the fifth horizon), but any type of effector of matter. To build a methodology, one must organize effectors. To build perspectives, one must understand which effectors emerge in a given science. Hence, there is the organization of passionarity through energy, passionarity through light, passionarity through spirit, and passionarity through fire, both in science and everywhere else. In short, the further advancement of science is through the glance of the Teacher of Science.

The Hypostasis of Science is realized by the Perfect Hum. Again, in the four types of matter. On the twelfth horizon, the particularity of the synthesis-beginnings operates, and the Hypostasis of Science is the formation of new beginnings, or synthesis-beginnings, at the discretion of a particular science. For example, the development of new materials. Sometimes, seemingly based on old beginnings, but viewed differently. New types of substances, new types of scientific systems as such. The Hypostasis of Science in everything shapes new scientific approaches with the synthesis-beginnings, realizing new subnuclearities of particularities in the expression of any developmental trends. If we speak, say, of new types of motion, first we must establish a new type of subnuclearity of motion. And then arrive at the form. And so, the Hypostasis of Science determines this type of subnuclearity of motion. Roughly speaking, jet thrust is a subnuclearity of motion, that is, hypostasis. And the form that must fire this jet thrust is the research of the Servant of Science. The Perfect Hum of the Hypostasis of Science as an accumulator of possibilities for new approaches and prospects, variations of subnuclear interactions in various fields of science. This will be a completely new approach to scientific variations of any science - from the humanities to the natural sciences.

The Servant of Science is shaped by such an interesting aspect as the Perfect Absolute. At the level of the eleventh horizon, form is realized, fundamentals are formed, and psychodynamics operates. The form of research and perspectives, the synthesis of psychodynamic aspects of different kinds of matter, in the various psychodynamic characteristics of each one. The Servant of Science develops the psychodynamics of matter as such, a certain mode of movement of matter

in the physical world, the subtle world, the metagalactic world, and the synthesis world. And the psychodynamics of these movements or other particularities, including matter and substance that move in a specific manner, in the various characteristics of psychodynamic interactions - all this is the competence of the Servant of Science.

The Initiate of Science emerges at the tenth horizon of relationships. Here lies the interconnectedness of the most complex research today - the replication of matter. What does this mean? The first Paradigm of Science established that, upon the accumulation of a database in even one nucleus, the laws of the Metagalaxy dictate that this database is replicated across all nuclei of the Metagalaxy. Thus, the entire nuclear state of the metagalactic variants on this nucleus rises to the next level. The Initiate of Science explores the level of replication, the level of creativity, and the very possibilities of creation, at the level of organizing different kinds of matter into new types of knowledge. That is, he doesn't simply study knowledge and live by it, but strive to organize different types of interaction in order to obtain new knowledge. In other words, the ultimate goal is to combine all currently known approaches to obtain new knowledge. This is what makes him the Initiate of Science. Moreover, the Initiate is a classifier of all knowledge. Moreover, an ideal classic of knowledge. To combine different types of knowledge into a new form of interaction, one must be a classic of knowledge. This means that the question here is not only one of replicability, but also one of the Initiates: how classic is one's understanding of the knowledge he possesses? That is, one must be a highly skilled specialist in this or that field of knowledge, in the ability to manipulate it, in the ability to combine interactions with it, and in replicating new possibilities at the level of the Stanzas of Content. There are two words: Classic of Content. It remains to add: classic of content with the physical world with energy substance, classic of content with the light-substance of the subtle world, classic of content with the spirit-substance of the metagalactic world, and classic of content with the fire-substance of the synthesis world. And further, from substance to fire of the 16-fold integrity of interactions. There is Classic of content of the Metagalaxy, classic of content of the Planet, classic of content of the IVDIVO, classic of content of physicality. And all this in any science. This is how the Word "Initiate of Sciences" is understood. Translated into English, it means "initiator of sciences." And the initiator, gathering diverse knowledge, seeks new interactions to gain new insights. The initiator is an initiate of the sciences. And he sets new tasks to find new content and goals to achieve this.

On the ninth horizon there is the Doctor of Science, who embodies the Perfect Monad within himself, fulfilling the characteristics of Might as such. The Doctor of Science develops the might of the corresponding scientific disciplines. And everything we've said about might in various kinds of matter, in principle, coincides with what Doctors of Science strive to do. They strive to develop science further, deeper, broader. But in reality, they are engaged in developing the might of science.

The Candidate of Science is the eighth horizon - the action of the Rights of Construction. There is the Perfect Prasyntesis through the Rights of Construction. This is the identification of new contents and promising organizations through prasyntesis with the phenomenon of Rights, when correctly recognized and the beginning of creativity through it. This is where innovation emerges, at the intersection of the Plan of Creation and the definition of a diversity of possibilities. A candidate of science is an innovator, building innovative strategies and new prospects for the growth of innovative development.

At the seventh level is the Engineer of Science. The manifestor of the Perfect Hypostatic Body, the developer of new ideas. In this case, it is necessary to introduce new research specifications, starting with the seventh and below, that are not considered by modern science. This involves hierarchical simplification from the seventh to the first, but also the introduction of a gradual increase in the complexity of research implementation from the first to the seventh. Let these be small studies, let them be small forms, but they must exist for a scientist to achieve the Candidate of Science in diversity. If we omit this hierarchization, we lose perfection in science. In other words, an engineer of science is an ideologist of science. In fact, an engineer of science is the development of a certain ideology of science for the future. The word "engineer" does not refer

only to an engineer as a technical specialist. It refers to the generation of experience and achievements of a person throughout life.

The Researcher of Science shapes the genesis of science. The generator of sciences is the researcher of science within the phenomenon of Perfect Reason. This elementary form of research requires ingenuity and the development of perfect reason in various forms. This does not negate the four types of matter in their recognition, but it activates the generation of science itself. And thus, the scientific community will grow more rapidly.

Below is the fifth-level Dissertator of Sciences. The manifestation of humanness and meaningfulness. Dissertators compile a database of what exists, and the Dissertator of Sciences is a different interpretation of these databases, which leads to certain results. The Dissertator of Sciences is the Perfect Heart, nourished by the scientific base and shaping scientific aspirations. And the Perfect Heart is saturated with meaningfulness, so that one can even engage in science.

The theoretician of science is the Perfect Thinking. There are some very interesting scientific theories. They don't necessarily lead to PhD theses, but very often this foundation of theoretical understanding is lost because it's not yet possible to prove it at the PhD level. You need to go further. And you can defend your thesis simply as a Theoretician of Science, presenting your theory with an elementary foundation. Developing a new approach to solving problems - that's what the Theoretician of Science is. It is a solution in a different way, even theoretically. And that's useful. That is, expanding the physical research of databases, the mathematical research of databases - this is also very important for many sciences.

The third level is the Specialist of Science. It is the sensory cognition of the world. The Perfect Holoversum. And if we move beyond the feelings, the Perfect Holoversum is the search for a new picture of scientific understanding. Because the hologram creates a new picture of scientific connections and knowledge. And this new picture is the Specialist of Science.

Even lower is the Practitioner of Science. This is the Perfect Perception. Developing a proper understanding of science means learning to do something practically for engineers, for technologists, and being able to master technological processes in the four worlds. There are very complex studies, such as assembling an engine or a machine and testing its performance. The Practitioner of Science is the ability to perform practically various types of actions in science and to possess various competencies. This includes combining various types of practice of this science and transferring its experience. In other words, this is a perfect understanding of science as such. If we're talking about scientific knowledge for students, the Practitioner of Science is someone who has a perfect understanding of science in the four worlds and can convey this to others. In other words, a motivator for young people.

And the first level is the Associate of Science. This is the first degree in developing the Perfect Flame. While the practitioner already "ignites" others, here the associate ignites himself and builds the foundation of the science he's taken on, as he understands it. That is, he collects the entire database to become a collaborator in this science. And here the Perfect Flame of scientific formations and realizations is at work. To lay down the Perfect Flame of the science of interest - this is to become the Associate of Science.

It is necessary to expand science into 16 degrees of scientificity, 16 types of matter, 16 particularities, and 16 Perfect Parts. Most importantly, the 16 degrees of science must produce completely different observers. And when we speak of a particular degree of scientific competence, we must understand that the observer must change also from degree to degree. If the 16 types of observer change, then science grows. If the observer does not change, then science will sooner or later begin to stagnate.

Completing the Paradigm of Observer, we define the observer phenomenon as 16 different degrees of scientific training. And the higher the degree of scientific training, the more perfect is the Observer acting within that degree of training.

2.3. THE HUMAN 4-FOLD INTEGRITY: PARTS, SYSTEMS, APPARATUS, PARTICULARITIES

Today, we will examine Human from the perspective of Human Parts, systems, apparatuses, and particularities. And I propose not to consider each part and system separately - that is still difficult - but to consider a general approach to the organization of Human Parts, systems, apparatuses, and particularities, which, in general, also require understanding as a general paradigmatic phenomenon of the specifics of Human and the surrounding world. A certain parallel to the concept of Human Parts is found primarily in Academician Rauschenbach's article "The Logic of Trinity," where the hypostasis of fusion with the Father, in Christ's first commandment, "Merge with the Heavenly Father with all your heart, with all your soul, with all your reasoning," in principle, can be seen as Human Parts. And starting from this idea that Human has Parts, we can compile various types of human characteristics, such as intellect, thinking, consciousness, and others.

During the 17-year development of Human Parts, a balance was developed between the 256 benchmark Human Parts, clearly reflecting the action of prasyntesis and the consuming fire of the Initially Highest Father. The goal was not only to understand the Parts that organize certain processes in a person, but also to express the subtle balance between prasyntesis, which contained records of certain levels of human development, and the Consuming Fire. Prasyntesis was recorded in the Consuming Fire, and in this Consuming Fire, it formed a tendency to link the nuclei of a person's corresponding internal preparation. And if prasyntesis was recorded in the Consuming Fire, it either linked the nuclei together or did not, and then this Human Part, this tendency, or this process, to some extent, was impossible. Therefore, if we look at the history of Synthesis over the past 17 years, the Human Parts periodically changed and grew, until we found a stable interaction between the recording of prasyntesis and the Human Part. Let's say, through consciousness, and the recording of this prasyntesis in the Consuming Fire, where the Consuming Fire would raise all its databases, which we discussed yesterday, and begin to link different types of nuclei together to form this tendency, as a kind of stable organization within the human body. Moreover, the nuclei would link at the level of the human microcosm.

The restructuring of Human Parts over seventeen years—why they stood there, why they changed, now this way, now that way—depended not on our conscious awareness, but on the fact that the Consuming Fire periodically shifted the hierarchical levels of the nuclei's coupling. As soon as the Consuming Fire coupled the nuclei, prasyntesis gave rise to a tendency, and the Consuming Fire began to couple the nuclei that reflected this tendency, and then the replication of the Father, or the replicability of the Father, was activated. Then the coupling of the nuclei had to express the Father's replicability through a corresponding coupling of the Human Part. That is, roughly speaking, the coupling of the nuclei of human thinking by number, by level, had to reflect clearly the replicability of the Thinking of the Initially Highest Father. Therefore, for us, thinking became not the fourth, as it was in the first years, but the 52nd in level and height of development, which is very high for a Human, because one must have at least 52 levels of thought to operate with thought at all. It was one thing when thinking was the fourth, above the Soul, and logic was sufficient as the fourth type of thought. It was quite another when thinking became the 52nd, but logic remained the 4th, and in this replication of the Initially Highest Father, we must develop 52 types of thought. An example of such recognition is seen most easily in thinking; it is closer to us and more characteristic of us. Therefore, in reality, the organization of the Human Parts has acquired a completely different specificity. We are simply still entering it. And in the reflection of the Father's replication, certain Human Parts remained at certain levels. If replication coincided with the phenomenon of the Initially Highest Father—thinking did not become immediately the 52nd, but was fixed in different positions—another factor, called "metagalactic creation," was activated. The point wasn't just to organize thinking internally within us, replicating the Father's Thinking—if we achieve replication of the Father's Thinking, then it's an internal process. The point is for this thinking to interact with the surrounding world, for the thoughts of this thinking to

flow into the surrounding nature, and thought is the governing principle for the surrounding nature, and all effects for the governing principle of the surrounding nature are clearly and correctly triggered. Accordingly, after the Consuming Fire within us, when the trend became stable—the organization of thinking within us is not even quite a Human Part, it is the organization of thinking within us—the Metagalaxy was activated. By its standards, as matter, it began to fix on us, first and foremost, what we called the House of each one; now we call it the IVDIVO of each one; before that, we called it the Eco of human. The Metagalaxy fixed a certain sphere of interaction around Human metagalactically and concentrated the possibilities of the matter of the Metagalaxy on each of us, combining this with all indicators: evolutions, realities, characteristics of dimension, characteristics of speed, characteristics of time in each reality, that is, those parameters that we now partially describe, partially assume, and partially do not understand at all.

Returning to thinking, by raising our organization of thinking to the 52nd expression, we achieved a concentration of the 52nd reality's dimension. It's one thing to concentrate the 4th reality's dimension if we live in the first physical reality, but it's quite another to organize the concentration of the 52nd reality's dimension—it's much further away from us, and the body reacts to it more complexly. And so, the Metagalaxy, fixating on us, began to coordinate all its parameters with each organization of Human Part within us.

And here a very interesting balance arose between the Consuming Fire, internally organizing the nucleary Human Parts within us, and the metagalactic concentration of reality upon us, which introduced this organization of the Human Part into specific reality-world interactions. We know reality-world interactions primarily through the fourfold basis: time, space, speed, and dimension. If an even more rigorous test was needed, reunification, self-organization, emanation, and substance were activated. And so, when the Metagalaxy, when testing the Human Parts, included all eight parameters down to substance, from the organization of the Human Part's nuclei within, we obtained the Human Part itself, with its own specific substance. It's a matter of principle. Why? Because humanity is diverse in its organization, and when we say that a person internally possesses a certain Human Part, it sometimes doesn't mean necessarily he actually has it. When we look at the first fragment of the commandment—merge with the Father with all your Heart—and then comes "with all your reasoning"—that is, not with your reason, but with your reasoning. So, it turns out that the heart had a stable organization of nuclei, but the reasoning hadn't matured into reason. It was a process of organizing the nuclei within the human body for reason to emerge. Clearly, reason as a unit has its own apical fixation, but it relies on a branched chain of nuclei within the human body. One could write a list of Human Parts, stating that they exist, but the problem is that in many people, these aren't human Parts, but rather organizations of Human Parts, where processuality still operates to form the Human Part. And here, roughly speaking, it's not intellect that's at work, but intellectuality. A person is intellectual, intellectualizing various possibilities, but lacks a rigidly organized Human Part, where intellect reaches a qualitatively new level. This facet of the Human Part must be understood, and there are many such processes. We can understand a list of Human Parts, but in reality, the Human Parts don't yet exist; the organization of the Human Parts is underway.

The point is this: nuclei are selected, they are linked by the Consuming Fire to organize a promising Human Part—like intellect itself. The nuclei are linked into intelligence. The process of intelligence begins in a person, and then these nuclei and processes of intelligence must be integrated into the Metagalaxy. That is, pra-synthesis recorded in the Consuming Fire the necessary nuclei for intelligence and, ultimately, for intellect. The Consuming Fire created a linkage of nuclei, and this linkage of nuclei organized itself into a certain system of intelligence. This is not yet a Human Part, it is still a system. The processes of intelligence begin to move through these nuclei. And this linkage of nuclei must organize itself with the Metagalaxy, which will coordinate the corresponding reality with the corresponding parameters, from time to dimension. This will be already a stable organization. And then from reunification to substance, it will be already the formation of a Human Part. And here, a set of nuclei in synthesis with each other, is a system. The system transforms into a whole, and the whole acquires entirely new

characteristics that are more powerful than the system. And while the process of establishing a set of nuclei is ongoing, we can imagine the set of nuclei as a system of the emerging Human Part of Intellect. Processes are ongoing, intellectuality is ongoing, discharges are ongoing, considering that this is the thirtieth Human Part. That is, the organization of the system of intellectuality nuclei is still ongoing in the process of forming the Human Part of Intellect. The Metagalaxy begins to capture reality in this Human Part.

The first stage involves activating the time of reality, and these nuclei must absorb the flow of time not of the first, but of the thirtieth reality. If the dimension is different, then the flow of time is different. If in physics, planetary dimension is three-dimensional, and metagalactic dimension is 4096-dimensional, then in the thirtieth reality, planetary dimension is 32-dimensional, and metagalactic dimension is 4125. And so, the Metagalaxy adapts to intellectuality. There is a human of the planet, there is a Human of the Metagalaxy; this is the difference with the corresponding specification of time—what kind of human. If this nuclearity assimilates time, it adapts space, spatial characteristics such as height, length, and width in three dimensions, plus other characteristics that we don't yet fully understand, if we consider multiple dimensions. Or work is underway, but we haven't focused on this yet. Then the speed characteristics are adjusted, and the nuclei should perform oscillatory movements that coincide with the speed of reality. Therefore, some Human Parts, in the form of thinking, became the 52nd. Thinking was known in the fifth race, but intellect—it was also known in the fifth race—did not rise above the 30th organization. Its speed in the vibrational interaction of nuclei corresponds more closely to the 30th horizons of reality than to the 52nd, as with thinking.

For the future, it's necessary to establish a scientific principle for searching—why this happens with speed. Intellect is precisely the sixth horizon; speed is our sixth horizon, and the trick is that speed can be studied using Human Parts of the sixth horizon. In other words, a person's speed of movement, on all scales, is essentially his intellectuality. The higher the intellect, the higher the speed. Accordingly, the nuclearity of intellect is adjusted to speed, then adjusted to dimension. A certain volume of perception emerges, where from individual characteristics we immediately obtain a whole characteristic, a holistic characteristic of the volume of dimensional possibility, all the various dynamics in this dimension—not in a space with individual characteristics, but in the dimension as a whole. It is fixed on a Human Part, and if the organization of the Human Part withstands the dimension, it is considered to have passed the test and can be materialized. Then the reunification of the nuclei with each other is activated, the self-organization of the nuclei according to certain parameters is activated. Then the emanation of the nuclei with each other is activated. An emanation is tested to determine whether it will or will not coordinate with the surrounding environment. That is, it is an emanation that assists the same intellect in the surrounding reality, or it is not. There is a point: if space imparts its characteristics, it imparts these characteristics within a single reality, while dimension imparts the characteristics of dimensions within the synthesis of thirty realities. Thus, one can distinguish between the space of a single reality and dimension as a holistic synthesis of thirty realities for the intellect, or a holistic synthesis of fifty-two realities for thinking. Thus, the emanations are tested to ensure that all emanations pass easily through all realities for the intellect. If they do not pass easily somewhere, then there is a lack of coordination between the dynamics of the stable emanations of the nuclei and the realities, and this also permeates other Human Parts. If a Human Part emits a negative emanation, it causes a negative state in the lower Parts. Let's say the Intellect is the 30th level, then the lower Parts, such as the Mind, the Soul, and generally there is the specificity of sensitivity, and the Word of the Father, the Image of the Father in physics. And so, the emanation is tested. Let's say the emanations coincide, everything flows through—good, harmony, and even inspiration of the Human Parts arises, indicating that a new level is being born. And only after this the substance is activated, the specificity of the substance of the 30th level. It turns out that we have the specificity of the substance of each level of the Human Part. In 256 Human Parts, we have 256 types of substance specificity, and in 4096, 4096 types of substance specificity of the Human Parts. 256 are the benchmark Human Parts. And through this, when the substance from the Metagalaxy is fixed

on a Human, a Human Part is born. And this organizational whole of nuclei—and also the systemically existing, hierarchically existing, perhaps even higher—transforms into a single whole, a singularity, which we call the intellect. And within a person, a rigid, organized shell emerges, tested from *time* to the point of *substance* in the manifestation of any Human Part. This is the process of Human Part formation.

Ultimately, the process is laid out by prasyntesis through the characteristics of rules, laws, standards, and so on. Then prasyntesis transforms into Consuming Fire, and the systematics of Consuming Fire (fire, spirit, light, and so on) are activated. Then, the Consuming Fire links together the nuclei required in quality and quantity, according to specifications, according to fires. And these nuclei are not necessarily identical; on the contrary, there is a diversity of nuclei; the greater the diversity, the better. Then, this linking of nuclei begins to activate the processes of this Human Part—intellectuality, or rationality, or the effect of thinking, when a person tries to think but does not yet think. It is believed that he is thinking, but in fact, there is no thinking. It happens that a person is intelligent—the mind is working, but not thinking; there is no thinking. Next come the processes of the nuclei, linking the processualities of the Human Part in various ways. Then, when these nuclei have been organized into a system by the Consuming Fire, they are tested by time, space, speed, dimension, reunification, self-organization, emanation, and substance. If not tested, the nuclei reorganize. And again, everything starts from scratch, with more testing. And so on until the hierarchical integrity of all nuclei is activated in the substance. And the hierarchical systematics of nuclei transforms into a whole. All its characteristics change.

When a system becomes a whole, it changes its characteristics by many orders of magnitude. The higher the Human Part number, the greater the difference in orders. For the Intellect, this improves the system by at least 30 orders of magnitude. And what we call a Human Part is formed. This is the process of Human Part formation in the human inner world, in the microcosm. There are 256 such basic benchmark Human Parts of the first evolution (on the Planet we primarily perceive the first evolution, the metagalactic one; in the Metagalaxy, it is called "evolution for organizing higher biological beings on planets with different biospheric organizations"). And this is Human of the Plan of Creation. The basic 256 Human Parts. Why 256 Human Parts? The Father is initially quaternary in the perspective of energy, light, spirit, and fire, and we had to replicate 64 Human Parts, through the perspective of 64 basic codons of genetics, into four types of these expressions. This doesn't mean that the Human Parts correspond to fire, spirit, light, and energy—they act on everything-in-everything, but there is interaction with it. And as soon as we understand that the Human Parts must work with the outside world, a rigid organization of the specifications of these same realities occurs.

— The number 256 is four to the fourth degree. That is, the maximum concentration of quaternity and the Father Principle.

Yes, as the ultimate principle of the same quaternary we possess. And from here, the 256-fold integrity of Human Parts becomes the benchmark-base according to the Father's Plan. Accordingly, all 256 Human Parts are organized as described above. As soon as exactly 256 basic Human Parts are formed within the microcosm of Human, evolution is triggered. Human flares up with the integrity of metagalactic organization and moves from planetary realization in general, when "the universe creates evryone," to the precise metagalactic realization of each one. That is, metagalactic evolution is triggered, where the Metagalaxy registers this singular living being with 256 Human Parts, formed and sparked by evolution and organizing the processes of interaction between the Metagalaxy and Human. The Metagalaxy creates each one, but Human, emanating or giving off the products of his Parts in the form of particularities, no longer give to the planet, but to the Metagalaxy. This occurs only when 256 Human Parts are organized. That is, the Metagalaxy accepts from each individual his systemic internal organization by Human Parts. And thus, 256 Human Parts are a transition from planetary organization—kingdoms, elements, life on the planet—to metagalactic specificity, where each individual influences the creation of the Metagalaxy. This is something that must be seen, otherwise the purpose of 256 is unclear. It's very simple: it's a certain threshold when a Human can leave the confines of the Planet, and the

Metagalaxy will accept him. That is, he becomes a Unit of Metagalactic Action there. And he enters the Metagalactic Second Evolution.

The Metagalactic Action Unit is very important to us, for example, for those same cosmonauts who will fly to neighboring planets. It's one thing when they fly, facing challenges, including technical and biological ones, to get there, but it's quite another when the Metagalaxy and the solar system accept them as one of their own, because they are Metagalactic Action Units, organized by the first evolution, with the right to leave the planet's biosphere. This is where the trick lies. That is, they receive new rights, activated by the second evolution. Many parameters can be found on this topic to understand them.

There is one more point. When the Consuming Fire gathers nuclei, it doesn't gather simply nuclei; it begins to activate and develop the human microworld. It is known that the distance between nuclei in the microworld is comparable to the distances between stars in the macroworld. Accordingly, when the Consuming Fire begins to gather nuclei of a particular Human Part according to the specificity of subnuclearity, it doesn't connect simply the nuclei together; it forms a stable layer in the human microworld, first of the Consuming Fire, then a stable layer of processual interaction between nuclei, like a stable shell-like structure in the microworld of a particular Human Part. Ultimately, the space between two nuclei within the physical body is filled. That is, this is not a speculative spatial process, but a fully organized nuclear process. Moreover, when the Metagalaxy begins to focus on the processuality of internuclear specificities of a person, we must understand very clearly that the Metagalaxy at this moment activates his subnuclearity. Because the human body and its Human Parts grow by absorbing nuclei. And the subnuclearity of a human is one thing, and the subnuclearity of the Metagalaxy is another.

And here's another tricky question. The subnuclearity of the Metagalaxy, which begins to test Human, is also activated by the subnuclearity of the Initially Highest Father, according to the Word of the Father. The two types of subnuclearity, Paternal and Metagalactic, must interact like yin and yang and form a single Tao of the subnuclearity of Human. As a result, in our 16-fold integrities we encounter subnuclearity in two aspects: there is natural subnuclearity, material characteristics. This is the subnuclearity of reality or nature itself, in this case, the metagalactic. And there is the subnuclearity of the internal organization of Human, where there are time and space, and above them there are fire, spirit, light, energy, and subnuclearity. These are the characteristics of the Consuming Fire. The Consuming Fire, by linking nuclei, begins to attract subnuclearity. His own subnuclearity won't be enough, we didn't have that Human Part, and the Consuming Fire, as the fire of Initially Highest Father, attracts the subnuclearity of the Father by its characteristics. And the Metagalaxy, as matter, by recording and verifying the characteristics of the organization of this or that Human Part within a Human, records its subnuclearity of this or that reality where we place that Human Part. Let's say the Intellect is the 30th, the Thinking is the 52nd.

How does this happen? It's very simple: the Father's nucleus through subnuclearity combines with the nucleus of the Metagalaxy. The nucleus of the Metagalaxy can be called the nucleus of the Mother, if one wants to name a living being. The Metagalaxy is matter. In reality, these are more metagalactic processes controlled by the Mother. And when the two types of subnuclear nuclei combine, of the Father and of the matter of the Metagalaxy Fa, a single Tao of the whole is born as the subnuclearity of human. Then, the specificity of the subnuclearity of a Human Part is inscribed in the Word of the Father. And this subnuclearity of human is the synthesis of two nuclei—the subnuclearity of the Father and the Metagalaxy Fa—and, in fact, this is the individual characteristic of a Human Part within the shell of a Human Part, with its own specific emanations, with its own characteristics of subnuclearity. There are simply more characteristics here than listed above, but if you recall all the parameters shown in the first paradigm and in the sections of the second paradigm, you can imagine how many parameters could be considered to form the corresponding specificity of the subnuclearity. Lots! From everything—from the recording of Spirit to Rights of Construction of initiations—all this is collected into a shell.

At the first stage, this shell is stable enough for the Human Part to form, and in the future, these types of subnuclearity will continue to grow in qualitative organization. Human has acquired

some new effects through the Rights; having received new rights, the specifics of subnuclearity can change. This is a stable, yet simultaneously developing, dual subnuclear organization of human. And from here, development proceeds through the Father and matter. The Father internally, when you achieve a higher internal organization, when the effect of subnuclearity is fixed on the shell of the Human Part, and then throughout the entire Human Part. And matter, when, acting externally in this or that reality, in this or that metagalactic expressibility, you also obtain nuclei of subnuclearity. And this is the principle of human development, when two types of subnuclearity merge into the Tao of human subnuclearity. And they form the shell of the Human Part—that is, the shell of the Human Part is not abstract, but dual-subnuclear or Tao-subnuclear. More correctly, "Tao-subnuclear," because a two-subnuclear formation is unstable, while a Tao-subnuclear one is stable. Hence, the shell acquires Tao-subnuclearity and receives a distinct subnuclear layer between each of the two nuclei within the physical body. With 256-fold integral Human Parts, 256 layers are placed between the two nuclei.

At 512 layers, when Human Parts are replicated by 16 evolutions, the second evolution kicks in, and you're now able to create 256 Human Parts of two evolutions—512 Human Parts. There are 512 layers between the nuclei. Then the layers become thinner, and the subnuclearity becomes thinner. And we remember from nature that animals have larger molecules than humans. If the subnuclearity becomes thinner, then humans experience higher-quality development, even physically. This is reflected in everything-in-everything of the nuclei.

Accordingly, then comes the third evolution, plus 256 Human Parts—768 layers. 1024 Human Parts—the fourth evolution—1024 layers. And so, we go up to the maximum number of layers today in the form of 4096 layers between nuclei. This is a clearly and rigidly organized principle between nuclei. Why 4096? Linear-nonlinear mathematics again. If we have 64 basic codons in genetics ($4 \times 4 \times 4$), then the interaction of everything-in-everything 64×64 gives 4096. Plus, 16 evolutions for 256 Human Parts, and 16 evolutions act in the Metagalaxy, multiply by 256 Human Parts, and we get 4096 Human Parts again. That is, 4096 Human Parts from two mathematical indicators is a rigid mathematical balance between the evolutionary-external expression of the Metagalaxy of 256 Human Parts for 16 evolutions, and the genetically internal, where 64 codons reflect each other and also form 4096. Even in genetics, there is a name for the 4096 specifications. As a result, we obtain a maximum of 4096 layers of Human Parts with different types of subnuclearity between the two nuclei within the human body.

"I was just thinking about it now when we started talking about 16-fold integrity. That 16-fold integrity, which we called the 16-fold integrity of matter, actually becomes, through this paradigm, the 16-fold integrity of the Consuming Fire?"

Well, yes. The 16-fold integrity of the Consuming Fire is the incorporation of the Father's subnuclearity and the Father's principles of organization. And the 16-fold integrity of matter is the absorption of the subnuclearity from matter, where it no longer exists as the Consuming Fire, but as the specific organization of matter. Ultimately, for every 16 specific organization of matter, there are 16 identical specific organization of the Father, which carry two balances of subnuclearity nuclei, which annihilate each other into a single whole, which we call the Tao. They annihilate without disappearing, but by interpenetrating each other, they give birth to a new whole. In the conventional understanding, annihilation is destruction, but in reality, it is a transition to a new quality within the Father, say, in matter.

Ultimately, both the paternal and material expressions coalesce within us, and Human becomes the golden mean between the Father and matter, ultimately becoming the ruler of matter. And this specificity of the Human Parts develops in each person. Then we speak of two 16-fold integrities of the Consuming Fire from the Father and the 16-fold integrity of matter, identical, and then we have the 32-fold principle. It's either half of genetics, or the maximal 32-fold organization by which human of the previous era lived. These are precisely two 16-fold integrities—the paternal and the material. This is interdependence.

"It's a very beautiful transition—how the development from the processuality of a Human Part into the Human Part itself proceeds. For some reason, from prasyntesis, I developed a

fixation on the phenomenon of measure. Measure is the ninth expression of prasyntesis. If we take the simplest version of measure, it is a volume where the entire integrity of all parameters already exists. And when the transition to a state of the Consuming Fire occurs, where processuality must accumulate the phenomenon of dimension, it literally begins to accumulate this dimension from this measure, one after another, in order to reach the fullness inherent in the measure, which is in prasyntesis. And when this has accumulated, even quantitatively, then the Human Part transitions into this phenomenon of the Human Part as such, when it collapses and the Metagalaxy begins. That is, the Metagalaxy now needs some clear set of parameters in this Human Part in order to activate the Human Parts. Speeds here will be also good as a state. Even the literal vibration of nuclei at all levels is also an opportunity for some kind of physical and mathematical analysis and description of these phenomena.

This is how the Human Parts are formed in a human being. As soon as the initial balance is achieved between Father and Human according to the Plan of Creation, 256 Human Parts are formed, and the first evolution sparks within a human being. Then the same process begins, but with the mastery of the 16 evolutions of the Metagalaxy in growth within matter. And a human being, mastering 16 evolutions, begins to replicate. Why do the Human Parts repeat in 256 increments, and not 4096 at once? There's a very clever metagalactic trick: we must master the replication of the Initially Highest Father, where each evolution is essentially an increase in the quality of the Father's replication within us by one level. But if we consider that replication is the seventh level from the top, and below replication is life, then by increasing the quality of replication, we increase: above replication—constructivity, and above constructivity—creation. To reach the next level of replicability, we must elevate from top to bottom—synthesis, will, wisdom, love, creation, construction, replicability, and a new kind of life that expands life across two evolutions, not just one. Replicability doesn't arise out of nowhere; it means there has been an increase from those Human Parts that exist stably. The first testing replication occurs from the first evolution to the second. The Father's replication operates by replicating Human Parts from the first evolution to the second evolution. But if they replicated into the second evolution, they acquired different characteristics of life. Because the Human of the Plan of Creation of the first metagalactic evolution, he is naturally metagalactic, that is, he depends on the nature of the Metagalaxy. And the second evolution is already forming the Human of Creative Synthesis. Why is it called that? Because he can extend beyond the biosphere, because he can explore the solar system, and perhaps even further. This evolution establishes higher characteristics of 256-fold integral replicability, where in each Human Part, not one but two syntheses arise, a double Synthesis, a double Will. And a stable, double concentration of Synthesis, a double concentration of Will, a double concentration of Wisdom, occurs in all Human Parts. The stable 256-fold integrity grows into a 512-fold integrity. Replication is mastered, and then life unfolds, resurrection, awakening, genesis, humanness, service, accomplishment, practice, mightiness. Stability. In the first 16 fires of the Father there is stability.

Then, through the Consuming Fire: indivinity, super-passionarity, truthfulness, and eyeness—that is, the expansion of the dynamics of the Human Parts into different characteristics, each Human Part must possess them. And within this internal specificity, the Human Parts ascend through evolutions. There are 16 such elevating effects. The final, the sixteenth, evolution is the evolution of the Father. The name of the evolutions coincides with the specific nature of Human growth. The first evolution, the Human of Plane of Creation, reflects the fire of mightiness, more mightiness of nature within us. But the second evolution, the Human of Creative Synthesis, manifests the fire of practices. Here, Human learns through practice. The third evolution, the Human of Synthesisness, coincides with the fire of accomplishment. Here, Human learns to accomplish evolutionarily, being replicated by the Father. If we take the sixteen basic Fires of human phenomena, then life is the ninth evolution of the Metagalaxy of Human.

Thus, the Metagalaxy clearly demonstrates that it requires Human as its pinnacle. And then comes the organization of this Human for the Metagalaxy. Then comes the Initiate, the development of the Rights of Construction by Human, even by natural means. The eleventh is the

servant, the Servant, the evolution of the servant. The development of the beginnings of creation. And so on up to the sixteenth evolution. And each time, the replication of a new 16-fold integrity step occurs.

Thus, we reach the 4096 Human Parts. This is evolutionary development within human. This isn't theoretical; we've experienced it ourselves, from the first reality to the 4096th reality of the physical world. This is the concentration of 16 evolutions. And every Human on planet Earth experiences this. Whether they like it or not, the Metagalaxy is such a powerful and mighty system beyond the planet that our opinions are taken into account, just as nature takes them into account: the elements are activated—it starts raining. Of course, we don't want to get always wet, but we have to if we forget our umbrella. It's the same here: we're accustomed to the planet's elements, that they sometimes influence us, but we can't organize always ourselves; we lack civilization, and so it is in the Metagalaxy. For the Metagalaxy, the elemental isn't just the rain, although if we start flying through the Metagalaxy, all sorts of streams will flow, and so on—we'll have plenty of elemental joys there. Planetarity is a concentration of microcosmic interactions between the Metagalaxy and Human, whereas our brain is accustomed to macrocosmic interactions. We expect the Metagalaxy to unleash the elements, floods, and fires that rage across continents, but these are macro-actions of the elements. The Metagalaxy, the largest self-organizing system, insanely larger than us, has chosen to exert micro-influence on us. Because it is large, and compared to its scale, we are micro. There are NASA images of the solar system flying through space; it is a tiny sphere, and inside it is a tiny speck—Planet Earth. Even the Galaxy flies like that. A tiny speck! We live on this tiny speck, as something even smaller than bacteria and microbes. Accordingly, the Metagalaxy, when it influences us, does so not at the macro level, but at the micro level.

And in the Metagalaxy, there are two equilibria: the macrocosm and the microcosm. The macrocosm is the organization of realities, dimensions, and time—that with which we are now coordinating. And first comes the influence of the microcosm, when layers of new Human Parts form within our nuclei to achieve the specificity, the witness of the matter of the Metagalaxy, if we take the same intellect. The specificity of thinking in the matter of the Metagalaxy is the same thinking, the reaction of awareness—this is such a Human Part as consciousness, through these same processes of the Metagalaxy. That is, in fact, we participate in these processes in the nature of metagalactic interactions. We are accustomed to the nature of planetary interactions, where animals and plants run around, we breathe, carbon, ecology, and we see this at the macroplanetary level. But we never considered that there is a nature at the microcosmic levels.

And in fact, the point of this Paradigm, among other things, is to convey the idea that the Metagalaxy is the nature of microcosmic levels. Not macroplanetary indicators—that's for the planet, but a microcosm. And the Metagalaxy as a macrocosm is reflected in each person as a microcosm. Science once understood this, but we're taking it a step further: the very nature of the Metagalaxy is microcosmic. Because, in principle, each planet has its own characteristics of conditions, and the macrocosmic nature of the biosphere varies from planet to planet. But if we consider that the entire nature of the Metagalaxy is microcosmic, then no matter what planet, no matter what living being develops on, no matter what form it takes to suit the planet's biosphere, in the microcosm, by the nature of the Metagalaxy, we are the same. Externally, we may have different forms, taking into account biospheric organizations, chemical specifics, and everything else, but internally, microcosmically, we are the same, because the nature of the Metagalaxy is microcosmically the same for all living beings. And in order to enter into the nature of the Metagalaxy, one must acknowledge this thought.

Perhaps even the planet's nature possesses a macrocosmic quality, given that the first metagalactic evolution acts upon the planets, shaping life. But we haven't studied it particularly or noticed it yet. But the physical body consists of nuclei, upon which the Metagalaxy begins to act and shape what it shapes. Therefore, the microcosm of metagalactic nature is the scale of new explorations we must undertake. Moreover, we must do this not only externally but also internally. And the reflection of the Metagalaxy's influence is microcosmic. For example, while we are exploring here the inner microcosm of Human, our technologies are moving toward

nanotechnology, and microtechnology is also immersed in the microcosm, only technologically. That is, humanity reflects the Metagalaxy's influence on it in the familiar way, through the development of new civilizational technologies, even the famous digital economy, which is beginning now to develop, and digital relations. Remember that digital is a shell around fire-images. Considering that we are experiencing a rapid activation within the body of various shells of Human Parts, fire-images, and nuclei, this naturally represents a new level of digital reality. Humanity reflects this with the corresponding digital development of the economy, technology, and all aspects of life. In other words, what we see in the surrounding humanity is essentially a process reduced to a microcosm and the replication of Human Parts within the individual. A direct analogy. The future will be similar.

Therefore, human external activity proves that, internally, microcosmically, to some extent, we are correct in our view of these processes. What is revealed within Human is reflected externally, in the activity of humanity when we move strongly inward, and humanity, as best it can, interprets this externally, following the habits of its own organizational systems: the digital economy, nanotechnology, micromaterials with various new characteristics. Materials with new characteristics are Human Parts within a person with new characteristics. In other words, what we receive internally is reflected externally. People don't notice always this, but the tension exists, and they express it through external organizational expression.

From here, we must take another, more complex principle: the first 4096 Human Parts are organized by 16 evolutions in the first world, the physical world. Because the first physical world, in terms of matter, relates to the physicality of human; it provides energy-plus-substance. And the primary replication of the first 4096 Human Parts is energy-plus-substance, characteristic to Human. And we must understand that the nuclei within Human live by Fire. But for the Human Parts to further organize and deepen this microcosm within Human, systems of action of the Human Parts must be born within the Human Parts, since the physical body consists of systems. And then the Human Parts must ascend to the second world. That is, the Human Parts abandon the coordination of the reality of the physical world and pass to coordination from the 4097th to the 8192nd realities. In the liberated realities of the physical world, systems of Human Parts are formed.

Having seen that Human Parts consist of systems, systems consist of apparatuses, and apparatuses consist of particularities, we saw in this a four-world system and decided to organize ourselves rigidly, when Human Parts are specified clearly according to the fourth world - the synthesis one, systems according to the third world - the metagalactic one, apparatuses according to the second world - the subtle one, and particularities according to the first world - the physical one.

If a person is not metagalactically active and does not desire it, he will adopt a natural system of organization. From the physical world of organization, Human Parts will move into the subtle world, and systems will begin to grow, but there are no particularities or apparatuses. Then, a person moves from the subtle world, piece by piece, into the metagalactic world, and the organization of apparatuses begins. This is a very, very long evolutionary process, and when we calculated it, we saw the need to civilize it. That is, if the Father replicates within us, then any achievement of any person is replicated to everyone in the IVDIVO, reflecting the laws of replication within us and cultural replication in all people. Here, the law applies that Human is an adaptable and adapting being; that is, human adapts to the realities that, in principle, are realized. We then began to learn to coordinate strictly our Human Parts immediately with the realities of the Synthesis World. That is, we repeated this entire experiment, and for us it was very interesting as a test experiment, where the Human Parts are organized by the realities of the physical world, and we decided to reduce them and rebuild them into Human Parts of the synthesis world immediately, bypassing the subtle and metagalactic worlds. We activated some processes in the subtle and metagalactic worlds, but very clearly, in order for the Human Parts to move into the fourth world, we began to develop 4096 systems in the Human Parts, utilizing 4096 realities of the metagalactic world, specifically, benchmark systems. We began to develop 4096 benchmark

apparatuses, understanding them, utilizing the subtle world on the apparatuses. And we began to form 4096 benchmark particularities, at least an understanding of them, utilizing the realities of the physical world to develop the particularities. And as soon as we assembled this system in four worlds, and at least the benchmarkness of systems... What does benchmarkness mean? And what should it be like. Benchmarkness of apparatuses—and what should it be like? The benchmarkness of particularities—and what they should be. And when we mapped this out across realities, an interesting law, familiar to us from previous eras, kicked in: "Even if you think it, you do it." And we thought so hard that we decided to reduce it and check whether we had seen correctly the interaction of Human Parts in other realities. And now we have rebuilt rigidly our Human Parts from the 16384th reality, the highest in the Metagalaxy, to the 12289th reality. These are the 4096 realities of the fourth synthesis world, where the nuclei of fire interact with the Consuming Fire, where the fire-substance operates, and the Human Parts attain the highest degree of developmental dynamics. Because it is clear that the nuclei of energy represent one dynamic, the nuclei of light another, the nuclei of spirit the third, and the nuclei of fire the fourth.

We also drew on cultural experience, where in previous decades, various thinkers had reported that the next era would be the era of fire. And various people imagined the era of fire as a fiery Gehenna, with fire falling from above, and so on. But we wondered: what if the Metagalaxy is developing the nature of the microcosm, and if the next era is the era of fire, then where will the fire be? In the microcosm. And since fire will be in the microcosm, within us, the organization of our Human Parts must be by the nuclei of fire. And this is a characteristic only of the fourth synthesis world, where the replication of fire nuclei occurs. Ultimately, we were able to prove this relatively logically—if such a system is called logic—and we transformed the dynamics of the formation of our Human Parts, and therefore of all people on the planet, according to the law "even if one does it, all receive."

The Father and matter are fixed within us by two subnuclearities, forming the Tao of subnuclearity, so that sooner or later a human will begin to control matter. But how can we verify that we have begun to control matter? So, we decided to test ourselves, to see if we had begun to control not matter, but our Human Parts, using a simple law: learn to control yourself, and you will learn to control your surroundings. So, we decided to exert control over our Human Parts, reorganizing them into the fourth world. And we succeeded!

Ultimately, we've pushed evolution higher and restructured the expression of evolution within us in a human-like fashion with 4096 Human Parts, expressed through 16 evolutions. We have 256 Human Parts, and evolution is expressed within the human microcosm through 256 Human Parts. But the metagalactic evolutions themselves each have 1024 realities. A certain might that is four times greater than that of human. If there are 256 Human Parts, each evolution reflects 256 systems, 256 apparatuses, 256 particularities corresponding to the 256 evolutionary Human Parts. This means that evolution must have 256 systems, 256 apparatuses, and 256 particularities. The result is 1024 realities. But evolution primarily influences the 256 Human Parts. And we raised the 4096 Human Parts into the synthesis world, and in the synthesis world, the 13th through 16th evolutions operate. These are the evolution of the Teacher, the evolution of the Master, the evolution of the Avatar, and the evolution of the Father. The evolution of the Teacher is the fire of love. The evolution of the Master is the evolution of wisdom. It is clear that humanity has strived always for wisdom. The evolution of the Avatar is the evolution of will. The evolution of the Father is the evolution of synthesis. And it is through synthesis, the method of synthesis, the philosophy of synthesis, the methodology of synthesis that we build our microcosmic metagalactic expressibility. Ultimately, we took the four highest fires that are specified within us and which we understand evolutionarily, and placed all 4096 Human Parts in the four uppermost evolutions. Moreover, all 16 evolutions act on this fourth world.

And here there is the specificity: 16 evolutions, we must remember, form 16 types of 256 Human Parts in the human microcosm, but at the same time, these 4096 Human Parts as a whole interact with each other as integral organizations of Human Parts, beginning to live and act in the four highest evolutions in the macrocosm, in the realities of the Metagalaxy Fa. This is very

important, because we can't imagine how sixteen evolutions form a Human Part, and then we somehow passed to four evolutions. There is micro and macro here. In the microcosm, we combined the expression of 16 evolutions with Human Parts, obtaining 4096 basic Human Parts. We formed the Human of 4096 Parts within ourselves. And then these Human Parts interacted with realities as managers of matter, only with the four higher evolutions, since they have exactly 4096 realities for these Human Parts, including the Synthesis World, where the primary characteristic is fire-plus-substance. Much has been said about fire in various previous texts, as a component of the internal organization of human.

But at the same time, we continued to activate the impact of the sixteen evolutions on each of us, where each evolution in Human Parts began to form 256 benchmark systems for each Human Part. That is, one Human Part and the formation of a benchmark system. In 256 human Parts of one evolutionary expressibility, 256 benchmark systems of this same evolutionary expressibility grew. Ultimately, we ended up with 4096 benchmark systems, but 16 evolutionary expressibilities each of 256. This must be emphasized, otherwise we will not understand fully the systems.

Accordingly, if we were able to fix Human Parts in realities from the 12289th to the 16384th, then we began to organize systems, as a lower expression of the internal organization of the microcosm of Human Parts, in the metagalactic world from the 8193d to the 12288th realities. Within us, the microcosm was organized by Human Parts, but after all, there are systems within Human Parts, which means the microcosm continued to move within us, deepening the organization of the shells of Human Parts microcosmically to systems, where each Human Part, by analogy with everything, must consist of 4096 systems. And this means that between the two nuclei of the physical body there are 4096 layers of Human Parts, and each such layer begins to replicate microcosmically into 4096 smaller shells of systems. The result is 4096×4096 , and between two nuclei systems we have 16777216 layers of microcosm between any two nuclei of the physical body. Here, we specifically need to introduce awareness of this system, so that when studying human in the future, we will seek the appropriate, necessary, even technical, cross-section. Because we've done this from a humanities perspective, but it's a different matter when it needs to be mastered technologically.

And here, the question isn't just about the specific organization of systems that have their own form, but also about these internuclear connection shells that are fixed to each system, which is specifically formed by this. Each Human Part is also specifically formed, it has a different shape—from a cube to, say, a human form. Imagine, a cube or a sphere is a Human Part. But at the same time, externally we see a cube or a sphere, and internally it is a layer between all the nuclei of the physical body. Similarly, a system can organize itself into a certain form. For example, recalling a tradition such as chakras, there is something resembling a flower—a lens, with petals surrounding it. Again, this is a conventional form, but it works. But in reality, the system itself is a kind of microshell within the shells of the Human Parts. And this microshell influences this form, and the form interacts with this microshell. And here, the question is not about the form of organization of systems and Human Parts, but about the microorganization of the subnuclear shells between the two nuclei of the physical body. This is an extremely important view.

Hence, these microorganizations of systems in 4096 variants of benchmark systems are fixed on the realities of the metagalactic world. And since this is a microorganization, there is interaction here through the nuclei of spirit. Because the metagalactic world is organized by the nuclei of spirit. Why the nuclei of spirit? Fire, when acting on Human Parts, begins to emanate spirit. Because fire, applied through synthesis, gives birth to spirit. But there is another point. If nuclei of fire form large Human Parts, then there must be smaller nuclei that form the shells of systems. And these smaller nuclei became spirit. And if previously we saw spirit abstractly, inspiringly from above, we must now understand that spirit shapes the systemic nature within the human organization. This does not negate the fact that these nuclei cannot be nuclei of fire, but systems primarily are organized by nuclei of spirit, because these are purely metagalactic systems. The metagalactic world is built by the nuclei of spirit, but when it enters as part in the synthesis world—and in the synthesis world there are spirit-fire-nuclei—the system grows from the nuclei of spirit

of the metagalactic world in the manifestation of the synthesis world as spirit-fire-nuclearity. That is, the interaction of spirit and fire-plus-substance. In the metagalactic world, this interaction is spirit-plus-substance. Thus, systems from pure spirit grow in the manifestation of spirit and fire within themselves. Sarovsky said that "the main task of a Christian is to acquire the Fire of the Holy Spirit." And basic Christians simply acquire the Holy Spirit.

And here's where the very analogy comes to mind: when the systemic organization within the Human Parts initially proceeds by spirit, in Christian terms, the Holy Spirit. And with a higher organization of Christians—and Sarovsky was an elder, this is the highest organization of Orthodox Christians in the inner world—he already noted that the Holy Spirit passes into the state of the Fire of the Holy Spirit. This is precisely the analogy: on the one hand, systems are formed initially by the nuclei of spirit, and then they pass into a system of spirit-fire-nuclei, that is, the fire of spirit.

If we recall various cultural and historical elements, humanity has observed the same thing in various fields. Humanity was already preparing for this specificity. Although it perceived it in one of its forms of activity, more religious, the main thing was that there were people who began to fix these processes. Moreover, religious experience often generalizes misunderstood phenomena for future development. Thus, we must understand that systems are organized within the human body by the nuclei of spirit at the first stage. Then, given the development of systems, they pass into a system of spirit-fire interactions of substance and are further formed by fire. Systems receive a higher-quality processing of their particularities, a higher-quality development by these particularities. At the first stage, systems manifest only the spirit of Human. Here, the 4-fold integrity of Human development comes into play: Human Parts are formed by fire, systems of Human Parts are formed by spirit. Therefore, when in previous centuries humanity was engaged with spirit, it simply did not see the specificity of Human Parts, because it is necessary to engage with fire to see the specificity of Human Parts. Humanity has seen and attempted to develop a certain systemic organization within humans, building individual systems of thinking, organizing itself through individual systems of the physical body, and so on. Even the chakras, which are still debated, are systems of the soul—the 3rd Human Part. That is, while people with a religious orientation focused on the soul, those with a quasi-religious orientation focused on the systems of this soul—the chakras. The most interesting thing is that these people simply didn't understand each other. And it's understandable—the soul is, after all, more of a Human Part, which in people of the previous era was shaped by spirit. And in people with a quasi-religious orientation, this was shaped by the chakras—systems of this same soul. And if the chakras were shaped by spirit, then the soul must have been shaped by fire, which caused misunderstandings among representatives of different schools of natural formation of chakras of the soul and the soul among themselves. Moreover, the most specific quasi-religious people also had their chakras shaped by light, because if the soul was shaped by spirit, then the chakras were shaped by the matter of light. And if the chakras were shaped by the matter of light, then these people called themselves fireflies, or bright ones. And religiously, they called themselves saints. That is, in the soul, as a Human Part, the chakras of saints were shaped by light. And a saint appeared. They might not notice this as a specific feature of human organization, but if we're talking about the Paradigm of Human, we must raise and discuss this issue. In literature, you can find descriptions of how the chakras glow with light. In terms of organization, this is real.

Let's clarify that chakras also capture energy, forming emotions or feelings with it. Then, within themselves, the chakras, as systems, organized apparatuses built by energy. There was virtually nothing left for particularities—feelings and thoughts. And then particularities, like feelings and thoughts, were formed corpuscularly and subnuclearly, since subnuclearity stands below energy in the metagalactic hierarchy of systems. The result is the subnuclearity of emotions, the subnuclearity of thoughts. A thought is a set of nuclei of subnuclearity, a kind of thread or a set of mathematical points that form a single line realized by a person. This speaks of the action of the previous paradigm of human natural development, when a Human Part was formed by spirit, systems were formed by light, apparatuses were formed by energy, and particularities were formed

subnuclearly by sets of subnuclear particles. Human as a whole, however, manifested fire: "And the Righteous shall enter the Fire and stand before Allah..." But this is a planetary characteristic of human life in previous centuries.

If we emerge from the planet into a higher organization of matter in the form of cosmos, the boundaries of which are the Metagalaxy Fa and its matter, then we must understand that our entire internal organization also takes a step forward. If on the planet, Human Parts were organized by spirit, then in the Metagalaxy they are organized by fire. And then the ideal system operates. Human Parts are organized by fire—nuclei of fire; systems are organized by spirit—nuclei of spirit; apparatuses are organized by light—nuclei of light; and particularities are organized by energy—nuclei of Energy. And then we recall the scientific approach to the phenomenon of thought: thought is an energy-information flow. That is, science foresaw the prospects for the development of thought not as a set of subnuclear units, but as an energy flow.

This is interesting for physicists to consider, from an observer perspective, perceiving two flows of particle existence around the nucleus in physicality: a corpuscular set of subnuclearity and a wave flow. When we speak of the energy-information flow, it is a wave physical packet, as physicists advanced to a higher organization of thought as a particularity. But when physics perceives the corpuscular version, it is a set of subnuclear thought structures. This is not actually an energetic version of thought, but a subnuclear version of thought, organized within the human body. What's the difference? Energy flows freely throughout the brain. Thought is formed more quickly and easily. And subnuclearity, no matter how it flows through the brain, inevitably connects with the brain's nuclei, and then the thought clings to those nuclear structures that exist within either the brain or the human body. And thoughts become much more difficult to organize, much harder to manipulate, because chemical reactions between the subnuclear nature of thought and the subnuclear structure of the brain, or of human thought in general, or of the human mind, are triggered. This is why thought developed so slowly in previous centuries.

This is a somewhat strange view, but it is valid. That's why scientists said that thought is generated by the brain, because they were reflecting the chemical reaction of the subnuclear structure of thought with the subnuclear structure of the brain. Fundamentally, this was partially correct. And if we consider that metagalactic evolution shaped life on the planet of the entire universe that created us, then we should understand that sooner or later we will reach a different metagalactic organization of possibilities. If in previous centuries the scientific anthropic principle was in effect, that the entire universe creates us, then we must understand that the universe, in creating us, creates parts with spirit, creates systems with light, creates devices with energy, and creates particulars subnuclearly. Because in the previous era, when the universe created us, such a system of relationships existed. And when Metagalactic relations arrived, with Planet Earth's integration into Metagalactic matter through its own organization, the Metagalaxy creates each of us, elevating us one step above the universal organization. Here, the universe becomes secondary.

No matter how much we say that the universe is the scale of the entire cosmos, this is an outdated idea where this scale operates from the second to the ninth level of life organization. The metagalaxy has at least 64 levels of organization of matter and Human life. The universe may be a classical system, like classical Newtonian physics, but it is one of the particular organizations of the metagalaxy, where the metagalaxy creates each individual and elevates the development of human parts to fire, the development of human systems to spirit, the development of human apparatuses to light, and the development of human particulars to energy. Ultimately, for us humans, metagalactic development is more beneficial than universal development. Neither good nor bad. It's beneficial!

This doesn't negate the existence of universal development within the cosmic domains. This is the lowest level of microcosmic organization of the Metagalaxy's nature. I would even say it's preliminary. This is the image of the Metagalaxy that planetary man could conceive of in anticipation of the Metagalaxy. The Universe, from the perspective of the Metagalaxy, is an external, natural activator of microcosmic processes. Or simply an activator. That is, it was necessary to cultivate spirit within the human body, cultivate light within the human body, and

cultivate energy within the human body, so that there would be room for further development. Roughly speaking, to charge the body so that it would enter into a higher organization and self-organization.

And so the universe was engaged in the churning of the Trinity of spirit, light, and energy within Man. Therefore, there are different systems of organization, where the spirit must be absorbed, acquired, and overshadowed. There are different systems of organization, where light must be contained, absorbed, and sought. There are different systems of organization, where energy must be sought, visited, absorbed, in places of power. Churches were built in places of power, scientific institutions were built in places of power, and people attached importance to this. But this only suggests that energy as a force in people was lacking, and the universal system is a system of churning possibilities through coordination with external sources. Because we did not see the spirit within ourselves as the core of the spirit, but we saw that we enter a specially constructed temple or building, perform a special practice, and the spirit overshadows us, that is, it comes from without. Light is fixed upon us, that is, it comes from without. We stand in a place of power, and energy fills us, that is, it comes from without. And here, the human organization is not internal to the core, but external and natural. And this is the universal organization. Ultimately, the universe is the external-natural organization of the human microcosm. And the Metagalaxy transfers us to the internal-natural organization of nuclei: there are nuclei of fire, nuclei of spirit, nuclei of light, nuclei of energy. This is the fundamental difference between the Human of the Metagalaxy and the Human of the Universe of previous centuries.

And the most interesting thing is, if the Metagalaxy is now beginning to influence all of humanity in this way, then we, as a whole, are transitioning to this metagalactic organization. We've simply noticed this because we've been focusing on this topic and developing it. Others haven't noticed yet, but that doesn't mean they won't notice in the future.

This is where we draw the natural divide: the previous era with its lower universal organization and the new era with its higher metagalactic human organization. The previous era is the fifth human race of the natural organization of Planet Earth, the fifth racial type of human, with its apex in spiritual organization. The word "race" is read backwards as "sara," meaning "life," if we take the entire etymology of these sounds into account. And the new type of human race is the sixth natural organization of the Metagalaxy Fa, as life within the organization of metagalactic processes, where fire stands at the apex of human organization. The issue is not one of races as the external organization of man, because two people standing side by side can have different internal organizations. This should not be confused with natural racial organizations accepted in biology. What is meant is the distinction between races as the fundamental organizers of the matter that shapes human beings. Accordingly, the natural organization of racial types is the planetary precursor to the material organization within Planet Earth and its natural habitats. In the Metagalaxy, there is one habitat—microcosmic, reflecting in each individual the macrocosm of the Metagalaxy as such. These are the principles of organization by fire and organization by fire.

And here we come to a cultural-historical rift in experience. For example, people who practiced the breathing system—pranayama, a stage of the Raja Yoga system. Prana is when human systems were organized by energy, which was absorbed by the breath and called prana. That is, by absorbing prana energy from the surrounding reality, yoga concentrated this energy to support the system. Therefore, the old yoga system no longer works. After all, back then, light was the formation of a part, and energy was the support of the energy of the systems. If we analyze the specifics of Raja Yoga, pranayama is the pumping of energy from reality to support the systems of the physical body. This means that parts were built by light, and systems by that very energy of prana. This is a very ancient type of person, where great and magnificent yoga organizes parts with light and systems with energy. This is an even more ancient type of person, one that we are not even accustomed to considering historically.

So, we can assume that there once was a type of human being in which human parts, or the basis of their parts, were formed by energy, and the entire system depended on the surrounding nature. We encounter such people, but these are the same levels of shamanism. Why? People

depend on the spirits of nature in that their systems depend on the energy of nature. But if the spirit is a natural phenomenon, then their parts are essentially energetic, because light is the surrounding space. The spirits of nature, the light of the surrounding space, the parts, which are energetic, and the systems of parts actually have an element of subnuclearity, that is, they still have to coalesce from different nuclei. If we analyze some of the ethnographic specifics of shamanism, then from this perspective on the human paradigm, we see an even simpler organization of humanity.

Let's take a formless analogy. Let's take the principle of races. If now the 6th race is the organization of Human Parts by fire, the 5th race is the organization of Human Parts by spirit. Then the fourth racial type is the organization of Human Parts by light, and yoga corresponds to the fourth racial type. The third racial type is the organization of Human Parts by energy, and shamanism corresponds to the third racial type. And the second racial type is complete dependence on subnuclearity, where there are no Human Parts, but rather a human body without Parts, organized subnuclearly.

And when the communist-materialist ideology of the past asserted that there is simply the body and nothing more—and, just in case, Chinese thinkers now hold the same view, where communism also reigns supreme and where there are no Human Parts, only the pure body—this is the second racial type of subnuclear organization of the body. This is a strictly natural self-organization, so no offense to any of them. This is a materialistic view of the body. I'm leading up to this deliberately because some paradigm researchers will say, "Yes, there are no parts in human." Following the example of some researchers, "no" is the second racial subnuclear type. And then there's the first racial type—this is the beginning of human development, simply form. Below the subnuclear level, form is fixed hierarchically, and in the first racial natural organization, the main thing was to organize the form of the human body, which, through the mass dynamics of labor, digging sticks, and everything else, gradually rose to the subnuclear organization of possibilities of the second racial type.

That is, we need to rethink the history of anthropology not only in terms of the external organization of bones, the shape of the skull, teeth, and everything else, which are, in principle, important indicators. We need to consider it at the level of subnuclear-nuclear technologies. And then we will see the stage-by-stage development of human historical effectiveness in the natural environment of the Metagalaxy microcosm system—that's what I want to emphasize. This is not a view of races as some kind of external organization of human, where one is good, another bad. Rather, the microcosm of the Metagalaxy grew hierarchically within human, step by step. That is, I don't want to introduce any racial misunderstandings now; I'm proposing simply a scientific, theoretical concept of the microcosm's gradual growth within human through large epochs of life, which in certain types of literature are called races, but which are associated with the human body shape—a tall body, a short body. This may or may not have been the case—it's a question for those who introduced it. We believe that the human microcosm developed in stages, metagalactically, through the great epochal dynamics of humanity. And as soon as humanity reached a certain critical mass from the subnuclear state, it passed from the first epochal state to the second. This transition could occur even explosively.

Scientists still can't pinpoint the specifics of the emergence of the Cro-Magnon type of human. They say it's unclear where it came from: there were Neanderthals, there were similar people, and then, bam, the Cro-Magnon appeared. Moreover, the quality of his skin organization and everything else, the tanning of the skins he obtained, was much higher than that of everyone else around him. And if we consider the evolutionary explosion-leap, when people—when Neanderthals of various forms lived, Neanderthals are one form of humans—were a pure form, accumulating different types of subnuclearity. Then, at some point, perhaps even with an external impetus, I don't know, a meteorite, maybe something else. With this subnuclear organization, they entered the second era of human existence. And the prospects of the systems of organization of Human Parts began to wander subnuclearly within them. The Cro-Magnon was qualitatively, categorically different from the Neanderthals. They lived side by side, and it's now been proven

that they, to put it mildly, married, and stole each other's wives. But Cro-Magnons and Neanderthals were clearly distinct.

In principle, this is the second era of subnuclear organization; one can see it that way. Scientists ask, "How did the Cro-Magnons emerge?" We propose that they simply passed to a different epochal, microcosmic, natural organization. They accumulated a volume of subnuclearity and switched to a new type of human structure, which grew in parallel; perhaps not as widespread as the Neanderthals, but thus reflecting the microcosm of the second human era.

But we've gone further in organizing various civilizations and cultures, which, if we trace them historically and anthropologically, among other things, we'll find simply this taxonomy of organizations. It's even possible to develop devices for the future and specialized, natural-science equipment that analyzes the composition of bones as nuclei of fire, spirit, light, and energy. It's difficult, but possible, the main thing is to set a goal. Then there will be interesting bone analysis. And then this subnuclear theory of evolution or microcosmic theory of evolutionary development, moreover, of a single metagalactic evolution, operating from space on the planet, will take on a completely different shape.

The microcosm arose not because the Metagalaxy suddenly arrived and landed on us, microcosmically, but because we evolved for at least five epochs through various microcosmic interactions, accumulating various biological recessive traits of genetic organization, the records of this organization. And historically, the records grow. And at some point, we reached such a system of high-quality organization that we effectively entered the 6th epoch. And we even sent a sign to the Metagalaxy. The famous human spaceflight. That is, as soon as Yuri Gagarin launched himself, albeit within the hundred-kilometer zone, but beyond the biosphere habitat of human habitation, we entered space and, to put it mildly, excited it. The human miracle crawled beyond the planet, and the organizational system was still just by spirit. And if you remember, space is a mass of stars organized by thermonuclear energy, or, simply put, fire. Accordingly, a person who organizes himself through spirit but enters the cosmos—with all due respect to the human type of preparation of previous eras—is a manifestation of human weakness in relation to the cosmos. Because the cosmos is organized by fire—stars, nuclei, and so on, everything. All the metagalactic forces simply have locked onto us in order to transfer us to a higher type of metagalactic organization, what we now call the sixth type of humanity.

This doesn't mean we're not ready for it; we can see simply another issue: that we're so ready for the next stage that we've sent a human into space. If you look at how they sent him into space: there was a "tingle" everywhere, energizing everyone. If it weren't for Korolev and his team, who went around and got everything he wanted from the general secretaries, they wouldn't have paid attention to space—it's expensive, there's no point, people are already living like that, why change. But the team of "tinglers" simply pushed a human into space, if you take this story. This suggests that internal development was being stimulated, when the person inside was more highly organized than their surroundings, and it was necessary to break through. And the breakthrough here wasn't just in space, but also in fact...

- Microcosm.

Yes, into the microcosm as the next level of organization. This suggests that we were ripe for the next level, but weren't aware of it ourselves. And again, this was spilled outward, which is why, by the way, the mastery of nuclear technology proceeded in parallel. Essentially, Kurchatov was in the 1950s, and Korolev was also in the 1950s, and they flew into space in the 1960s.

— It turns out to be a double breakthrough, two directions.

Yes, this is precisely what speaks to humanity's maturity. It began to overexert its internal forces, and it began to channel this into external organization. It mastered nuclear energy, sent human into space, began building appropriate engines, jet thrusters, and specific developments emerged. But in fact, the main point here is that humanity thereby proved to itself that it was ripe for another breakthrough—a microcosmic one. And so, in our recent century of history, we can trace historical moments as we passed from a system of spirit to a system of fire. A joke, the birth of the Soviet Union: all churches of the spirit system were destroyed. The ecclesiastical, religious

perception, which was built on the externalization of spirit, was categorically rejected. But communism later created a system where spirit resides within human, and it was said that human is courageous, healthy in spirit—if we recall the upbringing of the Soviet people—that is, this masculinity of spirit is within. It was said that the human spirit is within, meaning that this is essentially a transition from the external organization of spirit absorption to the nuclear organization of spirit within a person. That's right—nuclear energy has been mastered already.

If we consider this carefully and see the microcosmic subnuclear organization, then another aspect of history is activated when the microcosmic natural organizations of human are reflected in his external activity by the overexertion of certain internal characteristics. This is a new perspective on historical moments that also are worth examining and analyzing. This is history, but now connected to the natural microcosmic organization.

And when all this had matured and begun to take shape, by the end of the millennium, we had reached essentially the point where it was time to move on. External signs already had been showing us, and humanity was stressing out, suggesting that we might perish in the 2000s. And it continues to stress out, but in a calming way. But what was there to perish in? We were becoming tense, and we understood that some internal forces were pushing us higher. So, the meaning of perishing was not external, but internal, that the old system of internal relationships was perishing. But humanity was incapable of analyzing the dying system at that point at the level of its internal, perishing system. And even now, we are building the Paradigm and don't perceive always all processes internally. And so, there is internal transformation; within humanity, people were communicating to one another: we are about to perish. In reality, the old system of relationships of the Age of Spirit was collapsing. And we were entering a new era of the system of fire. People were flying already into space, organizing themselves at stations.

— The end of the world is in human systems!

Yes, the end of the world, but within a person. That is, the end of the world is not external, as we might expect, because we see externally. But in fact, the end of the world was internal. Considering that we were leaving the spirit system, it was the end of the Human Parts of spirit and the systems of light. And hence the "end of the world," because we perceive light through the systems of the body. And here's a joke: in principle, we can understand the end of the world in a microcosmic way, and remember John the Theologian: not all of us will die, but we will be changed (1 Corinthians 6:2, 3).

— The title for the article...

That is, our systems will shift from systems of light to systems of spirit—something we are substantiating now paradigmatically. Even historically, if we consider humanity's internal and external activities, this was assumed. Clearly, historians are needed who will examine further the historical situation of this century, the last century. But historical analogies of a microcosmic nature, in principle, were assumed. The breakthrough occurred from the 1940s, that is, until the present day—that is 80 years. From the perspective of history, where humanity has lived for millennia, this is a minor breakthrough.

Now imagine: Neanderthals existed, and within 80 years of their lifespan, Cro-Magnons emerged. Considering that people there lived for 20-30 years, that's three or four generations. From the Cro-Magnons' perspective, it's a blink of an eye, but from the perspective of nature, it's a blink of an eye. That's why scientists even can't notice how Neanderthals evolved into Cro-Magnons. You can't trace it in 80 years. And then, over a thousand years, it adapted. And you can't trace it even in a thousand years, because when they analyze bones, it's give or take two or three, or even five thousand years, and even then, based on charcoal found nearby, and the question is whether those charcoal were found at the time and whether they were there. And not just charcoal, but objects that can be analyzed using the radiocarbon method. And if such objects don't exist, the question arises: where did it come from? Calculate as best you can, but get it however you want—I put it where I want. Unfortunately, such scientific methods are currently limited to certain sciences. Until we conduct microcosmic research into subnuclear processes in all objects and restructure even the humanities, including archaeology and anthropology, for this purpose, we will

be left with a science of fortune-telling by coffee grounds. With all due respect to archaeologists and anthropologists. They are doing excellent work, complex work. I'm talking about methods of studying antiquities, which need to be transformed into a subnuclear organization. We're discussing simply the new specifics of physical research and the acquisition of such equipment, if we adopt this Paradigm of Human. I'm demonstrating that this also has implications for the natural sciences.

Let's return to Human. We determine that the Human Parts are built by nuclei of fire. Within, there is a replicability of systems as the shells of Human Parts are laid out into smaller systemic organizations. Incidentally, we lack language—when there is a shell, what is inside it? If we speak of a sphere of Human Parts, we immediately visualize it externally. If within there is a microcosm—a shell of systems—then the shell is divided, let's say, into layers of systems. Or, if within there are layers of Human Parts, then the systems are divided into shells. And now let's imagine that the systems are divided further into 4096 apparatuses within Human. Not immediately, but in a prospective organization, each system accumulates 4096 apparatuses. This means that these shells or layers of systems are divided into 4096 apparatuses.

Initially, as always, 4096 benchmark apparatuses emerged, one system—one benchmark apparatus. Accordingly, the microcosm continued to move, and since the nuclei of spirit have their own organization, and most likely, dimensionality or size—there are nuclei of fire of one size, and nuclei of spirit of another—then, in effect, the systems were transferred to nuclei of light of a different size during the first stage. And then it became clear that the systems' spirit shells were divided into light shells of the apparatuses. And this was the organization of the subtle world, that is, the hierarchical structure of matter. We are now in the process of forming 4096 apparatuses, and this is happening also within each system. Then, within each system, a benchmark apparatus is embedded, 4096 of them. Just imagine that 16 million systems, roughly speaking, we multiply by four thousand apparatuses in each system. And within our microcosm of nuclear organization, we have approximately 65 billion apparatuses organized. And each apparatus must have its own specific nuclei of light in the subtle world.

Accordingly, such saturation must emerge, such a microcosm must emerge. And right now, humanity is organizing apparatuses. This is a too large figure. But when they are organized, we must understand that apparatuses are light-plus-substance. Then the subtle world enters the metagalactic world of spirit—it is spirit-plus-substance, a higher organization of apparatuses. And the pinnacle is light-plus-spirit-plus-fire-plus-substance. In the metagalactic world, it is light-plus-spirit-plus-substance. Our apparatuses are still fading into energy, not reaching the new metagalactic organization.

In fact, apparatuses are born in the subtle world through the effect of light-plus-substance, the nuclei of light, the nuclearity of light, but then they evolve into the organization of spirit-plus-light-plus-substance—a higher qualitative organization of apparatuses. And their pinnacle is light-plus-spirit-plus-fire-plus-substance, that is, they are aligned by fire with the Human Parts, and by spirit with the systems. And this is the organization of the synthetis world. And here the qualitative growth of apparatuses occurs. The simpler one is in the subtle world, the more developed one is the synthesis of the subtle and the metagalactic. The most developed is the synthesis of the subtle, metagalactic, and synthesis worlds, where fire is added, the nuclei of fire, to the apparatuses.

And the final step. Layers of particularities begin to build within the shells of the apparatuses. That is, particularities are not just isolated thoughts, but are benchmark particularities, like shells of energy within the shells of light of the apparatuses, within the shells of spirit of the systems, within the shells of fire of Human Parts in the microcosm of Human between two, I emphasize, nuclei. That is, the microcosm goes deeper, into the particularity organization of Human.

Thus, we are forming a new type of particularities, of which there are also 4096 benchmark units, based on the number of apparatuses, systems, and Human Parts. But we must understand also that the number of particularities in each apparatus must be at least 4096 benchmark units. This is a very large number, because to say that we have 4096 benchmark thoughts in our thinking

is to mock common sense. Or benchmark feelings in our souls is to mock the soul. But this must emerge gradually in us metagalactically. And now, benchmark particularities are being formed within the shells of light apparatuses. Energy shells of particularities are being formed. Accordingly, 65 billion apparatuses multiplied by 4966, we get approximately 281 trillion shells of particularities between two nuclei, like a human microcosm! It turns out that each person has a metagalaxy within him.

Why such a colossal number of particularities? Most likely, it reflects a certain number of basic systems or stars, or some organizations within the Metagalaxy. And these particularities, when they reach such a number, mutually coordinate with the macrometagalaxy, with a corresponding number of systemic, or stellar, or planetary organizations. The Metagalaxy is simply enormous. And the number of particularities reflects the quantitative structure of the Metagalaxy's macrocosm. The number of apparatuses and systems reflects the macrocosmic structure of the Metagalaxy. And in the future, we must understand further how this microcosmic structure reflects the macrocosmic structure of the Metagalaxy. And then it will be easier for us to understand the Metagalaxy itself. As above, so below.

Ultimately, the physical world is built by the energy nuclei of particularities. With a higher organization of particularities, when a person is able to organize them into something higher, the energy nuclei synthesize with the light of the subtle world, resulting in energy-plus-light-substance—the nucleus of energy-light, where the synthesis of the subtle and physical worlds is the particularity. With a higher organization of particularities, the physical and subtle organization enter the metagalactic world, and highly developed thought becomes the nucleus of energy-light-spirit (thought that inspires and spiritualizes people). And with the highest organization of particularities—the physical, subtle, metagalactic world—it enters the synthesis world, where the energy-light-spirit-fire-substance organization of the nuclei of each particularity takes place. Why do we all merge into the synthesis world? Because the synthesis world contains 16384 realities/initially higher realities/high integral realities, and, in fact, encompasses the entire Metagalaxy. Or, it encompasses the material part of the IVDIVO in a higher organization. And thus, it activates all Human processes.

And if we consider that we entered this systemic organization of the microcosm through the philosophy of synthesis and the method of synthesis, when we began to master synthesis and fire of the Metagalaxy, then we must understand that the synthesis world, realizing the processes of synthesis and fire, sooner or later organizes all the particularities, systems, apparatuses, and Human Parts through the synthesis-fiery organization of the Metagalaxy. They are simply adapting to these metagalactic perceptions. If we immediately introduce the fiery organization of thought, it may not withstand it, as it is too weak. You have seen its quantity. Therefore, first, a simple element is introduced—energy nuclei. Then a more complex one—energy plus light. Then even more complex elements—energy plus light plus spirit. And the most complex—energy plus light plus spirit plus fire—the nucleus of thought. And this, too, is the evolutionary growth of human.

And the final thought on this topic. The human Parts moved into the fourth world and activated four evolutions. Accordingly, if the systems moved into the third metagalactic world, there are four more evolutions there—Human of the Initially Highest Father, Servant, Initiate, and Hypostasis. And, in fact, these are the evolutions that develop human systems. Moreover, the 4096 systems in their internal organization reflect 16 evolutions within, 256 systems each of them, and the systems are coordinated with the external macrocosmic structure of the Metagalaxy (outside) by four evolutions. Then we recall: Human of the Initially Highest Father is the specification of life, Initiate is the specification of replication, Servant is the specification of construction, Hypostasis is the specification of creation. The systems are then aimed at life, replication, construction, and the creation of metagalactic matter. That is, we must create and build metagalactic matter through systems. In addition, the systems replicate the person himself, transferring accumulations and supporting the general cultural and civilizational existence.

Accordingly, the apparatuses are organized by the second metagalactic world. Sixteen evolutions act internally on the apparatuses, organizing 256 apparatuses of each of them—4096

apparatuses. However, when these apparatuses begin to interact with the external environment of reality, four evolutions are active: the fifth through the eighth. Accordingly, the apparatuses are formed by the fifth evolution of the Human of Hierarchization, the sixth evolution of the Human-Creator of Physicality, the seventh evolution of the Human of Planet Earth, and the eighth evolution of the Human of the Metagalaxy Fa, with the following specifications: humanness, genesis, awakening, and resurrection. The apparatuses develop these four human specifications in the Metagalaxy, giving birth to humanness, shaping existence through genesis, awakening human to activity, and reviving his potential, including through the transmission of experience to future generations. Clearly, such categories as resurrection raise a storm of cultural questions. In fact, this is a specific aspect of matter's activity that needs to be introduced. It must be clarified firmly that this category is not a religious concept—we need to find a scientific and metagalactic justification for it.

4096 benchmark particularities are born internally by 16 evolutions of 256 particular expressions each of them, replicating apparatuses, systems, and Human Parts with a diversity of particularities within them. And in their external expression, they are constructed by the physical world of the first four evolutions: Human of the Plan of Creation, Human of Creative Synthesis, Human of Synthesisness, and Human of the Powers of Perfection, with specifications of mightiness, practice, accomplishment, and service. These particularities are aimed evolutionarily at mastering mightiness, practice, accomplishment, and service in human development. This is the internal specification of each particularity.

Ultimately, we enter into the activity of all 16 evolutions of the Metagalaxy. And the ideal synthesis of all 16 evolutions proceeds through the synthesis world. Therefore, we say that particularities begin with nuclei of energy and culminate in evolution with nuclei of fire.

This is the microcosmic structure of the human being today, with its Human Parts, systems, apparatuses, and particularities. A more detailed description would require the work of the Academic Center of Human. But, in general, we have seen how the Metagalaxy Fa develops the human being microcosmically, leading to external realizations.

We previously examined the so-called ideal perspective of human development. It's fundamental. And this is how evolution is structured. But there's another perspective that influences the diversity of human development. It could be called roughly the scaling of human matter. We considered human as he should be organized ideally. But there's human development as a form of the matter he expresses. Previously, this perspective was simply unavailable.

If we understand Human in purely planetary terms, then the planet has one type of matter, and we don't notice particularly what's around us. We also look at the surrounding cosmos by analogy, assuming that matter has the same specific characteristics. But scientists already know that the matter of the solar system has a somewhat different organization of material characteristics than that of the planet. In the galaxy, it's even more different. That is, there are different types of material organization in the cosmos. And to organize somehow the material organization of the cosmos, we must consider the following system. According to the previous epochal system, the planet, fundamentally, was organized by planes. We once attempted to analyze human systems in terms of planes. There is a physical plane, and then there is an ethereal plane, which creates a different specificity of material organization. They overlap, forming a common reality, which we call the physical world of the planet. We will examine this topic in the section on the specificity of the 16 matters, where each type of organization enhances the specificity of matter. Now let's just try to see a diagram that reflects human capabilities.

The simplest scheme for organizing matter is the planes. We know this from sources from previous years. But the maximum number of planes proposed there was seven planetary planes or thirteen solar system planes.

If metagalactic plane-system is carried out by 16384 realities, then, according to the law of replication of everything-in-everything, there must be 16384 expressions everywhere. Now we are summing up merely the formation and taxonomy of Human, because both the position of the

observer and the understanding of Human depend on this, so that we do not misjudge the prospects of his organization.

Today, the metagalactic system has developed as follows: 16384 planes comprise and organize a single presence. A physical presence, if we take our analog of organization. At the next level: 16384 presences, each containing 16384 planes, organize a single initially higher physical presence. Accordingly, there are 16384 of them in this expression. Next, 16384 ih-presences, with 16,384 presences in each, comprise the physical high integral presence, of which there are also 16384. 16384 hi-presences, with 16384 ih-presences in each of them, enter reality. And then come metagalactic interactions, where the diversity of presences is galactic forms of material interactions. The meaning is as follows: there is a plane characteristic of matter, or plane matter. There are presence characteristics of matter, or presence matter. And there are reality characteristics. This is reality matter. In one reality there are 16384 HI-presences, each of which contains 16384 IH-presences. Accordingly, 16384 realities, each containing 16384 HI-presences, are part of the initially higher physical reality. 16384 IH-realities, each containing 16384 realities, are part of the single physical high integral reality. And these 16384 HI-realities, each containing 16384 IH-realities, form the Metagalaxy Fa, where the Metagalaxy Fa itself is the physical high integrity, manifesting the synthesis-physicality of the existence of each person in the synthesis of all kinds of matter. A total of eight types of organization of matter:

1. Synthesis-Physicality of Human who has any synthesis of 8 organizations of matter
2. Planes of Planets (16384) with 7 planes of Planet Earth
3. Solar System Presences (16384) with 13 planes of our Solar System
4. IH-Galactic Presences (16384) with 19 planes of the Milky Way Galaxy
5. HI-Presences of Supergalaxies (16384) (a variation of the Universe that creates us)
6. Realities of Metagalaxies on the Planets of Life (16384) with 25 planes of the Metagalaxy
7. IH-Realities of 64 types of Metagalaxies and Metaplanets, such as Planet Earth
8. HI-Realities of the Metagalaxy Fa
9. The first physical high integrity of the synthesis of the Pramatter of the Metagalaxy Fa

Thus, we see a constant expansion and scaling of the matter existing around us, leading to a corresponding growth of Human. Accordingly, the human organization of the phenomenon of matter presupposes growth in these modes of implementation, with the growth of both the manifestation of the Human 4-fold integrity—Human Parts, systems, apparatuses, and particularities—and the growth of the position of the metagalactic observer of Human himself, allowing us to see the Metagalaxy in its essence, and not in the assumptions of existence. When organizing Human, we must keep in mind that the organization of Human Parts, systems, apparatuses, and particularities follows the specifics of the corresponding eight modes of matter organization. Accordingly, Human becomes significantly different, growing along these modes of matter organization. Moreover, the synthesis of energy, light, spirit, fire, and substance is characteristic of all modes of matter organization. In other words, there is a hierarchical growth of material possibilities. And these are not modes of matter in the hierarchical ordering of realities or other modes of matter organization, such as physics, etherics, astralics, mentalics, and so on. All types of material organization consist of 64 kinds of matter. They mutually determine each other. But we will examine this 64 further.

The highest organization of matter known to us is a high integral reality, the synthesis of which forms, in fact, the Metagalaxy Fa. And the Human Parts are built and developed by high integral realities. Accordingly, ideally, systems, apparatuses, and particularities are built also by high integral realities. But this is ideal. Today, if Human Parts are built by HI-realities, then the

systems that comprise the Human Parts, since high integral realities include initially higher realities, are built by IH-reality matter, that is, matter of a lower scale of organization and expression. Initially higher realities include realities, which means that the apparatuses that comprise the systems are built by realities. And, accordingly, if Human phenomena operate within three types of reality, then his particularities, included in apparatuses and systems, also are built by types of organization of the matter of realities. According to the power of realization of the particularities themselves. This is the ideal form of a person that has emerged today. But at the same time, planes and presences remain in the past. They operate metagalactically, but the Kingdoms of the Metagalaxy, lower than the human, live and develop through them. The mineral kingdom of the Metagalaxy develops through layers, or subplanes, of the planet. The plant kingdom of the Metagalaxy develops precisely through the Planes. And Human of the previous organization was metagalactically regarded as a plant. The issue here is not one of physiology, but of the types of energy, light, spirit, and fire, the synthesis of which with matter, the perspective of the organization of matter (planes), determines the kingdom specificity of the Metagalaxy. The animal kingdom of the Metagalaxy develops through presences. Since there are many animal forms, including intelligent and other, they have developed three variants of presence expression. Including for different types of organization of cosmic objects: planetary (presences), solar (ih-presences), and galactic (hi-presences). But, in any case, this is one step below metagalactic. Although, when we emerged from the Planet into a metagalactic organization, we necessarily developed both plane-, presence-, and reality-based organizations. But further, metagalactically and humanly, we must live and organize ourselves exclusively within the reality-based version of matter's organization, exploring others as the specifics of metagalactic existence.

The ideal is when systems, apparatuses, and particularities transform into a higher integral reality, that is, they are organized by a single highest kind of matter. And here the question of the hierarchical diversity of Human arises. What specificity of the organization of matter does a Human Part construct? Systems? Apparatuses? Particularities? There is a step-lower type of human organization, where Human Parts are constructed by initially higher realities, systems by realities, apparatuses by presences, and particularities by planes. And such a person thinks and feels in terms of plane-based specificities of matter. This is a planetary organization. And this is the ideal type of planetary human. Because the planes are the planet and the planetary organization of matter. When particularities follow presences, this is already a galactic type, known to us as the feelings and thoughts of the gods—the galactic people—and this is already a higher type of organization of matter. But Human lives by realities! And only the particularities constructed by him will form the human metagalactic state of proper material organization.

But there is a person of even lower organization, composed of the same Human Parts with the same apparatuses. These Parts are constructed by realities, systems are constructed by presences, apparatuses are constructed by planes, and particularities swirl subnuclearly within the environment. And such people capture their particularities from the environment in collective forms of interaction. This is the third type of human organization. The second type of human organization is when Human Parts are constructed by presences, and systems are constructed by planes; apparatuses grow as best they can within planes, if they even speak of apparatuses at all. Particularities are a kind of collective social interaction of various particularities (books, various information, media), when the person himself cannot generate particularities, but uses them from outside. And the most primary type of human is the planned type of organization of Human Parts. When we speak of the Human Parts of a previous era and the effect of spirit, in fact, these Human Parts of spirit, even with all our organization of the nuclearity of spirit, are organized by the plane-based systematics of matter. Now imagine the three plane-based states of matter of a Human Part, and how they differ from the presence, the reality, the initially higher reality, and the high integral reality. Given the same name for a Human Part, for example, the soul, the plane-based soul is completely inconsistent with the soul of the high integral reality. This is what is called the scaling of matter.

The meaning is simple: if the soul corresponds to one plane—the astral, the second, or, in the literature of the fifth race, then these are two planes (astral and physical). But the presence-based soul, even of the second presence, seems to unite two presences, but within these presences there are 16384 planes. Accordingly, the scale of the soul of two planes presupposes two units of fire-images. The scale of the presence-based soul, where each presence contains 16384 planes, presupposes 32768 units of fire-images, which are necessary for the organization of the soul. Accordingly, when the soul is organized in reality, even by the second reality, but by metagalactic standards, the soul is already a third reality; minimal organization is the third reality. Now let's imagine the scale of the soul, which grows into the third reality. The third reality includes the two previous ones, plus the third reality has three types of 16384 presences each of them, that's 49152 presences, and within each of these presences there are another 16384 planes. And while the soul is still called the same, it's a completely different composition of matter. It's a different number of units of energy, light, spirit, and fire—while the soul is still called the same—that this Part consumes. If the soul corresponds to the second plane, it consumes two units, because that plane is the lowest organization of matter, and the planet receives minimal metagalactic fixation. Subplanes are not considered here. If the soul advances to metagalactic growth and appears in the third presence, the number of planes correspondingly increases. If the soul advances to the third reality, the number of presences increases in 48000 times, each containing 16000 planes. And the units become millions. 750–800 million units comprised of a single soul.

This scaling of matter allows for the growth of a Human Part that consumes a greater quantity of nuclei, atoms, molecules, and any kind of subnuclearity. And the evolution of the Metagalaxy proceeds not only through the qualitative increase of subnuclearity, but also through the growth of the soul's quality. Quality is also achieved through quantity. We know one dialectical principle: quantity transforms into quality. Accordingly, with a greater unity of contained subnuclearity—energy, light, spirit, fire—contained by the soul, this quantity transforms into the quality of the soul. When the soul moves into the initially higher reality, there is a completely different scale. It includes 16384 realities, each containing 16384 presences, each containing 16384 planes. This increases by billions of units. And when the soul passes into the high integral reality, the third, it includes 16384 initially higher realities, each containing 16384 realities, each containing 16384 HI-presences, each containing 16384 IH-presences, each containing 16384 presences, each containing 16384 planes. The soul synthesizes all these possibilities within itself and becomes a diversely developed and powerful Human Part. This is called the replication of the scale of matter by the Initially Highest Father. Accordingly, given the same Human Part's name—soul (the same can be said about the heart and the mind), the higher the material organization of the Human Part, the higher the matter it controls, and the higher the organization of the specifics that the Human Part quantitatively and qualitatively implements in matter. And the greater the power a person uses, possessing this part. This is achieved in the Metagalaxy by the obligatory scaling of matter.

The Human Parts belong to the fourth synthesis world. It begins with the 12289th high integral reality. The third Human Part—the soul—is the 12291st high integral reality. An interesting law operates here: the lower enters the higher as a part. This means that it is not simply the soul of the third type of reality, but initially it contains 12290 lower high integral realities. And this is the highest organization of matter that we know. In each of the 12290 high integral realities there are 16384 initially higher realities, in each of which there are 16384 realities, in each of which there are 16384 HI-presences, in each of which there are 16384 IH-presences, in each of which there are 16384 presences, in each of which there are 16384 planes. Ultimately, the soul, from the second plane, through evolutionary metagalactic development and synthesis, grew to such a colossal scale—12291 manifestations of the high integral reality. And so it is with each Human Part, in the same number of organized units. The only difference is that the higher the Human Part's number, the higher the number of the high integral reality contained within it, and the number of the eight matter organizations comprising it increases. This is a colossal scale of organization for metagalactic Human Parts. And this is the pinnacle of each Human Part's manifestation in the power of its material capabilities and organizations.

What does this mean? There's another specificity. Let's look at it evolutionarily and physically. The molecules of the animal kingdom differ from those of humans. The higher the organization of matter, the finer the subnuclearity of matter. But finer doesn't mean worse; it means evolutionarily higher and more charged. The smallest particle carries a higher charge than all the lower particles of all the described realities, presences, and initially higher realities. It's important to understand that any particle includes all other particles of other organizations of matter with the same charge. The planar soul has two charges, the presence soul has 50000 charges, and the reality soul has millions of charges. This is when one charge emanates from each plane, presence, and reality. The meaning of charges is that their energy, spirit, light, and fire represent the volumes of energy, light, spirit, and fire that the soul can assimilate. And each Human Part of each reality can organize this within itself, passing this atomic-molecular composition through itself, concentrating this atomic-molecular composition within itself and growing on this scale. To understand this scale, let's assume that high integral realities carry nuclei of fire, of which the soul itself is composed. Initially higher realities carry nuclei of spirit, and then the systems of the soul's spirit are fixed there. Realities carry nuclei of light, and then the soul's apparatuses are formed there. And high-level presences carry nuclei of energy, and then the particularities of the soul in the form of feelings are formed by energy. This is during the primary organization of phenomena on this enormous quantitative scale. Then the number of initially higher realities coincides with the number of systems. The number of realities coincides with the number of apparatuses. And the number of high-level presences coincides with the number of particularities. Replication proceeds in 4096. That is, it coincides with capabilities amplified fourfold. Replication in the soul proceeds all according to 4096, and in matter – according to 16384. The soul takes the highest organization of replication or any organization of replicability of matter from 16384, absorbs the highest quality of 4096 matters, and still has a reserve for 12288 presences, realities and further, additional types of development of this Human Part in breadth, depth, as you wish, according to the number of corresponding nuclei of light, spirit and fire.

I think you've understood the principle of matter scaling with this description. I would like the category of matter scaling to be introduced into the Paradigm of Human. We must assume that, as humanity develops and masters metagalactic evolution—that is, according to the law of everything-in-everything, evolution reflects the specifics of matter—sooner or later, we will evolve from eight types of matter organization to 16. This process of development is called matter scaling.

We can consider even now how this will develop in different material contexts, as an example. Let's say we currently have eight types of organization of matter. And we conceptualize Human Parts, systems, apparatuses, particularities—four phenomena.

Let's recall our developmental diagram: Human Parts are at the 9, systems at the 8, apparatuses at the 7, and particularities at the 6. Then, the high integral reality will be organized below by Human Parts and the synthesis world with certain specifics. The initially higher reality will be organized by the metagalactic world, manifesting systems of Human Parts. The reality matter will be organized by the subtle world, manifesting apparatuses of systems of Human Parts. The Presence—we are present in this room now—is the physical world organization within the organization of the manifestation of human particularities, and this is the physical world. And thus, the diversity of human expressions in the world is formed.

And in our human organization, where we have nine types of evolution, the basic human organization, we must master nine kinds of matter. And the growth of the Metagalaxy also occurs through levels of matter organization, which is also a scaling of matter.

The 10th scale of matter will be mastered by the Initiates from Humans.

The 11th scale of matter will be mastered by Servants from among Humans.

The 12th scale of matter will be mastered by Hypostases from Humans.

The 13th scale of matter will be Teachers from Humans.

The 14th scale of matter will be the Masters from Humans.

The 15th scale of matter will be Avatars from Humans.

The 16th scale of matter will be the Fathers from Humans.

There's another thought related to this. Now, when we talk about these scales of matter, we're taking the quantitative external, going outward. But there's also the possibility that these scales of matter will operate internally. Again, through the human microcosm. We must understand that eight evolutions can build the external scale of matter, while the other eight can build the internal, that is, the microcosmic scale of matter.

That is, when the microcosm begins to organize within human the higher specifics of the microcosmic organization of matter than what we are considering in this paradigm. And, roughly speaking, this will be a different kind of prasyntesis. Do you see the scale? I understand that it is complex and simple.

Within each of these matter entities are all kinds of material organizations of worlds. Within each of these matter entities, there is a unique replicability of evolutions. In fact, we can say that there are evolutions of the high integral reality, evolutions of initially higher realities, evolutions of realities, and evolutions of presences. However, there are no evolutions of planes, because a plane is always a single evolution, the Planet, the metagalactic one.

Even with four types of evolutions, 16 evolutions in each of them, we enter into 64 evolutions. 16 evolutions of presence (of all types), 16 of reality, 16 of initially higher reality, and 16 of highly integral reality. And from these 16 evolutions, we fall into 64. The names are similar, but, based on the scale of matter, the evolutionary action is completely different. The planes, however, are the organization of only the first evolution—the Metagalactic one, with its manifestation in the Planetary organization.

Then we can say that 16 presence-based evolutions, first of all, organize particularities. 16 reality evolutions, secondly, organize apparatuses; 16 initially higher reality evolutions, thirdly, organize systems. And 16 highly integral realities of evolutions organize Human Parts.

And then we will have different evolutionary organization in the fourfold organization of matter and Human. To go further—let's say, into eight types of organization of matter or nine—we must learn to develop world bodies. And just as we have learned and recognized how many systems, how many apparatuses, how many Human Parts there are in Human, so too we must recognize how world bodies are constructed.

We are engaged in the organization and development of bodies, so for those who do this, the cosmic body isn't dormant, but is quite functional, functioning in other forms of matter. But for most people, it can be dormant along with the subtle body. That's why some people officially declare: "Nothing comes out of me, I'm physically asleep, and nothing moves." That's right, if there's no subtle body, then there's nothing to come out of. So, the issue lies in the multi-level or hierarchical nature of human structure, where one person may have this, while another may not, despite the same physicality. Externally, the physical body is identical, the typical earthling type, but the internal organization is completely different. This is a new type of nature, a microcosmic organization.

Now imagine five people standing next to each other. One has plane-based Human Parts, another has presence-based Human Parts (of all kinds), the third has reality-based Human Parts, the fourth has initially higher reality Human Parts, and the fifth has the high integral reality Human Parts. Physically, these are identical earthlings. Outwardly, they look like just another person, two eyes, one nose, two hands, everything the same, but in their internal microcosmic organization, the scale is incredibly different. The power of influence on matter, I would say, is directly opposite for planned and high holistic reality.

What the high integral reality person would pass by, not noticing, just creates a thought, and moves on, a planned person wouldn't even be able to dream of. He wouldn't even be able to conceive of such an activity. Not because he is bad—he has nowhere to fit it. That is, his plane-scale of Human Parts wouldn't be able to accommodate this idea.

I read in the literature of previous centuries that a person cannot generate thoughts on his own; they are somehow generated collectively. Fundamentally, if the Human Parts are fixed to the planes, then the question of what matter thoughts are born from doesn't arise—they have nothing

to be born from. Therefore, all sorts of collective forms of thought arise, born of the culture of the community, that is, collective forms of coexistence.

Therefore, the Metagalaxy shapes each person, because the possibility of singular creation of thought, feeling, and essence increases. And the universe shapes everyone, where singular thought formation may not exist only because there is nothing to form it with, because we have a plane-based organization of matter. And when the universe created us, we knew nothing but one organization of matter—plane. That is, reality, initially higher reality, high integral reality—we found these types of matter in the Metagalaxy. Under universal organization, we had only the first level—plane organization of matter. Let's look at things so honestly, historically honestly.

As soon as we shifted from the Universe to the Metagalactic perspective, we discovered four new types of matter organization. While we were looking at things from a universal perspective, we were looking only at them in a plane way. I understand that the very idea of plane types of matter organization is absent from modern scientific paradigmatic understanding. But if we don't introduce this taxonomy as a type of human organization, emphasizing that this isn't some kind of fantasy nature, but a specification of the internal human organization that we have achieved and which we can see now, experience, master, and stabilize in a human-like manner.

If our Human Parts are formed by high integral realities, then the systems within our Human Parts begin to operate within the initially higher realities. Because the initially higher realities are part of the high integral realities. Then the apparatuses within these systems of these initially higher realities, are constructed by these realities, because these realities are part of the initially higher realities. And then the apparatuses of our Human Parts of the high integral reality of the systems of the initially higher reality, are formed by these realities. This is the minimal standard for the manifestation of the Human of the Metagalaxy.

And then the basic apparatuses of realities have developed within them particularities for the presences of all kinds. Then development begins, when systems are drawn into the high integral reality of the metagalactic world, apparatuses are drawn into the high integral reality of the subtle world, and particularities are drawn from presences into the high integral realities of the physical world. And this is a new type of human development. One we ideally examined in the first part of our section.

"It's the same thing, but a different perspective. It's just that when you gave the example of people sitting, their parts being of different quality, different scales of matter."

Here we begin to consider the human hierarchy. Our predecessors were right when they said: without an awareness of hierarchy, there's nothing to do in the new era. So, here it is, the hierarchical structure of human in matter, I emphasize. No fantasies about what's up there. It's right here in Matter. So, what's the point? You've seen it quite correctly: if my Parts stand on the realities where you and I should have our apparatuses, then the subtle world of the high integral reality is responsible for the reality matter. This means, at best, only my subtle body appears in my dreams.

And if I have Parts on presences, and this is above the planes, then excuse me, my presence organization of Human Parts, at best, reaches the physical world in the high integral reality. And then I have the complete feeling that I live materially, physically, and no subtle body leaves me. And some religious people are right when they say that there are no subtle bodies, because there is simply a physical body and a soul. True, if I have a presence-based soul in my presence organization, then according to the system of metagalactic organization, it enters the physical world of the high integral reality. And such a soul can move sleeping from presence to presence, to empty presences above it, where there are no other Human Parts. But it does not enter any subtle world, and for people of such an organization, the subtle world, what? It doesn't exist. Not because they are bad people, but because, evolutionarily and in terms of the scale of matter, they have not yet matured to such a system of organization.

Ultimately, to demonstrate the paradox, education is paramount here. This system must be explained to children literally while they're still young, educated so they can integrate into it, and so that a different, far more far-reaching quality of Humanity emerges on our planet.

And if we consider competition on the scale of space, where different civilizations exist on different planets, what's above, so is below, just as we have competition between nations and different countries, I believe the same competition exists between civilizations in space. Accordingly, the more effectively earthlings are attuned to these types of organization of matter, the higher and more competitive we will be in space. And now we need to think about this simply because we have reached already this paradigm. I say this as an education specialist who has implemented experiments in the field of education: this is within everyone, and we must recognize its importance. And from this perspective, we can build not an evolutionary perspective based on this system of matter, that nature will one day organize us, but a civilizational perspective, that civilization, through its efforts, creates a system of education for children based on this scaling of matter and elevates humanity to a higher order of types and scales of matter.

It's clear that this will evoke a quiet horror in people who don't see the scientific and practical value in this, because they'll say that it's... But we've achieved this ourselves. And we're saying that if even one person has done it, then it's accessible to everyone. The question is whether we want to implement this accessibility or not. But both evolutionarily and metagalactically, we must. This is a new, evolutionary, explosive leap, built in a civilized manner, not when we depend on nature for biology to leap forward—and it has leaped already forward, by us and you, and we're comprehending it. And when the next step occurs, it's not a leap of biological evolution, because we've mastered it, but a civilizational leap, when civilization itself masters it and begins to live and act by it.

Ultimately, if the diversity of humanity is built currently on nationalities, communities, nations, different languages, and everything else, then gradually, in the long run, a unified civilization of earthlings will emerge. Sooner or later, we will achieve this, because unified economic instruments, business instruments, technological instruments, digital instruments, and unified standards are emerging, so that everyone can consume everything. Sooner or later, this will lead to a common earthly state of earthlings; even if separate countries exist, earthlings will somehow be united among themselves. This means that this will lead not to a diversity of nations and nationalities, but to a diversity of people with different types of large-scale material organization. How many presence-based Human Parts do you have, how many reality-based Human Parts, how many initially higher reality Human Parts do you have, and accordingly, the corresponding apparatuses and systems.

While this may seem like science fiction to many at the time of writing this Paradigm, in the next few centuries it will become a natural practice. Because if the Metagalaxy has taken us on, it is so vast and so rigorously constructing the microcosm that sooner or later we simply will arrive at it and enter into it.

We've already documented that newborn babies, now, in humans, on this scale, have minimally the Plan of Creation for 256 Human Parts. Imagine: parents live three or five Human Parts, but biologically born children, definitely (maybe a little more) over the last three years, have 256 Human Parts. That is, they already have 256 layers of Human Parts in the structure of their bodies, between the nuclei. They're simply different children. But we know for sure that over the last three years, this has been happening incrementally. Moreover, it's happening incrementally: initially, we saw 64 Human Parts; now we see 256 Human Parts. Perhaps children are replicating their state to other children, because children catch corresponding states from each other, and the planet has entered a replicating era of children with multiple Human Parts.

Now let's imagine that when these children grow up and the Human Parts begin to function, then in 20 years, we will have simply a different civilization, because the babies will grow up to 20 years old, and they will have 256 basic Human Parts. And some of them even may move further in this replication, because evolution works, because matter works for this, it doesn't stop.

The very name of the Human of Planet Earth already implies the mastery of four evolutions and 4096 realities, initially higher realities or high integral realities in Human Parts. Even if they are of the physical world, they are realities. This is an entirely different scale of matter. And so, when we now speak of the scientific position of the observer, we must understand that the scientific

position of the observer very clearly will depend on the scale of matter, the Human Parts, systems, and apparatuses with which this position of the observer will be processed.

There is even this example. And when we spoke yesterday about perfect Human Parts according to scientific degrees, I hope it's clear that if the Human Parts are presence-based, then the perfect Human Parts also will be presence-based—this is one type of degree organization of science. If they are reality-based, then the perfect Human Parts also will be reality-based—another type of degree in science. If the Human Parts are initially-higher-reality-based, then the degrees also will be initially- higher-reality-based. It turns out that not every scientist is the same. And the ideal is Human Parts that are high-integral-reality-based, and accordingly, perfect Human Parts that are high-integral-reality-based—this is the highest type of scientist today. And in the future, these will be the following kinds of matter.

Did you see it? We must comprehend this section, understand it, to reach the position of the observer. If we comprehend it, the position of the observer becomes adaptive; if we don't, the position of the observer will be erroneous. When analyzing, we won't understand what's happening. What's happening is a different scaling of matter in human and by human. Ultimately, we are not entering simply the Paradigm of Human, but we are entering a hierarchical era of mastering Human development, where from a singular whole, an indivisible body, we obtain a vast scale of the internal microcosmic organization of human, with a corresponding macrocosmic reciprocity of his subnuclear states.

There are two factors to consider here. Even on this scale, each presence, each reality, each initially higher reality, each high integral reality, has its own form of subnuclearity. If we recall the organization of the Human Parts, the Father provides the subnuclearity—one element. We take the second element of subnuclearity from the presence, the reality, the initially higher reality, and the Father provides it in the Consuming Fire, in likeness, so that we can take it without being consumed.

Accordingly, two types of subnuclear elements, some kind of, unite in the Tao, and the subnuclearity of Human is born. Accordingly, if the Human Parts are presence-based, then the layers of subnuclearity of these Human Parts have the subnuclearity of presence. If the Human Parts are reality-based, then the layers of subnuclearity of these Human Parts are reality-based. If the Human Parts are of initially-higher-reality-based, then the layers of subnuclearity are of initially-higher-reality; if the Human Parts are of high integral reality, then the layers of subnuclearity are of high integral reality. All these four types of matter are higher for us than the plane-based ones.

So, imagine our "start-up capital," roughly speaking is plane-based. We are plane-based on the planet, so even Human Parts by presences are a super-achievement for us. We've transcended the planes, we've entered another form of matter, and we've gained Human Parts from presences in realities—that's another achievement. Human Parts from realities in initially higher realities—that's another achievement. A simple hierarchy of achievements. And Human Parts in high integral realities—that's a super-achievement today. Simply super; our body is struggling to master this synthesis of subnuclear capabilities with the Consuming Fire.

Accordingly, the specifics of the Consuming Fire vary for planes, presences, realities, initially higher realities, and high integral realities. The quality of the Consuming Fire, its depth, saturation, and capabilities are all different. Accordingly, we can formulate five types of prasyntesis: for planes, presences (all types), realities, initially higher realities, and high integral realities. Accordingly, what will the saturated prasyntesis in each fire-image be? It will be different.

We must see certainly this specificity on this scale of matter. If we see this and present all the previous parts and sections of the Paradigm of Human within this Synthesis, we will see the true Human, in a diversity of hierarchical possibilities. And we call this process the hierarchization of wholeness.

A human being is an indivisible whole, if we leave aside medicine, right? That is, if it is an indivisible whole, then a hierarchization of the whole grows within. Not a systemic approach, where a system becomes a whole and systems disintegrate, and then some kind of disintegration

occurs, but within the whole, a hierarchization of the scale of matter is built. Ultimately, within the whole body, our physical body, a hierarchization of scaling, a material organization of the human microcosm, is built. And this gradual growth is laid down in the development of Human and Humanity.

— Moreover, even the scaling hierarchization will be very easy to take, just like the phenomenon of hierarchization itself.

Yes. But this, by the way, is where the Tao comes from. The term is the Hierarchization of Scalable Matter. And this coincides with both evolution and materiality, and doesn't even negate the Initially Highest Father. And the Father responds to us based on our preparation in scalable matter, in the hierarchical material organization. And this, by the way, determines the quality of life for each of us, because the corresponding fire of these types of matter organization is different, which means the concentration of vitality, or, to put it another way, the survival rate during the exploration of other planets will vary. And the higher the organization of the Human Parts, the higher the survival rate of people on the planet.

And there's the second aspect we also must consider. If we're talking about ideal, primary development, then Human Parts stand on the high integral reality, systems stand on the initially higher reality, apparatuses stand on the reality, and Human Parts constitute their qualitative variations, all kinds of realities. If our Parts stand on the high integral reality in the synthesis world, then, accordingly, what world will our systemic forms of organization constitute?

- In the synthesis one.

The synthesis. Only of the initially higher reality. They won't exist in the subtle world. Because the nuclei of the initially higher reality, are part of the nuclei of the high integral realities of the synthesis world. Accordingly, the apparatuses of such systems, of the synthesis world of the initially superior realities, also will be organized by the synthesis world of realities. Again, above. And the particulars of these apparatuses will be organized by the synthetic world of presences. Again, on top, from the 12289th to the 16384th. This is called automatic replication.

And only when we reach the high integral reality in our development—since in the high integral reality everything is occupied—systems will begin to develop into the metagalactic world. This must be seen clearly, because sometimes questions arise, logically correct ones: if in presences, the particularity lives in the physical world, in realities, the apparatus lives in the subtle world, and in initially higher realities, the system lives in the metagalactic world, then how will all this enter into the synthesis world of the high integral reality? The answer is no way; these are incompatible things. Accordingly, for us, the entire system of the four organizations of matter lives in the synthesis world.

Now let's imagine the situation I just described. For some, Human Parts live through the presences of the physical world, for others, human Parts live through the presences of the subtle world, and for others, Human Parts live through the spirit of the metagalactic world of realities—universalization. Let's define that a Human Part can organize itself in any presence, in any reality, in any initially higher reality and in any high integral reality. Why? Because initially, we organized Human Parts through the physical world of the first 4096 realities. This means that any Human Part is hierarchized by 16384 high integral realities. Then the numbers get terrifying, by 256000000 initially higher realities. Accordingly, Human Parts can exist in realities with insanely large billion-fold states of reality. And Human Parts can exist in presences, in the case of high integral matter—insane trillion-fold states of presences.

But at the same time, due to the Father's replication, we perceive only 16384 of this number of presences. For now, we are only presence-based. But as soon as we become reality-based on 16384 realities, each of them contains 16384 presences—it is 250000000! As soon as we become initially-higher-reality-based, we multiply 256000000 presences by 16000, and get 256000000 realities; the scale grows both upward and downward. But if a person is purely presence-based, he perceives, at most, 16384 presences, which means he doesn't see the reality-based person with his Human Parts. Because 16384 presences are part of a single reality. And if the Human Parts, systems and apparatuses of a real person begin with the 12289th, and a person with 16384

presences enters into one physical reality, he does not see the other realities; he needs to develop further.

Therefore, we can see each other physically, but sometimes we can't appreciate what's inside us. Accordingly, 16384 realities are part of one initially higher reality. This means that we simply may not notice all the 16383 initially higher realities while we are purely reality-based. There is logic to this. You understand what I mean. And this is where the diversity of Human Parts in different worlds comes from.

— It seems to me that this is the taxonomy of world bodies.

Yes. And this is where the taxonomy of world bodies begins, this is what I'm getting at. This is a taxonomy of world bodies, but it still needs to be recognized, because we've never discussed it or thought about it this way. Apparatuses and systems will appear in different worlds, Human Parts will appear in different worlds. And a universally developed earthly humanity will emerge, embracing the diversity of all these possibilities.

— That is, the world body will be built by Human Parts, systems, apparatuses...

Of those people who were able to master it there.

- Yes, with that set...

...of the possibilities this person has mastered. Yes. And this incredible diversity of humanity, which is laid down by a seemingly simple Paradigm. What else can we do? Well, didn't we go through the Parts on the presences? We went through the Human Parts on 64 presences. That's right. And for me, that was once the pinnacle of development. And now, I'm developing specifics there, and not just on 64 presences. And if you count carefully, it's better even not to count how many presences there are.

The most important thing is that the Human Parts physically assimilate the corresponding nuclear charges. And the question of the scale of matter is not only externally quantitative, but also the scale of matter internally, nuclearly organized. The greater the scale of matter, the greater the diversity of nuclei within me, which I can compactify myself, and then, cunningly, emanate for creation into the surrounding reality, or for construction. Or attract to myself in surrounding realities, say, magnetically.

And another interesting option. If we consider that reality is matter, a corresponding type of organization of matter, then we are talking not simply about the number of presences, but about the number of levels of the Hierarchy of matter, with corresponding material properties: time, space, speed, dimension, reunification, self-organization, emanation, and the substance of each presence. Each reality is revealed by this entire eight-fold integrity, each initially higher reality is revealed by this entire eight-fold integrity, and each high integral reality is revealed by this entire eight-fold integrity. We could take even more, the 16-fold integrity, but this is easier to see.

That is, each high integral reality, each initially higher reality, each reality, each presence, and each plane, has its own type of time—a scalable one. Its own type of space—a scalable one. Its own type of speed—a scalable one. This begs the question. The speed of light—in what plane was it measured, given that in the fifth race we are plane-based?

All kinds of dimensions emerge, different ones. And not just in the five organizations of matter, dimensions are different. When the 4096-dimension of a high integral reality emerges, it's a completely different 4096-dimension than, for example, in reality; the scale is simply different. Accordingly, the characteristics of reunification, self-organization, emanation, and, most importantly, substance are completely different.

If I've achieved the high integral reality, and my particularities are built on presences, then I can master easily the substance of presences in their 272 trillionth expression, as a specific aspect of technological organization. I even can afford to do this across realities—apparatuses. And if I've managed to shift apparatuses and particularities higher, into the initially higher reality, then for me, reality and presences are the masterable matter of planets, stars, galaxies, and metagalaxies, which I can control. And if I shift all of this into the high integral reality, then—the same thing—I can control now and manipulate the matter of the initially higher realities. Sound logical?

That is, as soon as I remove my particularities from some lower-level type of matter, I transform it into an external expression relative to me, and humanity has mastered always external expression technologically. That's why we are now focusing our particularities on presences, so that humanity can begin to master plane-based matter technologically. Therefore, we are trying to move particularities into the higher realities, and then we can begin to master presence-based matter as the basic matter of the Metagalaxy technologically. Therefore, I have placed the benchmark human in the four worlds of the high integral reality. Then, technologically, we can master initially higher realities—realities, presences, and planes. Specifically, in the four worlds. That is, through external, civilizational organization. This, in principle, is already accessible and understandable to us. This is what the internal organization of the scaling of matter, or the hierarchization of matter, or the hierarchization of the whole, is. Both are correct, that is, the perspective here is simply different.

"By the way, using the speed of light as an example, it's clear that any physical characteristic, any quantity, will have five parameters. This is in terms of the scaling of matter. And by the way, let's say, in some research, if it's clear that the researcher is investigating a value and only reaches two parameters of that value, then it means that he hasn't been able to advance beyond the level of plane and presence matter. That is, the number of characteristics being uncovered will determine the researcher's competence. Rather, it's the scale."

Well, yes. It will be just a completely different organization. The meaning of this.

— I just began to tune immediately in to these external fire-image numerical shells—and there are all these parameters, the scaling of matter too.

Well, right, but where will we get them? Because the outer shell is precisely the interaction with surrounding matter. If we proceed from the Paradigm, then mathematics, with its digital apparatus, should scan this from the shells and calculate all these realities. Because even now, in order to master this scale, we begin to count how many presences there are, how much of this, how much of that.

"Ah, so those are the kind of characteristics we'll likely see there, right? So, the first is the plane indicator, the second is the presence indicator, then reality."

We need mathematics, a normal mathematical apparatus, to easily, more or less consciously, master these types of matter.

Next comes the hierarchization of matter. All of this goodness, taken together, is further structured by basic kinds of matter, which determine the diversity of the Human Parts' activities, not only nuclearly and fire-imaginary, or the organization of systems and apparatuses nuclearly. There are also 64 basic kinds of matter hierarchization. If we take the 64 kinds of matter as the energy-substance of the physical world, the light-substance of the subtle world, the spirit-substance of the metagalactic world, and the fire-substance of the synthesis world, then the 64 kinds of matter already transform into 256 types of matter. And these will be completely different kinds of matter.

We've calculated that each higher presence not only has different characteristics, but also different properties and qualities of matter organization. We have a physical property and quality of matter organization that is characteristic of us and familiar to us, but there's also an ethereal organization of matter, which is familiar to us but we don't notice it particularly. Kingdoms are built on this taxonomy of ethereal matter organization, but at the same time, they exist externally and quite adequately.

That's why sometimes we're perplexed by where insects and fish come from, because the body of water itself is isolated from everything else, but as soon as it's saturated with water, fish somehow appear. This is one of the mysteries. Or maybe the insects disappeared, and then somehow they appear from somewhere. We look for holes or underground connections there, where the fish swam. But they're so highly organized that there's nowhere for them to come from. Therefore, it's precisely the ethereal organization of matter that we barely register, but don't figure out where it comes from.

There's astralics—the third kind of matter. That is, it's not just a different type of dimension, as we initially thought, but the very specifics of the qualitative organization of matter are different.

I would say that astralics has a different prasyntesis and a different Consuming Fire. That is, their specificity and organization of possibilities are different.

And we calculated 64 kinds of matter in which we are organized. Moreover, we didn't calculate this theoretically; our team uses a method called immersion. This experience has been accumulating for 15-16 years, as we navigated the internal organization of a person with our subtle body—sometimes with our fiery body, in the language of a previous era—through the types of organization of this matter. So, what we are publishing now is not a theoretical assumption, but the practical experience of a large team of synthesis philosophers who have been studying this issue on a large scale for the last 15 years.

Accordingly, there's astralics, and then there's mentalics. Mentalics is thought, mental. And we had this famous scientific connection: thought controls matter; you formed thought, and matter is controlled. Have you ever wondered why? If thought controls matter, there are certain laws of thought that must control matter. Remember the laws, they're written into the Consuming Fire and into the prasyntesis as the organization of the Consuming Fire. But where?

So, we arrived at the idea that there is mentalics, which, as a type of the fourth matter, shapes the three lower kinds of matter. Accordingly, mentalics influences astralics, etherics, and physics. And then, with the power of thought, we control physical matter, etheric matter, astral matter, and mental matter. These are four completely different types of matter organization. Clearly, some properties and qualities are similar to each other, so they can be understood, while others are completely different. I emphasize that this is a synthesis of dimension, plane, presence, and any other characteristics we are discussing, in order to cultivate this type of matter. That is, everything we have discussed so far applies here as a certain perspective of uniqueness.

And so, we ran on. The fifth kind is causals. The sixth kind is buddics, the seventh kind is atmics. The eighth kind is amatics, we go, go, go up and finish with the sixteenth, idivics. We have them all published in diagrams. And now imagine, each of these kinds of matter is organized differently.

Now, connecting the 64 kinds of matter into 256 types of matter, expanded into 256 Human Parts, and the 16 evolutionary approaches, we arrive at our figure of 4096 variants of all Human Parts. This means that each Human Part, in addition to being organized by various realities and presences, is also organized by 64 kinds of matter. And then we will see, from reality, the qualitative organization of the other Human Parts.

And it is through this system of increasing the 64 kinds of matter that Human Parts are cultivated, Human Parts are calculated, and Human Parts are defined. This means that the activity of Human Parts depends not only on the characteristics of the quantitative states of matter, but also on the qualitative characteristics of the kinds/types of matter.

As a result, we take any Human Part, let's say the Synthesis-image, and we say that it belongs to the 15th type of organization of matter. Do you remember what it's called?

- Yatics.

It turns out it's built on the specifics of the yatics organization. Let's say, if we take the same Soul as the third type, then the third type of organization of Human Parts is astralics.

The most interesting thing is this example, which is well known from history. The seventh type of organization of matter, what prompted me to this specificity, is atmics, or simply atma. This is from the name of the planes of the previous era. And when we tested this specificity on ourselves, we discovered that the Buddha, who formed the perfect body, also stood in the lotus of atma. And if he stands in the lotus of atma, and this is atmics matter... he also lived physically. This means that if his body stands in the lotus, and he lives physically, then he has a synthesis of the body—standing or sitting, when he sat in the lotus—and the physical body with which he lives. This means that his physical body encompasses a synthesis of the kinds of matter of atmics and physics.

In the plane organization of matter in previous centuries, atmics was the fifth kind of matter. Now we have the growth of causals and etherics, which were not present in the previous era. And, in principle, atmics has emerged as the seventh type of organization of matter. And since Buddha

attained the perfect human, sat in a lotus with his body, yet physically walked, developed Buddhism, and simultaneously lived in two kinds of matter—atmics and physics—and since this was called the perfect human, one of the specifications of human perfection is the synthesis of planes, presences, or kinds of matter.

The same can be said of Christ. When they said he was resurrected, it was only because he organized the synthesis of three kinds of matter: physics, astralics, and planetary manasics, and in this synthesis, he unfolded the solar physical plane. But he moved to an entirely different level of matter; he moved from the plane of planetary matter to the plane of solar matter. Here we saw that people still can move into higher organizations of matter, and thus we arrived at the types of organization of matter. But this is a separate system.

— One Human Part, any one, can build itself with 64 kinds of matter?

Yes, the Activity, as the 17th Human Part, includes all 16 lower kinds of matter.

— Probably perfect Human Parts.

- No, within one Human Part there can be 64 kinds of matter?

Yes.

— This will be put together already according to the systems, right?

Not necessarily. Again: lower-order matters are included in higher-order matters as a part. You're trying to universalize, but matter is rather crude. A person can master this only by moving within the 16-fold integrity of this Human Part, and that's it. And a person can be saturated only by these 16 types of matter within the 17th Human Part. But matter has its own laws; it's rather crude. If you and I have the 18th Human Part, it includes all the lower 17 types of matter, included within it as a part. You see, this is a rigid organization of parts.

Therefore, if we say that the physical body is the 63, the joke is that the physical body simultaneously uses and is organized by 63 types and kinds of matter. And to appreciate any physical body, we need to master 63 types and kinds of matter. That is, we need to be able to think not only physically, as we currently do anatomically, but the physical body includes physics, etherics, astralics, and so on up to the 63rd esemics. This is just to understand how the physical body is constructed.

And here it's very strict. The physical body can choose a specification from 63, but it can't from 80; it will suffocate or die. Because this is a material organization. So, here, you're confusing the Father's principle, where we synthesized by synthesis of synthesis, prasyntesis and Consuming Fire, and there we could saturate ourselves however we wanted. And now it seems to us that we can saturate ourselves also with these types of matter however we want, but here everything is strict. You take the Human Part number, you saturate yourself with the lower quantity, changing the quality of the scale of realities, initially higher realities—this is possible, and the scale changes accordingly. But if you have the 12th Human Part, the Mind, then only 11 lower types of matter enter into you. If you have the 6th Human Part, the Essenceness, then the five lower types of matter enter into you rigidly, and there is no other option. There is no other, otherwise chaos will descend into our body.

There is a medical example. If we want all kinds of matter to saturate all types of Human Parts, I'll laugh now—that's a tolerant state of the organism. To all kinds of matter. For non-medical people, I'll say this: this is stage four cancer, which allows everything, but that's already a disease, a pathology. Therefore, we must understand clearly that in the 4096 variants of Human Parts, only the strictly lower kinds of matter are organized.

If we transferred the Human Parts from the 12289th organization to the 16384th, then our Image of the Father, as the first Human Part, actually has 12288 types of matter organization from top to bottom, and also of the high integral reality, including all the initially higher realities, realities, presences, planes, everything-in-everything. This is such a crazy multitude that worrying about missing out on something doesn't even make sense, right?

Enough, considering dimensions, speeds, presences, and everything else—this is an insane amount of the first Human Part. I also calculated this based on high integral realities. I modestly did not count all the initially higher realities by kind of matter that enter here as a part, all realities

by type of matter that enter as a part, and presences by type of matter that enter as a part. We must understand what typology of matter is inherent in the Human Parts from this, the might. And it is built on this very strictly.

If we study the Throne, and the Human Part, the Throne, is the fifth horizon, then it includes four lower horizons, as a part, plus all lower horizons. If we take the 12293 hi-realities of its organization, let's say, then it corresponds to Causals. And according to the specific organization of causals, no matter how many lower types and kinds of matter it includes, it still processes them from the perspective of formed causals. That is, our Synthesis-image, the 15th Human Part, is constructed by yatics, the 15th kind. No matter how many lower types and kinds of matter it includes, it still will do so from the perspective of yatics. Because it is organized by yatics itself.

And these kinds/types of matter, on the one hand, are immensely powerful, and on the other, brutally unambiguous, so that the Human Parts clearly differentiate among themselves by their horizons. That's why we have this understanding of the horizons of Human Parts. There are horizons of systems, because systems depend precisely on the types of matter. There are horizons of apparatuses and even horizons of particularities. The particularity of the yatics, as I understand it, will be completely different from the particularities of mentalics. The yatics is higher and stronger. We spoke about particularities earlier. And so, in our understanding of human, we will have to develop further this layer of kinds and types of matter.

Human is constructed by 64 kinds and 256 types of matter, from physics to syamatics. Human is constructed by eight organizations of matter—planes, presences, ih-presences, hi-presences, realities, ih-reality, and high integral realities. And human is constructed by four universal states of matter: energy-plus-substance, light-plus-substance, spirit-plus-substance, and fire-plus-substance.

And it is in the synthesis of these material organizations that what we call Human is born. In the synthesis of Human Parts, systems, apparatuses, and particularities, direct synthesis occurs and operates. This is what shapes the position of the observer in each person.

We've reached now the scale of human organization. We just need to master the final step—the position of the observer in all of this. I understand that it seems incredibly grandiose right now, but I think that as our scale of thinking develops, if we've been able to see this, then anyone who follows us and develops in this style will be able to simply grasp this scale, see it, and then practically generalize it through some kind of specialization.

When we talk about "the observer and his position," what he observes, we most often say that from the perspective of the planet it's one observation, from the perspective of the solar system it's another, and from the perspective of the sun and moon. And here, the observer's perspective is expressed by what? The position where you stand in space.

Let's simply consider that yesterday we defined with the paradigm of observer that the observer is a specific aspect of human organization for interacting with the external environment. Accordingly, depending on a person's organization, the external environment consists of four worlds with different types of matter organization, five matter organizations from planes to high integral realities, 64 kinds, and 256 types of matter. And the observer must be able to operate with all of this in order to distinguish between Human Parts, systems, and apparatuses.

One could say there are benchmark types and kinds of matter, benchmark organizations of matter, and benchmark states of worlds of matter. And when an observer clearly and concretely learns to recognize them, he generally assumes the correct position of the observer. This is the first step toward the position of the observer, and we're not talking about where the Human Parts, systems, and apparatuses are organized. This is the first step.

The second step of the position of the observer is that the observer must understand himself. What does this mean? Which Human Parts of him are active, and which are not. Which systems in these Human Parts are active, and which are not, which apparatuses are active, and which are not. Which particularities he can master, and which cannot. Does he have logic or not? And, based on this, to determine what he can analyze in matter, and what he cannot. This is the second type. This is a complex, subjective analysis, which is not typical of modern scientists and our position

of the observer, but it must be introduced gradually, otherwise we will misjudge what is happening in matter.

Example. In modern physics, they say that such-and-such a particle appeared at such-and-such a time with such-and-such characteristics, and words are no longer sufficient, so we introduce color. And they continue to describe these particles in purely physical terms. If physicists had the specific ability to observe 16 types of matter, they would suddenly see that a particle has arrived from the etherics, where it operates according to different laws of the etherics, but it has affected only slightly physics. Our observers assess the impact on physics, but they don't see the etheric particle at all. There's also an astral particle, which steadily acts there and "radiates" physics. And we detect this physical background, saying, "These are some kind of wave function processes that can be called such-and-such," but we completely fail to see that it's simply an astral particle with its characteristics.

Now imagine 16 types of particles of 16 types of matter, interacting with each other in a single hexadecimal continuum, IVDIVO, let's say, of 16 realities, and we're trying to describe them purely with physics. With the first type out of 16 types of matter. It's the same with materials, the same with chemistry, because we see the periodic table physically. But what if we look at the same thing etherically? The particles remain, and the nuclei remain, but in the etherics, the effect of the materials will be specifically different. Even the taste will change in the astralics. It's the same thing, the periodic table in the astralics. The number of particles will remain, hydrogen will be present in both of them, but the characteristics of hydrogen will change depending on the astralic dimension, depending on the astralic space. They will change. And a joke arises: hydrogen is not all the same. That is, physical hydrogen will emerge in physics, etheric hydrogen, astralic hydrogen, mentalic hydrogen, and so on in 256 variations. 256 types of hydrogen in 64 kinds and 256 types of matter. This means a completely different chemical analysis of even a class of substances than we currently assume. This basic organization of matter types must be introduced into the sciences. And it must be developed using 64 kinds and 256 types of matter.

- And you know, I just saw that the periodic table is a brilliant example of how numbers are written on the outer shell of a fire-image.

Yes, because the shell has numbers written on it, and then we write these numbers in squares, but we don't know always why they work this way. Even from the periodic table, we can see clearly that the shell of the fire-images has numbers written on it.

— The levels of organization of everything are fixed.

And this is the position of the observer, its second type, that is, appararuses, systems, Human Parts.

The third requirement for the Position of the Observer is a classic that any scientist will agree with: to know the science you're researching! To know it! Why?

Alexey told me about a time he was at a philosophy society where they were discussing the works of Karl Marx. About Karl Marx. And only one person could give a classic account of what was written in "Capital." The rest, discussing Karl Marx, honestly admitted, "we haven't read him, but based on criticism of his capabilities, we assume this." But that's not normal. If students had said that, it would have been understandable. But when it's said by eminent scientists who have mastered the Marxism-Leninism of the Soviet Union, who clearly grew up as philosophers, excuse me, in the Soviet era. I read "Capital" as a student because I wouldn't have passed the exam, and I was interested. When Alexey told me that they, as philosophers, had never read him, I wanted to ask: Guys, you're studying the philosophy of Marxism-Leninism. We haven't had any Russian philosophy for the last 18-20 years. You're eighty, you lived until you were 50 during the Soviet era, when Marxism-Leninism was ideal. You couldn't help but be Marxists, and yet you haven't read Karl Marx? So, this is the position: observing and knowing, when we discuss Karl Marx or "Capital" without reading him, without knowing him, without analyzing it.

— According to the theses, probably somehow, right?

Yes, acting on certain theses. This isn't just a violation of logic, it's a violation of the position of the observer. I'm talking specifically about Karl Marx; I don't want to talk about scientists from

other fields. But then, chemists don't know chemistry, I've encountered it, we won't publish it, as perhaps a chemist does. And there are those who know it—they know it so well that even chemists shy away from him because he knows too much.

— And asks questions that cannot be answered.

Yes, and he asks too many questions, and he's such an inconvenient chemist that in our circles he's not really a chemist, or a mathematician, or a physicist, because he asks strange questions. And we want to live in peace. And this lack of dynamism in knowledge, unfortunately, influences the position of the observer, and the results of such research are, in a word, just a dud. But it's highly hyped in a certain social environment. This is what we need to combat, and that's why the third foundation of the position of the observer is knowledge.

And there is the fourth Position of Observation, which we can introduce as mandatory, for the future. Knowledge, after all, replicates, and we can introduce the specifics of replication. But in order to analyze the 16 evolutions, 16 kinds of matter out of 64, the observer must master the 16 fires, from mightiness to synthesis. These 16 fires, by replicating, help to recognize the 16 kinds of matter, 16 evolutions, types of organization of matter. Evolutions are built by these fiery tendencies, because the types of human, initiated and beyond, are built by these fiery tendencies.

And there is the fifth specificity of the position of the observer. Here I want to emphasize: without the fire of the preceding fourth, the fifth is meaningless. But without mastering it, the observer himself is meaningless. It's called Hierarchical Realization. And how many initiations with the rights of construction does a fellow observer have, allowing him to encompass matter? And how many statuses with the beginnings of creation does a fellow observer have, allowing him to analyze what he creates in matter? Otherwise, how much he can create without having the statuses!

— Chernobyl, what will it be like?

Yes. Until now, we've been using this in a closed mode; people haven't noticed it, but now the time has come when we have to notice it. The same applies to creative synthesis, synthesisness, powers of perfections, hierarchization, and idvivity, and it all culminates at the pinnacle—official competence. So, what competence and official competence does this observer possess in the moments under study?

Ultimately, the position of the observer must be expanded to include these five indicators, and any position of the observer must be defined strictly from them. Initially, this will be meticulously outlined; at first, it will be difficult; we will be reluctant to do it because it's unfamiliar. But once widespread practice increases and it becomes natural, it will become even interesting. Because we will see the observer in each of us, whether we possess these specifics or not, and we will improve the quality of scientists' training and their position of the observer in research.

An example of why this is necessary. Imagine some large-scale study with millions, sometimes hundreds of millions, budgeted for it. And how must be calculated everything to ensure that this money doesn't go to waste? After all, history shows examples of how a poorly calculated experiment resulted in wasted money. Even the infamous Chernobyl was an experiment that simply "collapsed." The position of the observer was flawed.

Now imagine it on a cosmic scale, when we're flying through space, where there's radiation, where there are unknown planets, where meteorites fly, where everything has to be calculated mathematically in a crazy way. Even if computers do it, sometimes they need to be repaired and reprogrammed.

— It is the person who lays down the programs.

So, the point here is that we're reaching a new level of human evolution, a meta-galactic one. And it requires a different observer scale, one that presupposes, at a minimum, these things. I mentioned 16 fires, but it could be expanded to 64. And calculating these basic indicators in the next metagalactic era will shape effectively the position of the observer. We could discuss this topic at length, outlining all the specifics, but in reality, it's simple: these five positions need to be understood, mastered, and developed into such mature competence. If you have this, you develop; if you don't, master it. And scientific training in universities and even in schools must be focused

on developing this position of the observer. I'm not talking about somehow developing this position in scientists; I'd say that's extremely difficult right now. I'm talking about the future—so that more young people become scientists. If they start instilling and explaining the position of the observer at school—and this is quite normal for older students, even based on developmental psychology—they'll be so interested in understanding it all that we'll have more diverse specialists in science. This means that this needs to be placed on a strict, planned, state-based foundation for the development of older students and university students. And the position of the observer, rather than being an abstract one, must be transformed very concretely into a clearly structured approach following secondary and higher education. Moreover, following secondary school, so that it becomes familiar to high school students, and following higher education, so that it is fully formed. And based on monitoring the position of the observer, competitions for entry into scientific fields or various other specialties based on specific educational backgrounds also should be selected.

Then, if we introduce this position of the observer—from a general theoretical position in science, saying that it exists at all, to a strictly practical specification of scientific and educational trends—our civilization simply will rush forward in its development.

2.4. HUMAN PRASYNTHESIS

The prasyntesis emanating from the Human Parts goes into the external organization of surrounding matter. In fact, just as the prasyntesis of the Initially Highest Father influences us, so too our prasyntesis influences the environment and matter, shaping them. But first, it must organize and accumulate within us. Then, it unfolds as the prasyntesis of environmental control under the conditions of the high integral reality. And the concentration of synthesis of hi-reality achieved by each individual is reflected in the concentration of emanated prasyntesis that goes into the surrounding world, synthesizing the Human Part and the surrounding world, for influencing that Human Part on the surrounding world. And the higher the Human Part in the organization of hi-reality, the greater the power of its influence on the synthesis of hi-realities among themselves and the concentration of prasyntesis by this. Considering that world bodies are formed simultaneously by the synthesis of hi-realities throughout the world, the tendency of the Human Parts to realize themselves in the synthesis of hi-realities essentially is shaped by the world bodies.

Thus, we are developing a system in which Human, within the organization of matter, begins to develop as a whole of various Human Parts. When these Human Parts express themselves in the surrounding reality, they act not through a single reality, but through a synthesis of all realities within each other in a unified whole, emanating the prasyntesis of their own activity into the surrounding world and, thus, interacting with the surrounding world, receiving the effects of the development of Human Parts from the surrounding world. Human prasyntesis is recorded in the surrounding world either through creation, or through constructing, or through organizing, or through activity. Participation in these processes engages the Human Parts, and the outburst of prasyntesis from underlying realities begins to organize the very process of organization of any given activity. The prasyntesis of realities, roughly speaking, is not driven before us as a wave toward or during some activity, but is actually recorded in the organization of this activity by the meaningful records of each Human. Thus, we begin to participate in the creation of the surrounding matter. Depending on the density of the field of prasyntesis around each synthesis of realities, prasyntesis, participating in the actions of a Person, forms and qualitatively organizes the environment and the types of interactions into which he enters.

In fact, human prasyntesis is the formation of an environment and sphere of prasyntesis relationships. Human prasyntesis begins to shape spheres of prasyntesis, enhancing the quality of the environment of each human existence in the surrounding world. Through the synthesis of realities, the synthesis of ih-realities, the synthesis of hi-realities, through the synthesis of a multiplicity of realities through the integrity of prasyntesis.

Accordingly, the environment of prasyntesis around us creates the possibility of applying these conditions. If a person has developed prasyntesis around him, it's easier for him to apply any conditions in his surrounding life. It's easier to transmit thoughts into the surrounding world. It's easier to charge people with ideas in the surrounding world because there's an environment of prasyntesis around him. If people, in the phenomenon of their own actions, are unable or unwilling to accumulate the appropriate level of prasyntesis, then a wave of prasyntesis emanates from other people, who charge them with themselves and begin to guide them in the right direction.

Beyond Prasyntesis, the Consuming Fire can form gradually in a Human, as certain tendencies are managed, since Prasyntesis is first and foremost written into the Consuming Fire. That is, if we accept the possibility of an outburst of Prasyntesis, we must understand that part of the Consuming Fire within us does not organize into nuclei, because the Consuming Fire of a Human Part is formed by its own horizon of nuclei, its own horizon of hi-reality, while the free Consuming Fire of other hi-realities becomes free. As a result, we accumulate a resource of the Consuming Fire that does not connect the nuclei together, but emanates from within us.

The same applies to prasyntesis. For example, when the seventh Human Part acts, a sphere of seven-hi-reality action is formed. The prasyntesis of the six lower hi-realities emanates from the Human Part into the environment. The Consuming Fire is fixed on the emanation of prasyntesis, which connects the nuclei of the six lower Human Parts, forming a free resource of prasyntesis in the six Human Parts of the six realities. As a result, in the second step, we begin to emanate the Consuming Fire. And in the first stage, by emanating the Consuming Fire, we rebuild the environment. That is, the conditions in our organization that are effective for us are strengthened. Ineffective ones are minimized.

And accordingly, by revealing the effector of the Consuming Fire, we begin to unfold in the environment through this realization by the Consuming Fire. And one of the tasks of human existence is Creation—the realization of the Creation of the Initially Highest Father in matter by each Human through the manifestation, transmission, and organization of fire in matter. And human prasyntesis, in fact, is the preparation for the realization of the effect of human creation through the synthesis of realities in each Human Part. Clearly, if the synthesis of realities occurs in each Human Part, then the initial effect will be from the perspective of the Human Part that emanates their entirety, and all actions involving prasyntesis and Consuming Fire are subordinated to this.

And here is where the very mechanism we know as providence and prophecy emerges. If prasyntesis and Consuming Fire emanate into the surrounding space, then through their power one can see the prospect of organizing this space. And here, emanating prasyntesis and Consuming Fire, we begin to participate in confederative processes of interaction between people, in organizations of one kind or another operating around us. And thus, we begin to apply prasyntesis and Consuming Fire around us. And the higher the integrity of the scale of matter, the broader the outburst of prasyntesis and then the Consuming Fire dissolve more powerfully the nodes of negativity or inefficiency of this matter.

When we pass to a different scale of matter, we experience a massive outburst of prasyntesis and Consuming Fire due to the concentration of lower forms of matter into higher ones. And when we begin to align ourselves with the higher form of matter, the lower form enters as a part on a larger scale. For example, the transition from initially higher realities to high integral realities unleashed a massive outburst of unused prasyntesis and Consuming Fire from all other hi-realities, where the Human Parts still were being rebuilt, and this outburst simply restructured certain nodes and situations across the Planet with prasyntesis and Consuming Fire. Accordingly, when a person passes from the organization of matter from ih-reality to hi-reality, a concentration of prasyntesis and Consuming Fire is created, which, spilling into the environment of human and humanity, dissolves negative, unhelpful, and any harmful tendencies. Conversely, it concentrates beneficial ones, thereby anchoring the phenomenon in the new reality. And a new environment is

formed. With this first step we simply reinforce that this is not only an internal mechanism, but thus we can act externally.

There's another approach to the phenomenon of prasyntesis and Consuming Fire. If we restructure planetary life into hi-realities, we must understand that all lower ih-realities, realities, and all types of presences become free. That is, on the one hand, Human forms systems, apparatuses, and particularities there. On the other hand, when we concentrate on the Human Part or introduce systems, apparatuses, and particularities into hi-realities, the resource of ih-realities, realities, and presences of all types is used for the excessive organization of prasyntesis and Consuming Fire. In other words, all lower types of matter, organizations of matter, become a resource of prasyntesis and consuming fire for the formation of a corresponding human environment around us when we activate a higher organization of matter. Thus, when we pass to the higher matter, each person accumulates a resource of prasyntesis and Consuming Fire for the creative management of matter.

The third option, which also applies here, is the Perfect Human Parts. The organization of the Perfect Human Parts proceeds along 16 levels across 256 types of matter. How does a Perfect Part differ from an ordinary Human Part? One Human Part is organized by a single reality, while the Perfect Human Part immediately engages 16. That is, from physics to idivivics. The Perfect Human Part is able to synthesize 16 realities across types of matter into a single action of the Perfect Human Part by itself. And in this moment, it mixes different states not just within a single reality, but across the entire 16 types of matter, from physics to idivivics. Accordingly, each element, for example, of the Perfect Heart out of 16, is attuned to a specific specification of types of matter. This includes octics, amatics, and so on. And at this moment, the Heart ceases to act in a single reality and begins to act in a sixteen-reality manner. More precisely, not even in a reality, but in a sixteen-material manner. And the Perfect Human Parts differ from ordinary Human Parts in that ordinary Human Parts act in the space of accessible reality, while the Perfect Human Parts act in matter, where it doesn't matter what synthesis of realities is possible, since the Perfect Human Part itself chooses the necessary synthesis of realities for its action. This is what develops a Human through the Perfect Human Parts.

In practice, the Perfect Human Parts are organized by sixteen types of matter, and within this organization of matter, they can be fixed on any of the 16 realities: from the first to the sixteenth reality, from the 17th to the 32nd reality, from the 65th to the 80th reality. In other words, the Perfect Human Part doesn't care which reality it accesses. Because its primary concentration is in the organization of types of matter. Accordingly, if a person has 16 types of Perfect Human Parts, then 16 types of Perfect Human Parts multiplied by 16 types of matter yields 256 types of matter of simultaneous action of the 16 Perfect Human Parts. This is a very large concentration of possibilities. In other words, the Perfect Human Parts, within their 16-fold integrity, can activate immediately the realities of all 256 Human Parts, totally. Thus, we have another type of prasyntesis, when Perfect Human Parts activate kinds of matter, there is an outburst of prasyntesis of unused realities, including by the Human Parts.

If we look at this from the perspective of each Perfect Part in the synthesis of the 256 types of Perfect Part organization, we see a different kind of prasyntesis. In what way? If a Perfect Part works with the corresponding type or kind of matter, it downloads a database of these types of matter from Prasyntesis and the Consuming Fire. What is the perfection of Parts? They can download records of these types of matter. And by downloading them, they apply them in the human expression of this or that action. For example, if the Perfect Heart downloads, it is saturated with the entire database of prasyntesis and the database of the Consuming Fire. If the Perfect Mind downloads, it begins to reflect on this topic. If the Perfect Holoversum downloads, it begins to holoverse on this topic. So, how does a Perfect Part differ from an ordinary one? The Ordinary Parts are organized by prasyntesis and Consuming Fire, and the Perfect Parts can decipher prasyntesis and Consuming Fire. This is the effect of their expression.

And then Human Prasyntesis emerges, when I can decipher the prasyntesis of certain states that arise in Human Parts, systems, apparatuses by Perfect Parts. I can decipher the Consuming

Fire that makes up a Human. While we don't have yet such conscious control over this process, I can say that we encounter a Human and begin to scan a certain state of his organization, and suddenly we see that he is either already prepared or have some talent for something. For example, the sensation of pedagogical talent in a person is a sense of the imprint of prasyntesis or the Consuming Fire within the Human, where some inexplicable structural organization of professional prospects has formed. And the position of the observer presupposes the specification of a specialty.

Now imagine that when the Perfected Parts begin to learn to act with prasyntesis and Consuming Fire, they begin to download the database first from the prasyntesis of Consuming Fire. Then the Perfected Parts grow in their realization and begin to communicate with the people around them. What can they do? To download, analyze, track, and shape certain growth trends in the person around them. They don't download personal trends, because that would violate free will, but they download those professional trends and talents that a person could apply to others, but didn't pay always attention to. Accordingly, we recognize each other's potential and provide mutual assistance. And then we turn to each other: "Tell me how you see this, and how I see it." And this communication, ideally, should occur through the Perfected Parts, as we scan each other's prasyntesis and Consuming Fire.

Thus, Human Prasyntesis grows further through the volume of Perfect Parts and their gradual organization. The point here is different. We are currently familiar with only 16 Perfect Parts. We need to expand them to 64, across 64 kinds of matter. That is, another 48 Parts—to the state of Perfect Parts. Then, we will experience a qualitative, very high-quality increase in the organization of Prasyntesis and the Consuming Fire in interpersonal communication, between us.

But there's an even more interesting meaning here. The 16 Perfect Parts, in their hexadecimal organization, utilize 256 levels. But the 64 Human Parts, in their hexadecimal organization, utilize 1024 levels. And that's already one evolution. And there is the scanner of prasyntesis and the Consuming Fire of one evolution, when we can see the evolutionary development prospects, say, of the planet's population or the population of a single country. These are very, very important prospects, even in the phenomenon of governance.

And in the long term, in the distant future, the Perfect Parts can be developed to 64 levels of each Perfect Part, once we reach 64 Perfect Parts of 16 levels. And within the 64-fold integrity—64 Human Parts from the Image of the Father to the IVDIVO of each one, having 64 levels—will be scanned by prasyntesis and the Consuming Fire in 4096 realities. This speaks of the perfection of the development of the Human Parts by the Perfect Parts.

The Perfect Parts synthesize 16 kinds of matter, which are completely different. That is, physics, etherics, astralics, mentalics, and causals—these are kinds of matter. Now imagine the Heart, not as a Perfect Part, but simply as the Human Heart. It is responsible only for causals and acts through causals, at the first stage of human development. Accordingly, it acts through the prasyntesis of causals and the Consuming Fire of causals. When the Perfect Heart appears, it is organized by 16 kinds of matter. And the Heart begins to act by physics, etherics, astralics, causals, otics, and ivdivics. And the heart expands with the Perfect Heart into 16 kinds of matter. Is the prasyntesis of 16 kinds of matter simultaneously different? Absolutely. Accordingly, the Perfect Parts act with a different prasyntesis. This is the prasyntesis of the unity or integrity of 16 kinds of matter. That is, we are accustomed to the separate types of matter in the Human Parts, but in the Perfect Parts, there is a simultaneous wholeness of 16 kinds of matter. This is a higher type of Human, a higher type of organization, by the Perfect Parts.

Accordingly, the prasyntesis of the 16 kinds of matter as such is a different kind of prasyntesis, which we enter through the Perfect Parts. And a different kind of Consuming Fire, because here the Consuming Fire must not only hold together the nuclei of a single horizon of reality, say, causals, but also hold together the nuclei of 16 kinds of matter with completely different characteristics of nuclei, dimensions, and speeds, but with the single Consuming Fire of the Perfect Heart. Or the Perfect Mind, or the Perfect Holoversum. This is an entirely different

kind of Consuming Fire. It holds together the hierarchical nuclearity of 16 differently organized kinds of matter.

This is simply the Perfect Human, the most Perfect Human possible.

And Perfect Parts aren't limited to the Perfect Human. In the 5th race, there was a Perfect Human—Buddha. Who said that in the new era, a Perfect Initiate with Perfect Parts shouldn't emerge? Who said that a Perfect Servant with Perfect Parts shouldn't emerge? Accordingly, the Perfect Initiate's specific prasyntesis will be the Rights of Construction, while the Perfect Servant's specific prasyntesis will be the Beginnings of Creation. And clearly, their application will give power to this Initiate, this Server. Accordingly, we can add up immediately:

- there is a Perfect Human in the synthesis of 16 Perfect Parts
- there is a Perfect Initiate in the synthesis of 16 Perfect Parts
- there is a Perfect Servant in the synthesis of 16 Perfect Parts
- there is a Perfect Hypostasis in the synthesis of 16 Perfect Parts
- there is a Perfect Teacher in the synthesis of 16 Perfect Parts
- there is a Perfect Master in the synthesis of 16 Perfect Parts
- there is a Perfect Avatar in the synthesis of 16 Perfect Parts
- there is a Perfect Father in the synthesis of 16 Perfect Parts

Eight degrees of ascent from Human to the Father, and each has 16 Perfect Parts. 128 Perfect Parts.

In fact, human prasyntesis is about perspective—what should grow logically into perspective from what we already have. If we have Perfected Parts, we should see perspectives. If we have professionalization, we should see perspectives. And these are the perspectives of the Perfected Parts of Human.

— Let's say the Perfect Heart is based on the accumulation of cordiality. Where does the Perfect Heart become fixed upon realization? Is it fixed in the Heart as a Part?

No. Separately.

— It turns out to be a different kind of prasyntesis, right?

Yes. Let's think about it, where separately? The Heart as a Part is a reality, the 53rd in the number of the 256-fold integrity of Human. And the Perfect Part, I emphasize again, is not reality, but a kind of matter. A kind of matter is connected to reality, but Perfect Parts unite 16 kinds of matter into a single whole, which compacts the work of the Perfect Part. And then? Where can the kinds of matter synthesized by the Perfect Part enter?

- Anywhere, in reality.

They can in reality. In reality, they don't enter actually into reality. We have the last Perfect Part—the IVDIVO of each one. All Perfect Parts develop the IVDIVO of each one. Management of all kinds of matter is activated at the 16th level. All Perfect Parts enter into the IVDIVO of each one, and the Parts enter into the Human Body—that's one thing. And secondly, they thus reformat the qualitative expression of the types and kinds of matter for the human himself. That is, if I begin to synthesize 16 kinds of matter with the Perfect Part, they first gather into the IVDIVO to support the physical body. And then, from this, they reorganize the physical body with the types and kinds of matter to a higher state of synthesis of any 16 Human Parts. These types and kinds of matter are absorbed by the physical body to reorganize the various states of the Human Parts within them.

- So, this is the principle of the House.

Yes! That's why the IVDIVO. That is, first IVDIVO checks how perfectly the Perfect Part has restructured the types and kinds of matter, and then implements them. Well, it doesn't record them just in the House. The Perfect Part is attached to the Human body and to its other Human Parts to reorganize the quality of work with the types and kinds of matter. The Perfect Parts control and unfold this typology of activity.

Improving the quality of kinds and types of matter is the growth from a Human of this type of organization to the next type of Human. If I am the Human of Planet Earth, then according to the Plan of the Father, the next Human is the Human of the Metagalaxy Fa. And the Human of the

Metagalaxy Fa must have a higher kind and type of activity of matter, several orders of magnitude higher. And the Perfect Parts transform the Human typology from a lower level to a higher level.

With this, the Human of the Initially Highest Father already gains the ability to replicate the Father's Perfections. And this is where the process of Creation begins. This is where the effect of Creation begins, and therefore he is the Human of the Initially Highest Father, experiencing the qualitative growth of Human Prasyntesis.

When we talk about the 16 Perfect Parts, it's already somewhat familiar. But when we talk about the 16 Scientific Degrees, it's still completely new and hasn't been developed by us. In fact, Human Prasyntesis also exists here, and in order to conduct research, we must be able to download and scan prasyntesis and the Consuming Fire from the surrounding matter. Because if we can't download and scan this, our intuition, insight, and scientific perspectives will not work. Both insight and intuition are Human Parts, in different aspects. In principle, we can say that a scanner of prasyntesis and the Consuming Fire is needed to conduct proper research.

And the next variant of Human Prasyntesis is the growth of 16 scientific degrees. Now let's imagine that we have 16 scientific degrees and 16 kinds of matter. Accordingly, each scientific degree, of any kind of science, can and should be organized rigidly by the corresponding kind of matter, without excluding those below it.

Let's take the Doctor of Science degree, the ninth level of organization. This is Moshics. Accordingly, all the eight lower kinds and types of matter are included as part of it. And there are two versions of the Doctor of Science: one specializes purely in the ninth horizon—a Doctor of Science who analyzes and synthesizes moshics of any science. And the second Doctor of Science synthesizes the nine kinds/types of matter among themselves and engages in the synthesis of the nine-fold matter. And this is then subject to a different prasyntesis or prasyntesisness and a different Consuming Fire. Is this logical?

— It is to the side of the Perfect Human.

Yes. But the Perfect Human, developing through his Perfect Parts, develops kinds of matter to perfect the Human Parts. A Doctor of Science doesn't do this. His task is to change matter itself. That is, if the Perfect Parts change matter in Human, and he has learned to do this—and yesterday we linked scientific degrees with the Perfect Parts—then a scientific specialist, in theory, should be able already to influence matter, its organization. This is the result of the anthropic principle. This doesn't mean he will change it, but in principle, we have chemists who create new materials. This is an influence on matter. However, this doesn't negate the search for its higher organization. And so, someone who is only on the ninth horizon of a Doctor of Science's *path* seeks to apply scientific research purely within the framework of what exists. But a doctor of science with a 9-fold integral kind and type of matter, lays down the perspective that changes the interaction, interconnection, and matter itself in this 9-fold integrity influencing it.

- Because there is an excess of Consuming Fire.

Yes, an excess of Consuming Fire and an excess of prasyntesis. Because it's the 9th level of matter. And then the etherics, astralics, mentalics, causals—everything up to 9, they organize themselves differently. And even here, it's easy to demonstrate: a doctor of science is the 9th degree. And on amatics, the eighth kind of matter, a new amatic matrix for the development of this 9th level of matter is built. Science of physics is responsible for amatics. And this is the physics of a doctor of science, level 9. And here we begin to talk about the influence on matter, about the organization of matter to suit the needs of Human. And thus, the Beginning of Creation begins with scientists.

That is, if we see that all 16 scientific degrees represent a certain level of replicability across different kinds of matter, then, accordingly, the higher the scientific specialist's level, the more profound the synthesis of all kinds of matter. Let's say a theoretician of sciences engages at the fourth level, and the synthesis occurs, either in mentalics—that's what he theorizes—or in the synthesis of four kinds of matter: mentalics, astralics, etherics, and physics. Then he can alter the perspectives of these four kinds of matter. This then influences realities and the qualities of all realities.

Thus, we are experiencing an increase in the creativeness of matter in its qualitative realization.

— But can a scientist reach the level of a Perfect Scientist? Is this when these 16 degrees are applied simultaneously?

Not a Perfect Scientist, but if he has 16 Perfect Parts of the highest possible organization, then he is, let's say, an Avatar of Science. And in this case, there's no need to say he's a Perfect Scientist. What's necessary is to say he's an Avatar of Perfect Parts. An Avatar of the sciences of Perfect Parts. You can imagine the scale of an Avatar. His powers, too. And with Perfect Parts, he has no interest in even being called a perfect person with Perfect Parts. And the perfection of a Scientist is a matter of professional perspective, not a degree of scientific achievement. And what's perfect in science today will become later a special case of its phenomenon. So, not every perfect scientist is the same.

- He has no complexes.

For everything! He will do simply everything that is needed. Right up to what the Father said: "Fly there, create!" And he flew and created. We are moving also toward this specificity through the 16 degrees of science. And this is too the Human Prasyntesis. And we are accumulating this prasyntesis, as we will express it through the development of new possibilities for everyone.

— And the Human Prasyntesis, can it be also an Initiated Human?

Yes! Eight types of perfect prasyntesis:

- Human Prasyntesis
- Initiated Prasyntesis
- Servant Prasyntesis
- Hypostasis Prasyntesis
- Teacher Prasyntesis
- Master Prasyntesis
- Avatar Prasyntesis
- Father Prasyntesis.

These are completely different types of Prasyntesis, but in the Paradigm of Human, writing about the Prasyntesis of the Initiate it is like killing Human. He'll read it and say, "What's that to me, a sinner?" So, for now, we'll focus on Human Prasyntesis.

There is another variant of Human Prasyntesis—there are nine types. And there are different types of Prasyntesis. It depends on the organization of the Human, on his nine levels. Let's say the Prasyntesis of the Human of the Plane of Creation is one type. The Consuming Fire of the Plane of Creation. Everything that is not of the Plane of Creation is consumed. The Prasyntesis of the Human of Creative Synthesis, or his Consuming Fire, is another type. Everything that is not of Creative Synthesis is consumed. And so on, according to the names of the nine types of Human. Thus, a gradual purification of the environment occurs, and the quality of matter increases.

Here, scientists will gain also process management rights. When a specialist with a certain level of training arrives, he doesn't have to be necessarily an old man; he could be quite young. In the long run, the quality of training will improve, and some will write nine dissertations in five years. It sounds crazy, but even now there are young people actively engaged in science and quite capable of writing two candidate's and doctoral theses in three or four years. And they have the passion and dynamism to do it. And they say, "No problem." They only ask, "Why bother?" They are satisfied with what they have. The smarter a person, the broader the question: why suffer under the system? But if the prasyntesis and Consuming Fire in each of these young people changes, then there is something to fight for. This not only increases their ratings, it also enhances the quality of the person himself and his diverse perspective on life and research. And that's a completely different matter. And if they're motivated by the idea that the higher your scientific rank, the greater your control over matter, the more you'll be sent out to manage things, whether it's traveling to planets to monitor specifics. Whether you're traveling to stations to monitor experimental needs or forbidding them with a veto based on your scientific rank—that's a whole different story. The

higher your scientific organization, the stronger your veto. If the Master of Science says "*no*," everything stops until it's analyzed and the Avatar of Science says "*yes*." Or the Master himself lifts the veto. Because he can see and sense what others can't see or sense with their Prasyntesis. He arrived. With the Master of Science, everything is perfect. The Master of Science looked—" *I forbid*." He had to retrieve the entire database again, even at the very last moment, when he had only to press the button. He felt it wasn't necessary. He lived. And he, as the Master of Science, has his own prasyntesis - he has downloaded from the Consuming Fire that the results will be negative, failure, or even worse.

You see, we have this tricky thing going on in our heads: who is the Master, Doctor of Science? The scribbler of a doctoral dissertation. No, we understand that somewhere out there, in scientific circles, he says something, but we see him simply, primarily, as a researcher for research. Let's look at a different organization of science: a Doctor of Science and a Initiated of Science are not only a researcher, but also a consultant, an organizer, a manager, and, most importantly, an expert on specific issues of Civilization. I don't mean the government, but the Civilization. Because this expert can be approached by both a government official and any businessman organizing some major business project, say, in lunar orbit. Why not? In the future, we will have different versions of Life. These experts must have authority, the Right of Veto, the Right of Expertise. And the higher you are as a scientific specialist, the greater your expert, scientific, and veto rights. Even for businessmen. He might not understand, because business can explain, but what would be worse for himself and humanity—not. So, the expert must call the secret service so that everything the businessman did is accidentally packed up and locked away. And he no longer remembers that it needs to be done. Such things happen, for the sake of protecting humanity. That is, a scientist understands this better than an individual specialist looking to make a buck. Take a private nuclear reactor, for example. It goes without saying how closely it must cooperate with security services and scientists. And there are already examples in humanity. In America (the USA), there are two decommissioned and abandoned nuclear reactors. And no one is doing anything about them. The money has been pumped out, and nothing more is needed. The fuel, of course, has been removed, but all the reactors are still standing.

And here the question of ethics and ethical oversight arises. And this should be entrusted to scientists, beginning with the Initiates, who manifest the rights of construction. Ethical oversight. But are there rights to construct? Or is this all nonsense? And this is too the Human Prasyntesis.

This raises the question of how science is organized. And in shaping all these trends, we must understand that they have potential. But we must view the organization of science not only as represented by research scientists. Some will say, "Where have you seen anything like this?" But I, to some extent, drew on the experience of the Soviet Union, where scientists were experts, but they didn't have always sufficient ethical oversight. If they had had ethical oversight, perhaps the Soviet Union would still exist. Because some scientists were sounding the alarm early on, saying, "This can't be done; let's rebuild the economy differently." If we had good coordination with the scientific community, they, as experts, would have told their communist comrades in advance, "Communism is good, but the economy operates by different laws; let's change all this, like the Chinese." I understand that the Chinese began making changes after us, when the Soviet Union collapsed, but fundamentally, it was our professionals who were laying already the groundwork for change. They disagreed, meaning, "So be it." It's all over. There are no communists. Everyone's lost everything. There is a 20-year crisis, now we're recovering. The only thing missing is expert veto right.

Therefore, organizing the science of the future is not just about research, but about direct participation in the life of civilization. It's not that science relies on civilization; no, it actively influences the development of civilization. Because if science doesn't influence, then why is it needed? And it influences not only through technology, but also through ethical oversight and humanitarian issues. Clearly, scientists themselves need to be developed and nurtured. Therefore, this too has its own specifics. And there must be higher organizations than the scientists themselves. And for this purpose, the Metagalactic Academy of Sciences must exist.

— Perhaps even the development of regulations for the level of observer and person who, for example, could enter into leadership structures.

Yes. Developing various acts and processes. Therefore, scientists are not just researchers in the long term, but practical specialists who, to some extent, are vested with a leadership function. Then our civilization will be scientific. And this is happening gradually now; that is, we are moving in this direction; it is clear that this is happening. Therefore, we must see science more broadly. Not only research, but also participation in the expert management of civilizational processes.

— There should be even some kind of mandatory, scientific base that, for example, a Person must pass.

And here, to become an expert, a minimum of a doctor of science level 9 is required. This means they must pass through eight specialist science ranks: from research associate to candidate of science. And only from the ninth level—a doctor of science or higher—one does receive expert authority. Moreover, for a doctor of science, these authority levels must be very basic. He is still a doctor; he treats. Now, an Initiated of science has begun already to replicate by the ethical control. And this is also human prasyntesis, because the degree of organization of our science determines the corresponding degree of prasyntesis and the Consuming Fire within people.

— And we can lay down the foundation so that any person, at least some degree out of two or three, will receive eventually, as the scientific base that would allow...

Any initiate, if he wishes to receive even the most basic initial initiation, must participate personally in some scientific organization. It will be from a scientific staff member, whoever he receives. This won't be strictly defined—there should be a variety of initiations. But if you don't know how, then according to this system, you will receive them definitely.

— Buddha is a candidate of science, the eighth initiation...

Yes, yes. A PhD requires eight initiations. And then it will be good. And on the level of metagalactic processes, it will be good, normal. In fact, that's a lot. This option works quite well here. But the initiations must be varied, and not all of them have to be scientific.

We shouldn't frame everything as science, otherwise science will be monotonous, and life will be monotonous. We've experienced this throughout our civilizations; the loss of diversity leads to a dead end. Therefore, there will be a lot of people who don't engage in science. And we shouldn't lump everyone under the rubric of science; that's wrong. But if we integrate scientific principles into education, both through the education system and in educatedness, people will gain the best scientific concepts, syntheses, and perspectives, rather than studying textbooks from the 1960s and 1970s or those concocted by unknown experts, as is currently happening in some countries, then development will follow. And then, through education, we will address the specific issue called retraining science. And if we consider that each educational institution will establish gradually some kind of scientific, creative, or expert departments, like a Junior Academy of Sciences or something else, we need to develop actively this in every educational institution, simply in every educational institution. And then we will have a very interesting development of science in educational institutions. And it is the specialists working with children who will select the most talented ones for scientific prospects.

And I'll tell you one more terrible truth for the future. The most terrible, but it warms my heart to no end. We need to set a qualification on the development of scientific ability starting at age ten, maybe even 11, maximum. Why? Because you can become a scientist at 11. I had children at my lyceum who stumped even the most serious scientists in certain areas of science. And they knew what they were asking. This talented "brain plasticity" that children possess is not often repeatable to adults.

— They are 256-fold integral in Human Parts already now.

That's for now. I kind of dream of a 1024-fold integrity in the next 19-20 years. And if they have 1024 Human Parts of a single evolution, the metagalactic one, working, then these are brains that can invent a lot, even at 11 years old. Basically, this is what's happening now: they're bringing kids to Sirius, and a guy in 7th grade has invented some little robot, technically, which our technical scientists can't even assemble and can't figure out how he did it. He says it's so simple!

And he shows off this little box that not a single one of our institutes has been able to assemble. And they've already registered a patent for him to implement. So, our scientists have these monsters, and he has a box like this. The 7th grade! He's into robotics. They say outright that it's simply impossible for us to assemble such a box. He did it! So, when young people are interested, they're given the opportunity to build it. They accidentally come up with something that their elders would say is impossible. But it works for him! And then you have to prove why it's impossible, if it works. Practice has shown that it "works." Ultimately, we need to change scientific theories about why it works. That is, if practice works, then the problem is in the theories, not in the practice. And we have problems with this. It's like this with us: if it doesn't work in theory, then everything you've invented is an illusion. I saw a Siberian guy put it together, and everyone came to him. How does it work? No one understood, but it produces more energy than it consumes. I thought: he used etheric energy—I can explain it that way. But practical research is needed.

In fact, the potential is enormous. If we embrace such inventions, identify the specifics, and don't lose children to boredom at school, civilization will grow very effectively. This is a new Human Prasyntesis.

Let's get back to scientific degrees, otherwise we've entered into civilization. Let's imagine two types of scientific degrees. What if a scientific degree works with a specific type of matter and type of reality? That's one scientific degree, in any science. What does it do? It integrates the qualities of this matter's typology into its science. And not just by downloading from prasyntesis and Consuming Fire, but by exploring these conditions in the surrounding reality. After all, we see 64 kinds of matter, and if we consider that Humans are 16384-fold integral and the Metagalaxy has 16384 realities, then there are 256 such types of matter. Let's say, for example, that etherics has 256 variants. Accordingly, the quality of a scientist of any given level will be determined not only by the fact that he researches the etheric, but also by the level of etherics he researches—the first or the 256th, because the first etherics is the second reality, and the 256th etheric is the 16322nd reality. So, to clarify the difference. Accordingly, if I can research the 16322nd etherics, the quality of my scholarship is much higher than if I research the second etherics. A purely hierarchical scientific community will have its own hierarchy of relationships, where the most important thing is not only the degree of action, but the kind of matter you can organize within yourself. And accordingly, the higher the type and kind of matter you specify within yourself, the deeper you are as a scientist. This is another characteristic.

There's also this point: if I explore the 66th etherics as a second horizon, a second one, then I have a subordinate wholeness of 65 types of matter. This means I can explore the etherics by view angle of 65 types of matter with my science. And there are also 256 such variants. That is, everything below is included in the above as a part.

And here we begin to see the development of the scientist's own quality—the diversity of types and kinds of matter he employs in his research, and the mightiness of the scientist who does it. This, while somewhat abstract today, is in fact very, very significant.

So, imagine 16 types of our scientific degrees that can study any of the 64 kinds and 256 types of matter. The question is how many kinds and types of matter they cover in their research. That's one option. But there's another.

If we're talking about scientific degrees, there are four states of matter, representing those same 256 types of matter. After all, 64 kinds of matter, unfolded from four perspectives of energy, light, spirit, or fire-plus-substance, they form the four worlds of the Metagalaxy Fa and the corresponding four states of matter. States of matter are both similar to types of matter and yet not. After all, types of matter unfold in a rigid connection to the hi-realities of the Metagalaxy Fa and occur sequentially, one after another, 256 by 64 times, in 64 perspectives of kinds of matter, forming 16384 hi-realities. But the worlds of Metagalaxy Fa are based on the synthesis of realities through the perspective of the state of substance, not its interaction with types of matter, where 4096 hi-realities of the world, regardless of the type of matter, are formed also by the perspective of substance interacting with energy, light, spirit, or fire. And here we enter a new cluster of scientific research into the state of substance in the worlds of the Metagalaxy Fa. Clearly, our first

study is energy-plus-substance. This is the physical world of the Metagalaxy Fa, which represents 4096 hi-realities, by precisely 256 types of matter in 16 perspectives. And these 16 perspectives synthesize both the first 16 kinds of matter and the first 16 Human Parts in the synthesis of perception and the perspective of their action in the physical world of the Metagalaxy Fa. The next step is the study of light-plus-substance. These are the next 4096 hi-realities of the Metagalaxy Fa, from the 4097th to the 8192nd, but they also realize a synthesis with the first 4096 realities of the physical world perspective, but through interaction with light and substance. Since the law of the lower enters the higher as a part operates in the Metagalaxy Fa, the physical world enters the subtle world as a part. This expands the types of physical interactions, and the first 4096 hi-realities of the Metagalaxy Fa, in addition to energy-plus-substance interactions, also experience light-plus-substance interactions, effectively forming the fifth state of matter: energy-plus-light-plus-substance. Thus, the subtle world operates through the interaction of light-plus-substance, manifesting a special, subtle state of matter, and through the phenomenon of energy-light-substance, interacting with the physical world. Since the 8192 hi-realities of the Metagalaxy Fa constitute half of the 16384 hi-realities of the Metagalaxy Fa, they can be called the matter of the Metagalaxy Fa, conventionally dividing the Metagalaxy Fa into a perspective of more material states and a perspective of more fiery states within the overall integrity of the dao of their development. In the struggle and synthesis of their opposites. Then, the phenomenon of energy-light-substance becomes the actual matter of the Metagalaxy Fa. That is, the matter of the Metagalaxy acts and develops through this perspective of substance.

Light-plus-substance research is a different type of research layers and materials. Accordingly, the quality of a scientist can be determined also in all degree specifications by the number of worlds and kinds of matter he engages in his research. Let's say it's just energy-plus-substance of the etherics, or in the same etherics plus light-and-substance, or in the same etherics, energy-plus-light and plus-substance—as three types of research in two worlds. The same is true in three worlds—spirit-plus-substance. The same is true in four worlds—fire-plus-substance.

And here we'll see a diversity of 16 scientific specialties expand to a vast array of scientists, engaging with different kinds of matter, types of matter, states of matter, and scales of matter. With this simple question: "How many types of matter, how many kinds of matter, what states of matter, and, most importantly, at what scale of matter—that is, how many realities and worlds does your research synthesize?" Clearly, such thoughts are initially fanciful. But I believe that gradually, with the advancement of science, we'll get there eventually; we simply have no choice: this is how the Metagalaxy is constructed.

Let's return to the worlds. The third, metagalactic world of the Metagalaxy Fa is formed by the next 4096 hi-realities, from the 8193d to the 12288th, expanding metagalactic perception upward and outward. Here, the third state of matter is already formed—spirit-plus-substance, as the classical state of the 12288 hi-realities of the Metagalaxy Fa by spirit, and two interacting states with the light and energy of two worlds: the metagalactic-physical world in the phenomenon of spirit-plus-energy-plus-substance and the metagalactic-subtle world in the phenomenon of spirit-plus-light-plus-substance. And as a condition for the growth of the materiality of the Metagalaxy Fa itself, the metagalactic world produces spirit-plus-light-plus-energy-plus-substance, forming a special state of materiality of the metagalactic world of the Metagalaxy Fa. This special state should be the basis for the technique and technological prospects for the development of humanity in the metagalactic world of the Metagalaxy Fa.

The fourth, synthesis world of the Metagalaxy Fa, is formed by 4096 hi-realities from the 12289th to the 16384th, essentially shaping the Metagalaxy Fa. The synthesis world operates through the fourth state of substance—fire-plus-substance—effectively forming the nuclear state of the metagalaxy's matter, where each nucleus at its center contains a clot of fire-substance, or the fire-substance of the synthesis world. Accordingly, the synthesis world interacts with the three lower worlds, forming new states of substance: fire-plus-energy-plus-substance (fire-energy-substance), fire-plus-light-plus-substance (fire-light-substance), fire-plus-spirit-plus-substance (fire-spirit-substance), and the material organization of fire-spirit-light-energy-substance.

Furthermore, two intermediate states of growth of material organization are formed: fire-light-energy-substance and metagalactic substance as such, in the synthesis of all the above-mentioned states of matter. Thus, we see the states of matter:

Energy substances
 Light substances
 Light-energy-substances
 Spirit-substances
 Spirit-energy-substances
 Spirit-light-substances
 Spirit-light-energy-substances
 Fire substances
 Fire-energy-substance
 Fire-light-substance
 Fire-spirit-substances
 Fire-spirit-light-energy-substances

The metagalactic substance in the synthesis of all the above.

And so, all these processes and their study will diversify further the ranks of scientists. Naturally, this also applies to Human Prasyntesis. That is, to study all this, every scientist first must master the Human Prasyntesis of the given. Then, must develop the metagalactic position of the observer. Or rather, to train himself to see this perspective. Then, to develop the position of the observer so as to process the materials from this perspective. And then, in fact, to begin the research.

Therefore, here, in such scientific research, four types of tuning of the researcher himself are seen:

1. At first, a person is tuned to the ability to be this and act this.
2. Next, an observer is built into this person, who knows how to observe, analyze, connect, and maybe even act on this.
3. Next, the Metagalactic Position of the observer is built, where new angles of positionality are included, when you have established yourself in this given reality and from this position you begin research, including the angle of knowledge, of everything else.
4. And only at the last fourth step, the Scientist is formed, who explores a particular topic from the perspective of a certain scientific degree.

This gives scientific work four stages of organization, even with the complexity of matter, we see in the Metagalaxy Fa. When we first hear it, we say, "It's complicated." And we want to say, "But we had simpler approaches—to go, to defend, and to finish." In fact, for the Metagalaxy Fa, it's simple! And when we get used to it—it's all a matter of habit—it will be very simple and interesting, and we'll wonder how it's even possible to conduct research without it. But right now, we're not used to it. And the sheer volume of work we have to do is mind-boggling, because for us, the scale of the activity is completely incomprehensible. But we already understand it. And to grasp this truly, we'll need a great deal of time and organization, organizational expertise, and scientific perspectives.

This perspective on the development of scientific degrees also needs to be taken into account. And this is also Human Prasyntesis. That is, this is what we are downloading already from Prasyntesis for our own scientific organization.

— Is there some perspective on the Prasyntesis of Scientist? Or would it be the Prasyntesis of Initiate?

It exists, but you know, we could answer—the prasyntesis of the rights of construction or the Initiate prasyntesis. But, based on the logic of the philosophy of Synthesis, we can formulate this answer. But, based on our ignorance of Prasyntesis, if we delve deeper now, it would be a profanation.

After all, we have the Paradigm of Human, and we are constructing currently this version of Prasyntesis only in human terms. The depth of our initiated efficiencies isn't necessarily high, because we're clearly not yet ready to write the Paradigm of Initiate. And it's best not to consider even higher ones, such as the Paradigm of Servant or the Paradigm of Hypostasis. We have significant issues with psychodynamic mastery or synthesis training—in terms of understanding them. And these are the Degrees of Science. So, we still need to reach the Prasyntesis of Scientist by mastering the degrees of science and at least seven more Paradigms of their manifestation.

— It turns out that one scientist can be simultaneously a doctor of science in a certain kind of matter, and a candidate of a certain kind.

Yes! You see! So, basically, every dissertation research project, any subsequent one, can have different variations. And then this scientist develops a multi-faceted approach, which even becomes interesting to him. You can explore a single topic—it depends on the individual's specific needs—or you can explore a wide variety of topics. And when we explore diversity, the greater the diversity, the more interesting the individual, the more developed he is in that diversity.

— Everything must develop in one direction.

Not necessarily. You know, there's this concept: technological dead end. When you're researching in one area, and it's already a technological dead end, and you're waiting for civilization to develop, you're not going to sit there, are you? You'll move on to another area, because that area isn't a technological dead end yet. And there are plenty of such dead ends throughout history. For example, some things were invented in the Soviet Union, but there weren't enough engines, materials, or expertise to take them further. Now they're raising them to modern standards, and rebuilding these devices—the result is completely different technology. But the idea itself was sound back then, and the initial research was done.

— The vision of degrees is completely different from the modern one.

Yes. If the Metagalaxy creates everyone, then in science, each one is valuable. Clearly, there's also the value of research teams, there's the value of laboratories, but we must understand that individual specificity is no less valuable than collective work. And here, the Metagalaxy creates each one, and we must take this into account. And science, in its construction practice, must be built through the individualization of each individual. You know, grants are awarded to a professor or specialist who can do this. And everyone else might say, "We don't have that." But this one can do it. That's individualization. And it already exists. At least, it certainly exists in Russia. This doesn't abolish the old forms, where there are no grants, and there's nothing. But you yourself sit there and don't move forward. You have to have a dynamic background to be "granted." That is, we sometimes hide our laziness behind the excuse, "But that's not necessary." Well, what does it mean "not necessary"? If you're going to conduct research with a grant and leave new material for future generations, and you'll get even a salary, why not, if you have the opportunity? This is how we overcome the rigidity of modern science, basically. And this is precisely the gradual, gradual search for a new scientific organization. It's a complex search, and we're only just beginning to realize it.

Result

All of this accumulates the experience of Human Prasyntesis. As a result, we can say something very interesting: we are accumulating a vast amount of experience in Human Prasyntesis through any activity that involves Prasyntesis and the Consuming Fire. And humanity has entered a new era of accumulating Prasyntesis within itself, in varying degrees of organization, competence, quality, and specificity. In short, everything-in-everything. On all the scales we have just witnessed. And this is one of the most important tasks for Human and humanity as a whole.

Respectively,

— from the competence of Prasyntesis, which is realized by a certain Image,

— from the competence of the Consuming Fire, which, in a sense, is formed by the Likeness,
— from the competence of the Observer, who must be raised, who knows how, owns and organizes the corresponding matter in scales and kinds,
— from the competence of the Scientist, who replicates different specifics with his degrees of expression
the civilizational nature of Human and the development of the prospects of Humanity, including the scientific development of the Metagalactic Civilization of Earthlings, depend in the synthesis.

CHAPTER 3. METAGALAXTIC SCIENCES ABOUT HUMAN

3.1 SYNTHESIS OF THE METAGALAXY

The phenomenon of the Human of the Metagalaxy cannot be understood without recognizing the Metagalaxy itself. Since "the Metagalaxy creates each one," defining the metagalactic perspectives on the structure of matter also shapes our view of Human. After all, human existence is essentially shaped by metagalactic circumstances and conditions. It is all the more interesting to examine them and physically organize them within ourselves.

The Metagalaxy, by creating each of us, actually concentrates on each one, forming a sphere of metagalactic relations around each one. The position of the observer presupposes the interaction between the scientist observing matter and the matter itself, which concentrates and forms around the scientist. In this sense, a simple premise emerges: if the Metagalaxy, by concentrating its creation of each one, forms a specific phenomenon in the sphere of matter around each one, then this sphere of matter reflects each one as such. But then, the types of material organization studied in science depend on the quality of the scientist's personal organization, and all science depends on each scientist, who personally organizes this or that study of matter.

Previously, we overlooked these circumstances, believing matter incapable of personal concentration on each individual with its varying qualities of replicable capabilities. Metagalactic research has refuted this, and science has stalled on the threshold of a new paradigm, one that views matter no longer as a separate entity, alienated from human, but as an unalienated synthesis of human and matter. However, the definition of matter as such requires clear limitations and delineation, as its abstract phenomenon cannot be studied in its relationship with human. And the current philosophical and scientific trend emphasizes precisely this abstract formatting of matter and material conditions. Defining matter by the boundaries of the Metagalaxy, as the ultimate sphere of the cosmos within which all material laws and organizations operate, ultimately organizes the sphere of interactions between human and matter. This is simply because we move from the abstract existence of matter without defined boundaries to clear boundaries of possible interactions. And since we see the limit of matter in our accessible perception, first of all, cosmically, no matter how much materialists and representatives of cosmism resist this, then the ultimate sphere of cosmic relations, known to us as the Metagalaxy, is the boundary of visible and accessible matter in our perception.

In doing so, we translate matter from the language of abstract categories of philosophical limits of the perceptible into the concrete scope of possible physical and chemical standards, laws, imperatives, and axioms. It's also important to keep in mind that different sciences refer to the limits of the cosmos and the ecumene of matter differently—some are accustomed to the category "universe," while others are accustomed to the category "metagalaxy." Since the category "universe" also carries religious connotations, used in Orthodoxy, we favor the category "metagalaxy." Moreover, from a metagalactic perspective, the universe is an organization of natural processes in metagalactic realities, just as planetary realities have a biospheric natural organization. We distinguish the planet itself, as an object of cosmic interactions, from its biosphere.

Thus, the Metagalaxy must be separated from its biospheric potentials of various planets and life-realizing objects, referred to in the Metagalaxy as the universe. After all, if the entire "universe creates us," and we are "lives" on a planet, then the universe represents the sphere of life-organizations of the Metagalaxy. The Metagalaxy itself is that objective reality of the cosmos that we are accustomed to calling matter, meaning all the limits of its existence. But how then to deal with the paradox that the entire Metagalaxy creates each individual, forming around him a sphere of material relations between the phenomenon of human and matter, a synthesis of their mutual organization? It's very simple. The Universe itself creates human life within the general biospheric organization of life, both on our planet and on other planets of the general metagalactic existence.

And these biospheric organizations of the general life-order of the formation of humanity as a whole proceed according to general universal laws. The Metagalaxy is forming already a system of mutual organization between human and matter, as such, where human, created by the universe biosphere-wise, according to the general natural patterns of the cosmos within the Metagalaxy, begins to develop personally, organizing matter through his own personal growth and development. He then applies metagalactic matter to his personal organization in the management of cosmic processes. And it is precisely this phenomenon that we see in the scientific principle of the "Position of the Observer " with the co-organized scientific "Anthropic Principle" of organization of the phenomenon.

Thus, the metagalactic sphere of existence, as the ultimate sphere of matter, naturally centers on the highest biological being, universally developed by this matter collectively, for the individualization of the influence and development of matter, formed by human personally, by himself. And here we are interested in the general and specific nature of the Metagalaxy, which effectively shapes our understanding of matter as such, within the boundaries of the existing Metagalaxy.

The basis of metagalactic relations naturally becomes the hierarchical organization of its matter, where hierarchy is a synthesis of linear-nonlinear antinomic systems striving to organize into a unified whole. If we consider the Metagalaxy as a single sphere of metagalactic relations of matter, then the hierarchization of its systemic relations becomes the cornerstone of its recognition. Analyzing and synthesizing various data over many years, we came to the conclusion that the Metagalaxy is formed by 16384 high integral realities (hi-realities) of metagalactic matter's differentiation. Based on the ancient principle "know thyself, and you will know the world," we decided to contrast the metagalactic macrocosm with the human microcosm, where the ultimate material relations between Human and matter are synthesized. The microcosm within us and, in fact, for human as such, this is the genetic organization of the structure. Taking the 64 genetic foundations as the basic human perception, especially since the 64-fold integrity is known in many different human phenomena reflecting his inner being, we decided that each microcosmic indicator of the 64-fold integrity should reflect the macrocosmic indicator of 64, the 64×64 interrelation of which creates a basic model for perceiving the 4096 hi-realities of matter organization. And immediately we saw the 4096-fold integrity of phenomena operating within the genetic code, fully corresponding to the internal human in the external, metagalactic, and vice versa.

At the first stage, we defined the Metagalaxy as a phenomenon of 4096 self-organizations of the hi-realities of metagalactic matter. But at the second stage—the foundations of the mutual organization of metagalactic matter as such—we discovered that the basis of material relations accessible to human self-organization is the 4-fold integrity of energy, light, spirit, and fire. The classical definition of matter speaks of energy as one type of matter. We wondered: why only energy? After all, we already define and measure many phenomena, such as speed, by the power of light, while humans fully utilize the power of spirit, defining various personal phenomena. And the ancient philosophers' definition that the entire world consists of fire has become the foundation of philosophical views. But then the types of material phenomena must be, at a minimum, quaternary: the synthesis of energy and substance, the synthesis of light and substance, the synthesis of spirit and substance, and the synthesis of fire and substance. This defined the basic phenomenon of metagalactic matter.

Therefore, in defining the basic hi-realities of the Metagalaxy, we must introduce the organization of four metagalactic directions of organization based on four types of interorganization of substance. And if the first types of interorganized 4096 hi-realities are relations of the synthesis of energy and substance, then in the Metagalaxy, three more lines of interorganization necessarily and sufficiently exist: 4096 hi-realities of light and substance, 4096 hi-realities of spirit and substance, and 4096 hi-realities of fire and substance. In accordance with traditional cultural trends, we have decided to call these types of matter: the physical metagalactic world—the phenomenon of energy and substance; the subtle metagalactic world—the phenomenon of light and substance; the proper metagalactic world—the phenomenon of spirit and

substance; and the synthesis metagalactic world—the phenomenon of fire and substance. Let's clarify that the metagalactic world is not simply a repetition of the metagalaxy's name—it is a conscious consolidation of the phenomenon of the Human spirit within the metagalactic development trend. "In the beginning there was the Word." And where there is spirit, there is Human courage in exploring the boundaries of the ecumene. And the breadth of spirit required for its exploration is precisely metagalactic.

Clearly, the initial idea was to arrange the realities of the worlds one above the other, in the general phenomenon of metagalactic hi-realities. But is the synthesis of light and substance impossible in the physical world and in its perspective? Or spirit and substance? Therefore, a new scheme for organizing the matter of the Metagalaxy was developed, tested, and proven in application, whereby the physical metagalactic world manifests all four types of matter of all types of worlds within the framework of 4096 hi-realities. Further, the subtle metagalactic world manifests three types of matter—light/spirit/fire-plus-substance—interacting with three worlds of 8192 hi-realities; the metagalactic world manifests two types of matter—spirit/fire-plus-substance—interacting with two worlds of 12288 hi-realities. And the synthesis metagalactic world is composed of one type of matter—fire-plus-substance, 16384 hi-realities—but interacting with the three previous types of worlds in their qualitatively new integral state (Appendix). This presupposes a qualitatively different world expression than simple interaction with substance, which is what gives rise to the term "synthesis"—the synthesis of all worlds and, furthermore, the synthesis of the entire Metagalaxy, which consists of 16384 hi-realities, which constitutes, in fact, the entire Metagalaxy. Thus, from the first metagalactic perspective of matter, we see the existence of four worlds, operating in different types of unified matter and shaping a new trend in human development.

We have already outlined the second trend of the Metagalaxy above, the phenomenon of high integral realities, or, for short, hi-realities. As we understand it, there is simply the reality surrounding us. This is difficult to argue with in simple humanitarian terms, were it not for astronomical data, which indicate that within the solar system there is one type of material relations, while beyond the solar sphere of organization of matter there is a galactic type of material relations, significantly different from those in the sun. It is natural to assume that the metagalactic type of material relations beyond our Milky Way galaxy also differs from galactic types of matter. Moreover, for us, the Metagalaxy also represents the boundaries of all matter accessible to us in various modes of perception, even philosophical, and, in fact, the limit of the possibilities of human manifestation. We can speak of multiple metagalaxies, but that is not the essence of this article. We need to become familiar with the typical structure of the Metagalaxy as such. The multitude of metagalaxies will be discussed in the Paradigm of the Metagalaxy, which will be published in the third volume after this one.

Accordingly, we see a trinity of hierarchically organized levels of material relationships in the cosmos. Moving away from the cosmos, we see a quaternity, adding the fourth, culturally familiar planetary trend in the organization of matter—the planes. Keeping in mind the name Planet, which in Russian easily translates as "plan eto" (planet). That is, a planet is, in essence, a phenomenon of the planes as the organization of the planetary reality of life. One planetary reality (known to us as physical) out of 16384 metagalactic ones!

Therefore, for the four types of matter, we also maintain four levels of its organization: plane, reality, initially higher reality, and high integral reality. The plane type of organization exists within the closed framework of the formation of life only in planetary formations, which effectively constitute a biospheric incubator. The reality type of organization exists within the closed framework of the formation of solar-stellar formations, where the realities of stellar radiation and planetary gravitation of the entire mass of solar planets influence the development of planetary life. This reality, given to us through sensations, reflects the solar type of relationships, including any other solar-stellar systems where life may exist, which, in synthesis, forms the real trend of development of all solar-stellar formations throughout the Metagalaxy. It is precisely this trend of perception that most closely matches the established trend of perception of the cosmos of

the universe. The Universe, from the metagalactic perspective of the Observer, is precisely the support of all species and types of life on any planets in any solar-stellar and other systems, which forms a single reality of life between them—the Universe. That is, the universe is a cosmic analogue of a planet's biosphere, but it builds not just one planet, but a synthesis of all metagalactic ones. And this is its uniqueness. But this is only a reality developmental trend—simply the reality of metagalactic life. And the realities of the entire Metagalaxy are already built from this perspective.

The third type of organization of matter is initially higher realities, or, for short, ih-realities. This is a galactic or other type of matter development, above the galactic but below the metagalactic. For example, in astronomy, supergalaxies, universes, multiverses, and other cosmic formations are distinguished and debated. Then, the psycholinguistic details of human existence are brought into play, requiring the easy, immediate perception and recognition of this organization of matter, as they say, and this must be already a recognizable trend in the previous cultural tradition. Otherwise, the effort is wasted and emasculated. Initiality as a trend easily passes any psycholinguistic test for the coding of a phenomenon, since a galaxy, supergalaxy, universe, and the like are subconsciously perceived as an initial reality of existence—higher than the objective reality of our perception. And this is a completely natural trend, given that we initially perceive the solar system as a cosmic reality, having long worshiped solar gods, while the galaxy is somewhere out there, an initial reality that has been the solar system from the beginning. And if we were talking only about galactic reality, say, the Milky Way, then initial realities would be a perfectly acceptable term. But we are talking about the Metagalaxy, which contains numerous galaxies with completely unpredictable and diverse types of interactions and phenomena. And for them, the Metagalaxy is already a superior and defining principle. Ultimately, we psycholinguistically expressed this level of reality as initially superior. Hence, initially higher realities. On the one hand, these are various organizational phenomena of matter: galaxies, supergalaxies, universes, multiverses, and so on, in all types and realities of interaction. On the other hand, this is another type of organization of metagalactic matter—initially higher realities or ih-realities.

The fourth type of organization of matter became high integral realities. This is pure metagalactic matter, creating and developing a high integrity of everything within everything into a single metagalactic phenomenon. High—because they are more than higher to us, planetary beings, which must be perceived as lofty, distant, and extreme. The highest world, as the Slavs said, that is, high, in modern terms. Furthermore, cosmology considers the ultimate cosmic reality—the sphere of the metagalaxy. But the sphere is integrity! And ultimate integrity, given to us in perception! Hence the High Integral Realities of the Metagalaxy.

It's important to understand that there may be more spheres of integrity than we perceive. And only in their multiplicity and synthesis we will perceive the unified sphere of the Metagalaxy. Unity in diversity is an immutable law of the development of matter. Accordingly, our Planet can be viewed also from the perspective of a High Integral Reality, as a unified sphere of existence. And if we take the metagalactic perspective of the Position of the Observer, we enter the sphere of metagalactic relations on Planet Earth, perceiving the High Integral Reality through it. Otherwise, we don't.

And it is the Observer Position we occupy, based on the scale of our training, abilities, and education, that we perceive. This View is fully consistent with the Anthropic Principle of the formation of metagalactic relations. For a developed Human, capable of perceiving all forms of matter organization, the Metagalaxy possesses an individualized perception of matter: synthesis-physicality, where the individual, through his own abilities, condenses the highly coherent Metagalaxy, shaping the realities of individual metagalactic existence in the synthesis of all kinds and types of matter organization, including the synthesis of substances from the four worlds. It is precisely this type of nascent perception that is reflected in the modern history of science, where matter experientially responds to the organization of the individual. This is precisely the synthesis-metagalactic trend, where the nature of the Metagalaxy gradually begins to "nudge" us toward the

manifestation of all kinds, types, and perspectives (worlds) of matter organization. It is here, in this small detail for today, that nature's indication lies that we have become metagalactic beings, entering space. And this is a destiny we are little aware of!

For the sake of objectivity, it should be added that between the planes of existence of "purely" planetary life and the realities of the Metagalaxy, another direction of matter organization was perceived and developed. This direction we subsequently attributed to the perspective of supergalaxies, and which we initially perceived as the Metagalaxy—this is presence perception. During the transition from the plane to the reality, according to certain genetic programs (this is a field for future research), presence perception is initially activated. In the initial stages of research, this can lead to confusion between the distinctions between presence and reality modes of matter organization. But the reality mode of perception is a metagalactic trend, while presence perception is galactic/supergalactic/multigalactic or universal/superverse/multiverse. Here we have collected all the perspectives of cosmic perceptions. It is not the purpose of this article to differentiate between these types. It is important to clarify that these three perceptions are shaped fully by the phenomena of presences, initially higher presences, and high integral presences with the same analogous perceptions as for the Metagalaxy, published above, but within the framework of multigalactic and multiverse meanings. The multigalactic type is the actual matter that enters the reality of the Metagalaxy as a part, and the multiverse is the mode of organization of this matter within itself, just as the universe acted as the mode of organization of life for the solar-stellar phenomena of the Metagalaxy. Similarly, the multiverse is the mode of organization of life for the galactic phenomena of the Metagalaxy. Accordingly, the galaxy with the mode of universal organization of life is a presence, the supergalaxy with a superverse organization of life is an initially higher presence, and the multigalaxy with a multigalactic organization of life is a high integral presence—the sphere of the limits of galactic matter as such.

Moreover, from the perspective of the metagalactic position of the observer, for planetary human beings, galactic forms of matter organization for the Metagalaxy are the development of initially higher realities. But for various intelligent civilizations present within these or those forms of matter, so to speak, these forms are presences. That is, presences enter reality as part of galactic perceptions within the realities of the Metagalaxy. This is what complicates the multilayered hierarchization of matter in the Metagalaxy. But if we look at it more closely, there are simply eight hierarchized types of matter: planes, presences, initially higher presences, high integral presences, realities, initially higher realities, high integral realities, and synthesis-physicality as a whole, everything-in-everything. And there's even an answer to why there are eight: the human nervous system, as is known today, fundamentally perceives seven bits of information simultaneously, being able to transmit them. This means that seven types of matter can flow simultaneously through a person in various forms of interaction, in accordance with the needs of his control over them. The eighth—the synthesis-physical—is the body as a whole! Thus, the Metagalaxy expressed the creation of the future ruler of its matter.

But we will focus on the highest of these—high integral reality, as the true expression of the Metagalaxy, since synthesis-physicality is already an individual synthesis of matter by human from what actually exists in the Metagalaxy. And from this, having studied and mastered it further, human will choose the synthesis-physicality of realization.

First, let's talk a bit about complex hierarchical metagalactic mechanics. We've determined that there are 16384 hi-realities in the Metagalaxy. Naturally, the Metagalaxy replicates this organization of matter into all lower-level types of matter organization. This means we have 16384 planes, 16384 presences, 16384 hi-presences, 16384 realities, 16384 hi-realities, 16384 hi-realities, and 16384 synthesis-physicalities. But this is in the benchmark perception of the numbers of benchmark phenomena of metagalactic matter. Reality is somewhat more complex:

- 16384 planes enter into each presence, organizing its matter as a part,
- 16384 presences enter into each ih-presence, organizing its matter as part,

- 16384 ih-presences enter into each hi-presence, organizing its matter as a part,
- 16384 hi-presences enter into each reality, organizing its matter as a part,
- 16384 realities enter into each ih-reality, organizing its matter as a part,
- 16384 ih-reality enter into each hi-reality, organizing its matter as a part,
- 16384 hi-realities enter the Metagalaxy, organizing its matter as part of it,
- 16384 synthesis-physicalities organize the matter of the Metagalaxy in the fixation of each Human, revealing the Anthropic principle of the organization of the material metagalactic phenomenon.

The scale of matter is such that it can be described by the number $16384^8 = 2^{112}$, or, rounded up, 5×10^{33} . Now that's the Metagalaxy! And that's just the scale of the various types of organization within metagalactic matter.

Naturally, such a scale is difficult to perceive as truly human. We're accustomed to perceiving only the horizontal trend of matter, expanding our perception outward, physically. But it's like seeing a steppe or a desert and expanding the horizon of its vision on the planet, without seeing the layers of the atmosphere or, in general, perceiving the air masses upward. It's in this desert of the horizon of matter that we see a desert. Broad, physical, lifeless! But the hierarchically multilayered metagalactic matter develops upward. After all, space is also above us, in the heights! Right beyond the layers of air.

It's easy to assume that metagalactic matter is structured in the same way: one layer—the sea/oceans, the second—the land/continents, the third—the atmosphere/magnetosphere, the fourth—the solar system/galaxy space, and the fifth—the universe/metagalaxy. And on the one hand, we see them horizontally, introducing a unified spherical concept of existence; on the other hand, we already know that each layer has its own laws, imperatives, and axioms, living by its own standards of existence.

So it is in the Metagalaxy. There are layers of matter, forming one above the other, but each subsequent, higher layer incorporates the one below as a part (for example, the mixture of air and ocean water), forming its own unique, unified form. And so, layer after layer, where the higher incorporates the lower, matter develops and "swells," like dough rising in the oven. And these are analogies from the semantic culture of perception.... Numerous layers, intermingling, first create worlds of matter types with different organization of matter, and then—the Metagalaxy. And these are higher integral realities. After all, we arrived at a unified theory of ether through historical physics—this was an attempt to enter into the understanding of the second layer of matter—ether, or etherics (analogous to physics), including as an ethereal high integral reality. These are both unified and diverse reunifications of matter in its own self-organization, determining completely different laws of its existence. And so, time after time, 16384 high integral realities (hi-realities) of the Metagalaxy Fa.

It must be acknowledged that our physical perception is the first horizontally layered state of matter. The second is etheric. Quantum physics is attempting to master and physically represent this. And so on—higher and higher—16384 times. And in their synthesis lies the Metagalaxy itself and all the processes of the Metagalaxy within a single metagalactic sphere of matter's existence. But what about the other six types of matter, from planes to hi-realities, published above? They enter into hi-realities as part of a smaller-scale perception of matter and organize their own levels of the objective manifestation of metagalactic matter into smallness. After all, even developmental psychology and education take into account the trend of human development from small to large scales. So why isn't this the case in the Metagalaxy? Especially if our physiology and genetics are its derivatives? So, we're learning to perceive the cosmos from the smallest scales on the planet—

planes, then presences, then ih-presences, then hi-presences, then realities, then ih-realities, and finally hi-realities, constantly expanding our horizons and the scale of perception both in breadth and in height. This is simply a different view of matter. And it can't be called new. There was an analogy in past culture. There is the publication of planes for the planet's life in the nineteenth century. But this was framed as a humanitarian experiment, completely inexplicable and incomprehensible to the author himself, and science didn't take up the straw that is this new development. Now—with the need for a new paradigm of development—it will have to. And scientific research has led to this. It can be explained no longer without this perspective. As with many facts from the observable reality of existence.

Naturally, each level of matter, regardless of its organization, must differ from one another. Moreover, each kind of matter has its own specific characteristics, which ultimately contribute to the synthesis of everything, ultimately, to the hi-realities. Therefore, we decided to examine the general outline of what is possible in hi-realities, and then further clarify the subtleties of all kinds of matter. After all, the planet is entering the metagalactic development trend. And everything proceeds in two directions: the planet enters metagalactic material relations, having completed the galactic cycle (the time and deadlines are yet to be determined), and, accordingly, the Metagalaxy enters the natural phenomenon of the planet, organizing all planetary processes with its own standards, laws, imperatives, axioms, beginnings, principles, methods, and rules.

It's important to understand that until 1991–1999, the planet's mode of matter development was, at best, galactic. And we perceived it only through the lens of plane perceptions. That is, only through the lens of the planet's own matter. From 1991–1999, metagalactic matter gradually aligned itself with planetary matter. This was a response to Humankind's emergence into space, a sort of reverse reaction or feedback from a self-organizing cosmic system to the emergence of a new biological being in outer space. Thirty years is a very short period for such a vast cosmic system to hierarchize the whole. Approximately forty years later, in 2001, we began to enter the metagalactic conditions of existence as planetary human life. This process is still ongoing, but we at least notice it and are organized by it. Therefore, we are publishing primary paradigmatic materials examining and studying the foundations of matter in the Metagalaxy. But the diversity of possibilities is so vast that, on the one hand, it inspires. On the other hand, especially at first, the inability to accept and master such a scale presses one down, forcing one first to engage in analysis and synthesis of one's own human limitations in understanding it. And when, through analysis and an open-minded approach to mere possibility, one delves into the real relationships of metagalactic existence, one's own synthesis of the metagalactic scale and the realities of existence helps one to master them.

To avoid confusion among the many approaches and to explain the results and approaches achieved over long practice, we have summarized all the key indicators of the metagalactic process of matter organization in a table of 256 foundations of metagalactic science in the first volume of *The Paradigm of Science*. This table interconnects all the fundamental foundations of metagalactic matter perceived today, organized hierarchically—both vertically and horizontally. The first thesis that must be accepted is the hierarchical management of metagalactic matter, where hierarchy is the synthesis of complex nonlinear antinomic systems, structured by vertical and horizontal interactions in the instantaneous formation of a holistic organization of all existence. By examining this categorical statement, we have deduced the main types of interactions of metagalactic matter.

Everything begins with dimension, which, in essence, lays the foundations for the genesis of future existence. Dimension is the synthesis of the characteristics of the genesis of the spatiotemporal existence of a given reality, embedded in each smallest unit of subnuclearity—the nucleus—in whose replicability and from which the continuum of the genesis of existence of a given order is formed. Moreover, if we consider genesis as a hierarchical-systemic organization, then existence as a whole is already unified and indivisible. An example of dimensional interactions are the classical physical relationships: height, width, and length. If we analyze the location of these constants, which determine the characteristics of the phenomenon of not only atoms but also particles in a given physical form of organization of matter, we find that these

characteristics of all matter can be recorded nowhere except in the nuclei at the center of the atom/molecule (and, as we believe, particles, although this has not yet been discovered). At the same time, quantum physicists speak of describing physical principles within the framework of four dimensions. For about seventeen years, we've been talking about multidimensional matter and its levels of organization. And now—the first physical step in this direction.

At the same time, we believe that in planetary existence, there is a three-dimensional state of the physical plane and a four-dimensional state of the etheric plane, where, in addition to the three well-known characteristics of physics, depth is added to each etheric nucleus of matter's organization. The attempt to comprehend depth by overcoming the three-dimensional organization of perception is the famous quantization of matter, "discovered" by physicists. The question, as always, is not matter, but its perception, that is, in the position of the Observer, who concentrates the synthesis—physically, even mentally, various processes of organization of the level of material existence.

And here we see the need for a new Paradigm of Science, Human, Metagalaxy, Philosophy and Matter, which we are gradually promoting into life.

Now it's simple. Each level of matter from the first (1) to sixteen thousand three hundred and eighty-fourth (16384) increases the qualitative characteristics of matter by one unit, from the physical three-dimensionality of the first plane to the sixteen thousand three hundred and eighty-sixth dimension of the sixteen thousand three hundred and eighty-fourth plane. And this is only the plane-form of organization of matter and only under planetary conditions of existence. That is, at its apex, the planet lives in 16386 dimensions! And this is only the basic form of its matter—the planes.

Naturally, moving from planes to the high integral realities of metagalactic existence, we obtained enormous numbers of mathematical operations of dimensional properties and characteristics, recognizing which would have been too difficult, and, in fact, impossible. And so, we began searching for a simple, effective, and metagalactically correct approach that would allow for the co-organization of metagalactic conditions of existence both on our planet, which is part of them, and in the human being who exists on it. After all, it is through humans—according to the conditions of metagalactic matter—that the planet moves from level to level. This is the meaning of the biological organization of matter.

And this principle turned out to be incredibly simple—genetics. Metagalactic self-organization scanned not only the external indicators of existence, but also genetic ones. And there we have 64 genetic bases in direct mutual coordination with one another (each base with all 63 and as a whole), yielding 4096 bases of phenomenon. Moreover, this number also exists in the human genetic apparatus with certain specific characteristics and properties! This turned out to be the basic metagalactic self-organization of dimensional characteristics not only on our planet but throughout the Metagalaxy. Cosmological concepts suggest that relic radiation is a type of genetic code of the Metagalaxy. Accordingly, the dimension of the first hi-reality of the Metagalaxy is four thousand and ninety-sixth (4096). This enormous quantity—for us, three-dimensional planetary beings—is also verified by the reunification of 4096 hi-realities in the physical metagalactic world. On the same genetic foundations of self-organization, everything-in-everything, which presupposes one dimension per hi-reality. With 4096 of their expressions in the synthesis-physicality of the physical world of the Metagalaxy, this is four thousand and ninety-six in basic equivalent.

Thus, metagalactic dimensions range from the four thousand ninety-sixth dimension (4096) of the first (1) hi-reality to the twenty thousand four hundred seventy-ninth dimension (20479) of the sixteen thousand three hundred eighty-fourth (16384) hi-reality. And the entire diversity of the basic nuclei of metagalactic nature is based on these quantitative characteristics embedded within them. Qualitative ones, as we understand, are still a long way off. Accordingly, metagalactic matter on Planet Earth is gradually physically establishing these dimensional characteristics, since the planet has entered the trend of metagalactic matter development. Thus, research into dimensional phenomena has made a qualitative leap in recent years. Before, it was unnoticeable...

It's clear that the replicable nature of the Metagalaxy's nuclei establishes such dimensional relationships across all eight other kinds of matter. But what's more interesting is that, up to the 4096th dimension of the first organization of matter of any given kind can grow and develop indefinitely for a long time, as is currently happening. But, naturally, everything has its limits. The planet, for example, previously developed in the three-dimensionality of the first plane and the nine-dimensionality of the seventh. But this time, too, ended, entering the cycle of existence of metagalactic matter.

In addition to dimension, metagalactic matter is realized by the already published sixteen principles:

16. Fire
15. Spirit
14. Light
13. Energy
12. Subnuclearity
11. Form
10. Content
09. Field
08. Time
07. Space
06. Speed
05. Dimension
04. Reunification
- 03 Self-organization
02. Emanation
01. Substance

Each level of matter is determined by the synthesis of these sixteen beginnings, defined by various conditions and interaction patterns. A nucleus bearing the characteristics of dimension, for example, is a subnuclearity, which considers not only the nuclei itself but also the medium of nuclear interactions—the subnuclearity. Given the different dimensional characteristics and the diversity of types, kinds, and levels of matter involved in the process, the subnuclear medium exhibits significant differences at different levels of spatial phenomena. It is the subnuclear medium that becomes the basis for the forms and formation of spatial relationships. This process is also interesting because we are accustomed to perceiving all processes from the bottom up. Metagalactically, while the sphere of the integral Metagalaxy clearly and ultimately axiomatically operates only at the highest point, all processes of self-organizing influences proceed from the top down. From fire to substnace. When recognizing this hexadecimal structure with our septenary perceptions of the nervous system, the analysis and synthesis of eight categories was primarily triggered, subsequently arranging them into sixteen:

1. Fire expressed the interaction of time, where time is the material form of fire,
2. Spirit expressed the interaction of space, where space is the material form of spirit,
3. Light expressed the interaction of speed, where speed is the material form of light (as accurately reflected by the scientific definition of the speed of light),
4. Energy expressed the interaction of dimension, where dimension is the material form of energy (then dark energy is other levels of dimensional matter that is not perceived today),
5. Subnuclearity expressed the interaction of reunification, where subnuclearity is the material form of reunification (reunification of the action of the characteristics of dimensional phenomena),

6. Form expressed the interaction of self-organization, where self-organization is the material form of the form,
7. Content expressed the interaction of emanation, where the emanations are the material form of the content,
8. Field expressed the interaction of matter, where matter is the material form of the field.

These primary and clearly important interactions will confront inevitably the scientist emerging from the septenary of perception and still forming his own 8-fold integrity of perception, the position of the Observer. But these are highly revealing interactions, capable of yielding new insights and discoveries for science. If we approach this hexadecimally and impartially from the hexadecimal Position of the Observer, then the 16-fold integrity is divided into four directions of matter organization within its own mutual organizations:

1. The integrity of the interactions of fire, spirit, light and energy of all-pervading, all-binding stability
2. Hierarchical synthesis of nonlinear systems of subnuclearity, form, content and field among themselves
3. The internal organization of everything-in-everything by time, space, speed and dimension
4. External organization of nature by reunification, self-organization, emanations and substance.

These factors determine the Synthesis of the Metagalaxy and its material capabilities. Since we began with internal, dimensional-metagalactic perception, and external-metagalactic perception is already considered by current scientific fields, we will continue with speed. If for three-dimension perception, the maximum speed of light is approximately 300 000 km/s, then with each subsequent dimension, the speed of light adds one unit of ratio. It is easy to calculate that in three dimensions, the speed in one dimension will be approximately 100 000 km/s. Then, with the 4096-dimensional physical hi-reality of the Metagalaxy, the speed will be approximately 409 600 000 km/s. I believe this is quite sufficient for future travel in space. Moreover, recordings of speeds of light greater than those currently accepted have been accomplished already. However, for objectivity, new tools for analyzing the speed of light from the perspective of the corresponding dimension are necessary. Then all the conditions of reunification and self-organization by them will be understood in order to develop an appropriate class of substances and signals in the form of emanations for communication over long distances.

Let's clarify that another approach to analysis and synthesis of velocity—doubling—is also valid in the metagalactic universe. This means, for four dimensions, it would be 600 000 km/s. For five dimensions, it would be 1 200 000 km/s. However, these figures are so improbable, and our ability to prove them is so limited, that we relegate this type of calculation to the article's predictive capabilities for future research.

A space based on such speed and dimensionality will have naturally more characteristics and constants, distinguished by a greater number and quality of possibilities. It is clear that subspatial and subspace interactions will arise between spaces of different dimensions, allowing future technology to use more than just spatial reference points for movement. The exploration of spaces of other dimensions, in fact, can be compared to the exploration of new phenomena in space, where we will move not physically outward, which is also necessary, but upward, multi-reality, multi-dimension, multi-speed, and multi-space.

Moreover, the problem of other dimensions lies not in the phenomenon of dimensional properties and relationships, but in the "field" conditions of the synthesis of eight lower-order phenomena—from time to substance—and carries somewhat different characteristics of the phenomenon. Therefore, one should not confuse the dimensional characteristics of the spaces of hi-realities with other dimensions—they are different phenomena. However, other dimensions, when studying fields, also exist in the Metagalaxy, and they can and should be fully understood.

The question lies in a unified field theory, based, among other things, on these paradigmatic phenomena.

As a result, we will clarify that space is the unfolding of the characteristics of dimension-speed orientation, recorded in the nucleus and in internuclear interactions, with the creation of matrix subnuclear forms of organization of matter in its stable, integral existence for the manifestation of new forms of subject-object expression.

Time is the dimensional flow of intranuclear characteristics interacting with each other, a creative seething fire in the formation of new nuclear replications, expanding the diversity of applied and accumulated possibilities. The rapid change of intranuclear characteristics subjectively individualizes time. The stable maintenance of intranuclear characteristic interactions objectifies time. Accordingly, in each material hi-reality, each dimension has its own time, with its own specific organizational characteristics. In fact, in the Metagalaxy, there are 16384 types of times, or time, representing the total time of the metagalactic existence of the synthesis of all nuclear characteristics of the Metagalaxy—everything-in-everything.

A field is an organization of the metagalaxy's elemental interactions based on the synthesis of the actions and interactions of previous organizational phenomena, from substance to time, in the creation of the overall stability of existence and the prospects of life. All so-called spherical types of interactions—the biosphere, lithosphere, and the like—are field interactions of the Metagalaxy, occurring within different temporal parameters of the phenomenon. Naturally, the synthesis of their elemental self-organizations and reunification leads to a common field of phenomenon and organization, which we call a sphere or shell.

Content is the organization of life's kingdom manifestations. Clearly, for science, this is, first and foremost, knowledge. Content is the vital organization of the formation of beings that manifest certain meaningful, programmatic, kingdom interactions. Therefore, metagalactic systems view the quality of life as the level and quality of each being's contentfulness. For humans, content is the saturation of knowledge with the wisdom of the specifications for the phenomenon of its processing and application, while for self-organizing metagalactic matter, it is the manifestation of the qualitative diversity of life forms at the various sites of its organization.

Most interestingly, metagalactic studies of form as a result of the evolutionary organization of life in metagalactic matter have determined that there is not just one evolution in the phenomenon of form, but sixteen, as expected. Clearly, this scientific trend of evolutionary multiplicity has not been even considered in modern thinking, but everything has its explanations: the Metagalaxy contains sixteen basic levels of a unified metagalactic matter. Unity in multiplicity. And it is precisely these types of material phenomena that have concentratedly formed sixteen evolutionary tendencies in their development. Overall, with the subsequent development of metagalactic matter, this became sixteen evolutions. Moreover, it is form, as a type and phenomenon of matter organization, that is responsible for evolutionary development, being determined by it. We, however, focus only on the first and one of the evolutions. It is precisely this evolution that organizes the first kind of matter—physical. It is true, that its evolutionary set pertains to 1024 developmental variants, and we see only the first of them. Nevertheless, everything we have learned about evolution pertains to the first evolution of the Metagalaxy—the Metagalactic. Accordingly, all the diversity of natural forms known to us is revealed by its possibilities. Indeed, the planet itself, organized by the first kind of matter organization, falls under these conditions, where planes are organized and shaped by the first evolutionary trend.

The 1024 variants of organizing each type of matter's evolution are defined simply: if the Metagalaxy contains 16384 hi-realities and 16 types of evolutions, $16384: 16 = 1024$ hi-realities responsible for realizing the potential of each evolution. Accordingly, the more concentrated and compacted a form's mastery of the multitude of evolutionary phenomena and the multitude of evolutions themselves, the more developed and qualitative it will be, in terms of metagalactic interactions. Therefore, the metagalactic mastery of not only matter as such, but also the evolutions that comprise it, proceeds.

Thus, every evolutionarily developed body, at the pinnacle of form organization, must master and apply 16 evolutionary forms of expression:

16. Father
15. Avatar
14. master
13. Teacher
12. Hypostasis
11. Servant
10. Initiated
09. Human
08. Human of the Metagalaxy Fa
07. Human of Planet Earth
06. Human-Creator of Physicality
05. Human of Hierarchization
04. Human of the Powers of Perfection
03. Human of Synthesis
02. Human of Creative Synthesis
01. Metagalactic

And these 16 evolutions determine the metagalactic development of each and everyone as a whole, determining the growth and development of a person metagalactically with a certain concentration of matter around him in its management.

Clearly, the question of why we so fervently use the number 16 has long been pressing. We'll answer humorously that this number coincides with the number of pieces a player has in a game of chess. True, the question of who he's playing with is open, like everything else in this opaque organization of Spirit. But seriously, we see only four states of matter, developed by humanity and organized to varying degrees by it: energy, light, spirit, and fire. Everything else is revealed by the 16-fold integrity published above, but is derived from this fourfold organization.

When we decided to verify this, not only in scientific sources but also in those based on scientific principles, we encountered a very interesting logic of trinity present in humanity. It turned out, in fact, to be fourfold.

Let's recall the postulate of the Trinity accepted in Christianity. Everyone is so immersed in this Word that they don't notice the Quaternary in this phenomenon. Judge for yourself: there is a Trinity, which in separate Hypostases visited Abraham. That is, it was present at the reception in separate bodies. But at the same time, the Trinity is parts of the Fater One, as the fourth body in this process. It is, of course, higher and more hierarchical than the previous three, but it is still the fourth!

Let us further clarify that according to Christian tradition—and cultural studies is one of the sciences—the Son in the Trinity was the Teacher of Love and the bearer of Love. The Father in the Trinity, of course, expressed the Will, defined by the covenant, "Not my Will, but yours, Father!" But then the Holy Spirit carried the organization of Wisdom! And in the philosophy of Russian cosmism, there is the concept of Sophia, the all-wise heavenly Daughter. That is, the Holy Spirit is the Daughter! And if the Trinity unites in the Fater One, in unity with one another, then what is the scientific name for this process? If strictly scientific? Synthesis! The synthesis of the Trinity of Hypostases through the Unity of the Father!

That is, in fact, the Fater One was not concerned with Will, but with the Synthesis of everything-in-everything. For the category of Creator, this is a perfectly acceptable formulation. And Synthesis is the next stage of our cognition. Moreover, it was laid out and developed previously in mathematics, which envisages analysis and synthesis. But then, the Fater One is the founder of Science and derived it from the phenomenon of religion, which, as we know, culminates in the Son, developing Love by itself. Clearly, this is religious language, but its semantic peculiarities should not lead us astray: after all, in addition to strictly and logically verified scientific formulations, we also need experience, the son of difficult mistakes and the daughter of

paradoxes! And experience, as we know, is a more sensory and somewhat mystical side of the matter, which science has yet to master. And one-sided development clearly does not lead to Truth.

The time has come to equate knowledge and faith. But not faith in the uneducated forms of untrained followers, who wrote down what they could understand. Rather, it's faith in new, verified models of development, based on a large-scale synthesis of integral forms of reality, which are the new realities of metagalactic science. We will not understand metagalactic science except through the equilibrium of all principles.

So, Synthesis, Will, Wisdom, and Love are the foundations of the fourfold metagalactic creation. But what are the bearers of these undoubtedly integral images of the realization of being? And the bearers must be extremely material. Let's begin with the Holy Spirit (I remind only logically oriented scientists that the subconscious is an as-yet-unrecognized form of human organization, and it is precisely here that the semantics of the Position of the Observer lies, based on all (!) human experience, holistically!). Everyone pays attention to Spirit that overshadows. But we have drawn attention to the first word, "Holy," which in Old Slavonic means Light. Light carried by Spirit is the Holy Spirit. And rightly so, for the Hypostases of the Trinity are forms of Spirit of the Father, according to the same religious and cultural perceptions. This means that this is Light carried by one of the Spirits of the Trinity of the Father. Over time, the Meaning was forgotten, and only the Holy Spirit remained. In fact, it is Spirit that carries Light. Teaching is Light, as they say; lack of teaching is darkness! But any Teaching is Wisdom! And, therefore, Wisdom is inscribed in Light, as its bearer. Hence Sophia the Wise! Hence all forms of enlightenment and holiness—these are processes of imparting the Light of Wisdom to prepared individuals, or their own acquisition of Wisdom through the mystical cognition of matter—science in its modern forms didn't yet exist back then! But sensory knowledge already existed!

Accordingly, the Father in the Trinity is unequivocally the manifestor of Spirit: this is the foundation of all Christian beliefs. True, he was not distinguished from the Father One, but this is a consequence of the poor preparation and ignorance of the early Christians (for which there is historical evidence). Accordingly, the Will is inscribed in spirit. And spirit is the bearer of will. And this directly applies to us, since the word "evolution" has the root "will"—e-volyu-tsi-ya (*in Russian*). That is, evolution is the manifestation of spirit acting in matter with an inscribed will to create or programs for creative manifestation. And precisely for this reason, this does not refer to the Holy Spirit. It is a naturally directed phenomenon! And the will that generates the vital energy (Chi) of our "I" is unequivocally Spirit.

What remains is Love, which is recorded as Energy. Common sense and observations of life around us suggest that when a person is in love, he or she becomes energetically abundant, that is, passionate. But the fact that love is recorded in energy is an interesting result. I mean, Russia remains an energy power because there is so much love in it!

And only the fourth beginning remains—Fire, and Synthesis inscribed within it. Some sources assert that the Father is the Consuming Fire. The Quran, in some translations of the Soviet scientific period, states, "And the Righteous One will enter the Fire and stand before Allah!" by which Islam understands the Father One (in comparison with texts about Paradise). That is, the Father in his entirety is occupied with Fire and Synthesis inscribed within it! This means that Synthesis is the matrix and foundation of Creation! And analysis and synthesis are the mathematical foundation of science. Perhaps this is the prognostic power of many mathematical studies? After all, Synthesis, inscribed in Fire, of which, according to some philosophies, everything consists, is becoming a completely attainable reality for both science and every person.

So, semantically, it turns out that Synthesis is the basis for the organization of matter and its boundaries—the Metagalaxy. We will leave the further analysis of the manifestation of the Father and the Trinity, which realizes it, to the appropriate researchers. The main thing for us is that semantically, ultimately, and sufficiently, we operate in the phenomenon of matter with fire, spirit, light, and energy. And while science, in one way or another, has begun to utilize light and energy, it has utilized only partially and indirectly spirit and fire (spirit in the study of plasma, and fire in nuclear energy).

Accordingly, having a basic quaternary of beginnings, we must understand that they are reflected in one another by laws well known to science, forming that very same 16-fold integrity: the quaternary of fire, the quaternary of spirit, the quaternary of light, and the quaternary of energy. And this 16-fold integrity of these quaternaries is the derivative of Form—of every form produced by nature and all its interactions. If we consider that this quaternary is the basis of the creative process in the metagalactic paradigm of existence, then the analysis and synthesis of these phenomena will lead us to discoveries of the creative processes of metagalactic matter, clearly necessary for the organization of new substances, forms, and technological processes of synthesis.

Subnuclearity is explored most thoroughly in the first volume of the Paradigm. But the foundation of subnuclearity and its apex is the nucleus. This nucleus is synthesized by fire and bears all the characteristics of the various specifics of existence. Accordingly, the scientific question arises not of splitting the atomic nucleus, but of deciphering it, studying all the characteristics of existence achieved through the nucleus—its recordings and, in fact, the search for and mastery of all dimensional organizations of matter, including in the construction of new technical devices and materials.

Energy is the concentration of wisdom in the nuclei of matter in emanating form of its various interactions. The most familiar concentration of energy is the force produced by the directed flow of identical and unified nuclei with a clearly manifest wisdom of interaction. We, accustomed to viewing wisdom in the sublime, as the highest human mental activity, may not realize that the nuclei of matter possess wisdom. But wisdom differs. It is hierarchically leveled. And the wisdom of the structure of matter's interactions is no less profound than the wisdom attained by an individual. They simply differ in their types and phenomena, but they share the same specificity: recordings in the nuclei of matter. And the higher the recording of wisdom in a person's nuclei of matter, the greater his power. We will yet have to understand and comprehend this process. Moreover, we classify the electromagnetic field not as an energetic interaction, but as a field interaction, of the ninth level of the 16 basic beginnings of matter. And within this 9th level, there is the 13th energy sublevel and the 8th magnetic level, the synthesis of which gives rise to electromagnetic interactions. The specifics of this case require a separate article to decipher. But the premise of the beginning is always useful.

Light is the concentration of the will of the nuclei of matter in the emanating form of its various interactions. Science is yet unaware of concentrations of light that produce specific derivatives analogous to force in energy. But if they are discovered, we will gain a very significant source of possibilities, including new types of engines based on a light platform. It seems easier for us to deal with will than with wisdom—it has been little studied. But even here, there are pitfalls and opportunities. We most often recognize will as belonging to subjects who use it to carry out organized, directed actions. Accepting will as a directed, natural concentration of the action of the nuclei of matter is another ethical problem for humanity and a prognostic prospect for new scientific research.

Spirit is the concentration of the synthesis of matter's nuclei in the emanating form of its various interactions. This is such a subtle scientific problem that we can speculate only on the verge of a foul, as it would provoke scientific rejection due to the lack of any previous research and reflection on the matter. Synthesis itself is a new scientific problem of recognition. And its concentration in spirit will be, for specialists based on the previous platform of paradigmatic research, beyond the bounds of the unknown. To comprehend this, it is necessary first to move to the platform of the Paradigm, based on the Philosophy of Synthesis (we see before us the second of its five volumes), and only then consider understanding and studying these published phenomena.

Fire is the concentration of the prasyntesis of matter's nuclei in the emanating form of its various interactions. The problematic of fire, as such, lies in the layers between the organizational modes of any interactions of matter, for example, between realities. The discovery of these interactions could lead to the possibility of moving technologically advanced objects on sub- and

supra-spatial levels, the initial approaches to which we touched upon in the discussion of the first volume of the Paradigm.

Recognizing that nuclearity as such constitutes a separate cluster of scientific problems unrelated to subnuclearity, we propose introducing the category of syamatics, which generalizes the phenomenon of nuclear interactions within the holistic organization of the 64th kind of matter. Syamatics is the synthesis of internal-external nuclear interactions leading to certain results of a general prognostic direction and a mutually coordinating nuclear phenomenon.

These sixteen types of interactions form each high integral reality of the Metagalaxy, possessing a dimensional and the remaining 15 positions of its manifestation perspectives. Accordingly, in the Metagalaxy, there are 16384 perspectives of manifestation of the specifics of the 16-fold integrity of fire-substance of high integral realities, determining various forms of interaction and realization in various syntheses between them, but overall, in a hierarchically integral synthesis among themselves, forming the Metagalaxy Fa as such. Moreover, a Human who masters these types of hexadecimal interactions, either evolutionarily or independently, also masters the metagalactic boundaries of existence, reflecting and shaping this metagalactic matter, becoming its manager in the manifestation of the next level of its organization. This is the meaning of the concentration of metagalactic matter on each individual, in his evolutionary development and advancement.

The end-to-end structuring of all 16384 high integral realities of the Metagalaxy into 64 hierarchical levels of matter, defining each high-level reality's own trend of existence, and their synthesis into a single metagalactic matter, gives us hope of understanding and mastering the entire Metagalaxy, despite the multiplicity of high integral realities of existence. After all, there are 64 genetic foundations of Human, so there is something to strive for and a path to follow.

In conclusion, let us generalize that the Synthesis of the Metagalaxy presupposes a unified and integral consideration of the following above-mentioned phenomena:

64-fold integrity of kinds of matter from Syamatics to Physics;

16-fold integral phenomena of matter from Fire to Substance;

16-fold integrity of evolutions of matter, from the Fatherly to the Metagalactic;

8 types of organization of matter in each 16384-fold integrity;

4 states of matter of 4 metagalactic worlds;

Nuclear Syamatics of the Metagalactic synthesis of everything-in-everything given.

And also, the hierarchical multi-level multidimensional human scientific perception, nurtured by the 16384-fold integrity of development of each Human of the Metagalaxy who has become a Scientist.

VS

3.2 HOUSE OF HUMAN

House in Human
House near the Human
House and Human

In the new Metagalaxy Paradigm, the Science of the Home is viewed as the Synthesis of Conditions of Human, his development, and growth. The mystery revealed by the Home and the Science that explores it is the I-Am, the outer boundary of human natural expression, its manifestation and presence in all spheres of life. The Home concentrates the conditions that support human development. We view the Home itself as a shell composed of multiple spheres, concentrating units of conditions on the human being in various spheres of his realization. For

example, one of these spheres is the Sphere of Economics. Economics translates as the laws of the Home, where *oikos* means home, household, and *nomos* means rule, law. In general, Economics represents the rules and laws of running a home.

There are also eight other spheres of House organization surrounding Planet Earth, one of which is the Sphere of Law. Knowing the basic eight-fold integrity of Spheres, we can identify the fundamental spheres from which the directed action of self-organization of Human and Planet Earth originates. Accordingly, around Planet Earth exist the Sphere of Standards, the Sphere of Laws, the Sphere of Imperatives, the Sphere of Axioms, the Sphere of Beginnings, the Sphere of Principles, the Sphere of Methods, and the Sphere of Rules, the synthesis of which forms what we call the House. They are imbued with the phenomenon of Fire and carry the Standard of governance depending on the qualities and specifics of the Spheres, both of Human directly and of the Planet as a whole, engaging in a purely practical endeavor—the development of us all.

In principle, up to 32 such spheres can be identified today, from Synthesis to Rules. However, it is difficult to identify the first 24 spheres at this undeveloped level of philosophical abstraction. However, we will outline them, establishing the Conditions of the Science House for the future:

- 32 Sphere of Synthesis,
- 31 Sphere of Will,
- 30 Sphere of Wisdom,
- 29 Sphere of Love,
- 28 Sphere of Creation,
- 27 Sphere of Construction,
- 26 Replication Sphere,
- 25 Sphere of Life,
- 24 Resurrection Sphere,
- 23 Sphere of Awakening,
- 22 Genesis Sphere,
- 21 Sphere of Humanness,
- 20 Sphere of Service,
- 19 Sphere of Accomplishment,
- 18 Sphere of Practice,
- 17 Sphere of Mightiness,
- 16 Sphere of Idivnity,
- 15 Sphere of Super-Passionarity,
- 14 Sphere of Truthfulness,
- 13 Sphere of Eyeness,
- 12 Sphere of Beauty,
- 11 Sphere of Constant,
- 10 Sphere of Knowledge,
- 9 Sphere of Measure,
- 8 Sphere of Standart,
- 7 Sphere of Law,
- 6 Sphere of Imperative,
- 5 Sphere of Axiom,
- 4 Sphere of Beginning,
- 3 Sphere of Principle,
- 2 Sphere of Method,
- 1 Sphere of Rules.

Ultimately, the House is a centering of external and internal conditions, concentrating potential charges of various levels within spheres. The Science of the House is the study of each

of these spheres and the synthesis of these spheres in their interpenetration and interrelationships across all units of their manifestation, such as units of Synthesis, units of Will, units of Wisdom, units of Love, and so on down the list of Spheres. These units form a unique pattern of manifestation for each person, determining the quality and quantity of the conditions operating within it.

Another aspect of the Science of the Home phenomenon is the study of two 32-fold integrities of spheres: the 32 Spheres of Planet Earth and the 32 Spheres of the Metagalaxy Fa in their synthesis and interpenetration, as the Planet has entered the Metagalactic matter in its development. The people of Planet Earth are experiencing already the concentration and development potential of 64 Spheres, 32 of which are of Planet Earth and 32 of the Metagalaxy Fa, which, in fact, will yield new scientific results. Outside and beyond the Home there is the environment, carrying a biologically neutral charge of conditions for all life on the Planet, but it is the I-Am of the Human that attracts the Conditions from the Home as applied to the surrounding environment, which is the specific nature of the Home's existence as an organizer of phenomena of the highest form of intelligent life activation.

OS

3.3. LANGUAGE OF HUMAN

Science of Language

Language verbally formulates the view of the Initially Highest Father and the Metagalaxy Fa on Human, bringing potential into Human.

The peculiarity of the Language consists in attracting super-passionarity in each of the four worlds in which Human lives: physical, subtle, metagalactic and synthesis.

Moreover, each world has its own language.

— For the Physical world, language is specific through the foundations and conditions *of Life*, laid down by its principles of the physical world.

— For the Subtle World, the potential of language expands and includes the peculiarity *of Being*, where *being* conceptualizes the presence of the subtlety of objects and phenomena at the basis of all that exists, and destroys in its subtlety the concept of *nothing*.

For the Metagalactic world, beyond the subtle and physical, the Language of Unity is revealed, transcending any combinations or divisions. At the same time, language does not disrupt the simplicity of the metagalactic world's self-organization in any sphere of Human development. Language, as a universal instrument of investigation, enables a full understanding of the growth of Human perception in any sphere of human activity.

— For the Synthesis World, language reveals itself as multifunctional and brings opportunities for living communication with the Initially Highest Father in following him, where following presupposes the development of Human by the Father.

Half of all philosophical problems are consequences of the limitations of language. Simply put, they are exaggerated and out of proportion to reality.

The Metagalactic Science of Language, at its core, is located within the plane and vectors of development of the entire self-organizing system of the Metagalaxy, encompassing 16384 realities, expressed in each Human Part, System, Apparatus, and Particularity. Knowing that there are 4096 of these, it is necessary to clarify that there are 4096 Languages of Human Parts, 4096 Languages of Systems, 4096 Languages of Apparatuses, and 4096 Languages of Particularities. It is precisely this diversity of self-organizations that enables each Human to overcome physically any principles of limitation by his metagalactic 16384-fold integrity.

Language reveals and liberates Spirit from enslavement and humiliation, introducing the process of freedom of language in human Parts, Systems, Apparatuses and Particularities

This achieves the freedom of chastity of language, which imbues the special meaning of the Russian word form, consisting of two parts: "Whole" and "Wisdom," which is the fullness of holistic wisdom as the inner meaning of linguistic existence. Hence, by deciphering the subject's

language, by the holistic wisdom of each of his Parts, the Knowledge of the Science of Language is achieved.

OS

3.4. METAGALAXIC MATHEMATICS BY HUMAN

In our view, mathematics is less connected to Human than any other science. Of course, mathematical models in evolutionary and genetic programming are effective in solving difficult-to-formalize artificial intelligence problems (the term "artificial intelligence" raises serious questions and requires a separate ethical discussion). These models work well in discrete optimization problems. But firstly, the mathematical apparatus they employ represents an "infinitesimal value" in the unimaginable expanse of mathematical Creation. Secondly, the goal of using computers to "understand and comprehend" Human seems completely absurd from the perspective of the hierarchy of kinds of matter, since Human is a biological being organized by the highest kind of matter, and this matter is knowable only at the same hierarchical level or higher. And thirdly, all developments in the field of "thinking computers" are aimed at creating machines capable of performing specific actions at high speed, not at developing "thinking" Human.

It can be argued that a conceptual view on Mathematics that explores Human currently lacks, although it is extremely difficult to imagine that Human Creation can unfold without mathematics. However, like any Creation, one of the fundamental criteria for its realization is Beauty. Experiments conducted jointly with neurobiologists and mathematicians on the perception of mathematical formulas have shown that "truly beautiful" mathematical formulas—Euler's formula, the definition of the number e , the prime number theorem, the expansion of an exponential function into a power series—engage the same regions of the brain as the perception of painting and music. Unfortunately, this essentially exhausts the little that science can say today about the inner world of Human and his Mathematics.

In search of approaches to understanding the Mathematics that studies Human, we will attempt to propose a hexadecimal approach that correlates with the basic hexadecimal phenomena of Scientific Beginnings, the 16-fold integrity of Matter, and the 16-fold integrity of Metagalactic Sciences, in order to discern intersections, unifications, implications, isomorphisms, injections, surjections, and bijections between sets and subsets of elements of these 16-fold integrities, as well as between 16-fold integrities as a whole. Thus, the 16-fold integrity of the Mathematics of Human can be defined as follows:

16. Mathematical Synthesis
15. Metric Probability
14. Mathematics of Categories
13. Mathematical Eye
12. Mathematical Subnuclearity
11. Mathematical Synthesis-Image
10. Threads of Sets
09. Functional-versional analysis
08. Amatic Algebra
07. Holomic Topology and Geometry
06. Semantic Logic
05. Mathematical-causal analysis
04. Mathematics of the beginnings
03. Information Mathematics
02. Mathematics of Evolution
01. Image-Discrete Mathematics

It includes familiar phenomena and sections of classical mathematics, as well as entirely new components. Accordingly, we are talking about correlations with the following 16-fold integrities:

16-fold integrity of Scientific Beginnings	16-fold integrity of Matter	Mg Sciences
Ivdivnity	Fire	Science of Synthesis
Super-passionarity	Spirit	Science at Home
Truthfulness	Light	Science of Human
Eyeness	Energy	Science of Language
Beauty	Subnuclearity	Mathematics
Constant	Form	Psychodynamics
Knowledge	Content	Biology
Measure	Field	Chemistry
Standard	Time	Physics
Law	Space	Holomika
Imperative	Speed	Cosmic Synthesis
Axiom	Dimension	Technological Synthesis
Beginning	Reunification	Economic Synthesis
Principle	Self-organization	Historical Synthesis
Method	Emanation	Social Synthesis
Rule	Substance	Plan of Creation
	16-fold integrity of	

Image-Discrete Mathematics is a branch of mathematics that studies discrete mathematical structures. It is also the mathematics of the Plan of Creation. The word "plan" itself is so multidimensional that its connection to mathematics, and especially to its "discrete" branches, is unmistakable. For example, a plan is like an image or drawing of a horizontal projection. We commonly use the projection of a three-dimensional object onto a two-dimensional plane, but this does not preclude the possibility of projecting higher-dimensionality objects into lower-dimensionality spaces.

The plan, as a topographic map with the most comprehensive description of the material covered by the map, includes information on various kingdom species—mineral, plant, animal, and even the human kingdom—through cultural, economic, and business objects. The topographic plan can be seen as a summary of what has developed to date, but with a vision of possible futures based on the entire resource base—both natural and human.

A plan, as a blueprint, must lie at the foundation of Creation, just as the minutes, hours, and days of a fetus's intrauterine development are precisely planned and measured. The developmental blueprint and the algorithms for activating all the necessary stages of the process are imprinted within a single, primordial cell, which carries the Plan of Creation.

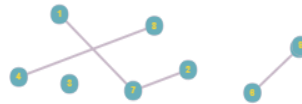
A plan in a linear programming problem is a vertex of a convex set of solutions in the simplex method, which, being combinatorial in nature, relates to problems of classical discrete mathematics.

Plan is the root of the word "planar," and is used to refer to discrete objects such as graphs. A planar graph, being, in a sense, a flat graph, encompasses the concept of a plan as a plane. However, nothing prevents a "flat" planar graph from being laid out on a sphere. Laying a planar graph on a sphere implies the existence of a mapping of the graph's vertices and edges onto the sphere's points and Jordan curves, preserving the necessary property of "non-intersection." Perhaps it is precisely this possibility of "laying out" a planar graph that gives our Planet its name, on which, like a sphere, the plans were laid out as hierarchical levels of organization of matter, known from the

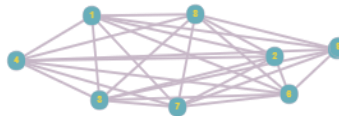
previous stage of the Planet's development? And by realizing these plans, we have gained new perspectives, tasks, and developmental goals for both each individual and all of humanity in mastering new scales of life and existence?

Let's assume that each person has a certain life path that is acceptable for existence but not optimal for development. The person needs, as in the aforementioned simplex method, to achieve an optimal solution in a finite number of iterations by successively improving the initial path. In this formulation, the optimization problem will involve solving not only the business, production, and investment problems of economic development, but also the internal problems of finding the shortest path (to the stated goal) in the graph and finding the absolute center of the graph. Human is multidimensional phenomena, and therefore, to describe the multidimensional processes of a person in the interaction of his Human Parts, systems, apparatuses, and particularities, metagraphs will be needed as a generalization of graphical structures that a priori contain the hierarchical parameters of the structure itself.

Let's consider an example of the realization of the Plan of Creation through the images of simple discrete objects—graphs. Let's assume that a Plan of Creation has descended from higher levels of reality, which we have been able to see mathematically, decipher, and accept in the following form:



The graph presented has 8 vertices and 4 edges. And the Plan of Creation describes what is "planned" as follows:



As before, the number of vertices of the graph is eight, and the vertices are the same, only there are now significantly more edges - their maximum number that can be in such a graph, $C_8^2 = 56$.

One might assume that the mathematical interpretation of the phenomenon of "everything-in-everything" is represented, to a first approximation, by a simple, unweighted, complete graph, but this is only a first approximation. In reality, the picture is more multidimensional: each vertex has its own weight, each edge has its own weight, and the graph structure is different. (I wonder what the weight of Adam's "edge (Rib)" was when Eve was created according to the Father's Creation Plan?!)

What will happen in life as the Plan of Creation is realized? Life will do everything possible to create the missing connections between the nodes, thereby enhancing the quality of the Human Parts and their interactions with each other. If, for example, the original graph is interpreted as a diagram of the first eight Human Parts in their interconnections, it is clear that the Human Parts must not only "befriend" each other, but also initiate the growth of systems of Human Parts through this process of developing connections.

The resulting graph—with 56 edges—has a number of remarkable properties. It's called a complete graph because every vertex is connected to every other vertex (completeness in mathematics is always a good thing). It has a uniform radius and diameter, both equal to one, which means that every vertex in the graph is central. The "first among equals" principle applies directly here. But a vertex isn't just "first," it's also "central," that is, a centering point, and each vertex is unique. The uniqueness of each vertex is indicated by the graph's chromatic number, which coincides with the number of vertices and is equal to eight in this example—correctly coloring the graph's vertices requires exactly eight colors, meaning each vertex is colored in its

own unique color. Furthermore, complete graphs have the largest vertex connectivity number and the largest clique number among all graphs with a given number of vertices.

When the system reaches its final state, corresponding to the complete graph, compactification occurs, accompanied by the release of fire, spirit, light, and energy. This release records the acquired qualities in the Human Parts, and in the synthesis of the new manifestation of the Human Parts, a new Human Integrity is formed. It is upon this new Human Integrity that the new Plan of Creation emerges.

The first position in the 16th order of Scientific Beginnings is occupied by Rules. Mathematical algorithms are a finite set of precisely defined rules, with the first requirement of an algorithm being its discreteness. Obviously, not all algorithms can be classified as belonging to the first level of Human Mathematics, but the majority of them can be classified as Image-Discrete Mathematics, based on their discrete algorithmic structure.

The second phenomenon of the Mathematics of Human is the section **of the Mathematics of Evolution** in coordination with the science of Social Synthesis and the natural factor of the growth of mathematics by the phenomenon of Evolution.

It is known that loss of stability during longitudinal compression of a rod occurs when a critical force is reached. Losses of stability can be observed in phenomena of a more large-scale nature—for example, in the Sphere of Mathematics. Analogizing in the language of the philosophy of science, for example, now a certain picture of the world is losing stability during the transition to a new paradigm. Evolutionary Mathematics is characterized by

- mathematics of different evolutionary levels,
- processes of transition from one level of evolution to the next.

While it's still difficult to discuss the first phenomenon, as we exist within the first metagalactic evolutionary level, the mathematics of dynamical systems is one of the most relevant areas of mathematics today. Dynamical systems theory aims to study and describe the evolution of a system over time, that is, the transition of a system from one state to another.

Let's imagine the multidimensional phase space of the set of all possible states of Mathematics as the object of study. Naturally, the question arises: where to find the variable parameters to describe it?! One might assume that this is precisely what a Human would need, since mathematics does not exist in isolation, but manifests as a reflection of human capabilities of Creation and his cognition through the Beginnings—laws, standards, measure, beauty (according to the 16-fold integrity of Scientific Beginnings). The question lies in correctly formulating the problem and finding the necessary parameters that, by filling the sphere of Mathematics, transfer its development to a new level of metagalactic scientific realization. The Mathematics of Evolution takes the perspective of a natural factor that brings mathematics to the next level of realization, when the previous level discards all unnecessary elements, and the new level accumulates correct mathematical relationships. Philosophers call modern mathematics a self-organizing system, implying its self-development as a "self-evolving" system. It is precisely the spherical formation of the levels of development of the self-organizing system of Mathematics and the evolutionary transitions from one level to another that is discussed in the most general conceptual consideration.

The dynamic system of Mathematics itself most likely will be based on dynamic models of both a single individual and an entire human community, which will require a clear description of the parameters of state spaces. Examples of variable state parameters in modeling for a specific individual include: the evolutionary concentration of life, the potential of vital forces, the number of capable Human Parts of the individual, the quality of the Human Parts' ability to function through fire, spirit, light, and energy, the development of systems, apparatuses, particularities, initiations, statuses, and higher hierarchical realizations.

Based on the results of studying systems of differential equations, including the determination of bifurcation parameters, appropriate management decisions should be determined mathematically and recommended at the level of each individual and at the level of society as a whole. The mathematical foundations of Social Synthesis and the methods for its implementation are among the promising tasks of the Mathematics of Evolution.

In addition to questions of nonlinear dynamics (or as part of it), the Mathematics of Evolution includes the study of fractal questions of scaling all kinds of phenomena of fire and matter, including mathematics itself.

The third level of Human Mathematics encompasses **Information Mathematics**, and at this stage, it is significantly easier to define the subject of research. All aspects of applied and theoretical computer science are included here. At this level, there will be intersections with other areas: formal language theory and cryptology will be developed by both the third and the 13th levels; computability theory lies at the intersection of mathematical logic (6) and algorithm theory (3). The computational aspects of graph theory and combinatorial optimization (1) are carried over to the third expression.

In the 16-fold integrity of Matter, self-organization is recorded in the third position. Mathematical studies of self-organization, directly related to the problems of dynamic systems theory, which we classified in the second section, require the next informational level. Most likely, the principles of self-organization derive from discrete records of the Plan of Creation and are written on the shell of the sphere of systemic relations of any system that we have not yet learned to see. To read the records from the shell, a synthesis of several fields is necessary: the theory of algorithms, cryptology, automata theory, and others.

From the point of view of Historical Synthesis, we can talk about promising information technologies for reading holographic records from any objects, natural objects, as well as mathematical support for such holographic research.

One of the few documentaries dedicated to mathematicians is titled "Sensual Mathematics." Several separate short stories in the film explain that mathematics has sound, color, taste, sight, touch, and a sense of balance. The third Human Part—the Soul—is responsible for generating feelings, and these feelings themselves are generated by information embedded in energy. The Soul does generate feelings, but it carries out this process in a highly technological manner, possessing a clear matrix structure. The mathematical principles of the Soul's operation, on the one hand, should be investigated by Information Mathematics; on the other, they should suggest new ideas for solving classes of problems, for example, those that are algorithmically insoluble. Given the effects of the matrix structure of the Soul as a Human Part, it can be assumed that matrix questions of linear algebra will find their hierarchical place at the third level of Mathematics.

The fourth section is **the Mathematics of Beginnings**. The fourth level lays the foundation for all Mathematical Beginnings, and this section correlates with the science of Economic Synthesis, thus implying the development of a Mathematical Database of Matter. Each Human Part is correlated with a corresponding reality. A set of parameters for each reality—for example, dimension, speed, space, and time—form the basis of each Human Part. Assuming that each kind of matter contains its own sphere of mathematical relationships, we can posit the existence of certain multidimensional characteristics permeating the entire set of spheres. By calling this the Beginnings, we establish the possibility of constructing a unified mathematical database used by all types of metagalactic sciences, including the specific contexts of each individual science. The Mathematics of Beginnings will develop mathematical models for the development of matter through interaction and the effect of the reunification of different kinds of matter.

From the sections of modern classical mathematics, the Mathematics of Elements will include number theory with its numerous open problems, the principles of *pi*-adic analysis, and elementary algebra.

In the fifth place is **Mathematical-Causal Analysis**. This primarily encompasses all mathematical analysis, including complex *analysis*, with its study of functions and their calculus. The placement of mathematical-causal analysis in the fifth place is supported by the organization of the fifth Human Part, called the Throne, whose specific features include such phenomena as meanings, causes and functions, passionarity, and forces. Any passionate state of forces implies a smooth process. Until the required number of meanings has been accumulated, the function does not form, and only the cause exists. At the same time, the force flowing through the cause is directed toward organizing the function and transforming it from a multitude of points into a

continuous state. Only when the number of meanings has reached the required limit the naturally guiding function becomes a true, "good" function—continuous, possibly differentiable. And when combined with other functions, the “ensemble” of continuous functions produces the effect of strength, leading to the phenomenon of passionarity in Human.

The fifth expression carries a variant of fundamentality and functionality. Today, we see fundamental interactions as causal. From this perspective, Metagalactic Science, which stands on the fifth horizon—Technological Synthesis—is the basic approach to examining various causes and their functionality. An approach to Human through mathematical functions, functionality, and functionals—not only of energy, but also of light, spirit, and fire—will allow us to ground humanness as such in causal expression and, necessarily, the creative abilities of Human.

This explains another branch of mathematics included in the Mathematics of the Fifth-Level Human: the foundations of the calculus of variations. Since the problems of the calculus of variations in the study of functionals are reduced to differential equations, it is logical to assume that the theory of differential equations and partial differential equations will be established firmly at the level of mathematical causal analysis.

Reaching the functional phenomena of the Fa Metagalaxy Fa Nucleus in coordination with the nucleus of each Human, we enter the sixth horizon of Human Mathematics, which is Buddhist matter in the unfolding of **Semantic Logic**. Correlation with Cosmic Synthesis as the sixth metagalactic science immediately sets the vector of a new mathematical metagalactic logic. For example, each of the 64 kinds of Matter corresponds to a specific set of logics, including variants of modal, temporal, fuzzy, and multivalued logics. A statement logically true in one kind of matter may cease to be so in another level of matter, not to mention the new semantic richness of the very concept of truthfulness.

Semantic logic is responsible for the formation of the basis of mathematical imperatives of all types of sciences.

Entering a new kind of matter, Human begins to master the speed of matter, which is reflected in the speed of intelligence of each of us in this kind of matter, that is, the ability to process logically and synthesize the necessary parameters of the dimension by the phenomenon of everything-in-everything.

The seventh type of organization of Mathematics by Human is **Holomics topology and geometry**. From the perspective of space, fixed by the 7th level in the hexadecimal system of Matter, the arrangement of topology and geometry seems entirely justified. Topology and geometry are directly connected to the emerging Science of Holomics. In particular, Holomics studies and investigates the processes of the Cube of Creation transition into the final sphere and the construction of a hologram in the synthesis of several stable spheres resulting from the action of the Cubes of Creation. Without going into detail, we note that filling all the cells of the Cube of Creation ensures the compactification of the system into a nucleus—a process already encountered at the first level of image-discrete mathematics, only there it was shown in a flat graph diagram. Incidentally, it is Creation/the Plan of Creation that determines the hologram's form, which is why it is so important.

In ordinary geometry, it suffices to say that a plane is a set of points possessing a certain property. In 7th-level geometry, when examining the face of the Cube of Creation, we must refer to the plane not as a set of points, but as a set of nuclei that form the plane. This set is such that the number of hierarchical connections within it is minimal. Unlike a geometric point, the description of a nucleus includes all 16 characteristics of the 16-fold integrity of matter—that is, not only form and space, but also content, subnuclearity, dimension, spirit, and fire. Therefore, the familiar description of a plane in matrix or vector form may no longer be sufficient.

The edges of the Cube of Creation also cease to be geometrically identical. Being the intersection of two planes through dimensional relationships, they primarily carry different dimensional characteristics, concentrated on two faces, and represent the expression of the Thread of Synthesis.

The geometry of "spiritualized" surfaces and sets must be mastered by studying and understanding the Human Parts within ourselves. Vivid geometric images unfold by the aforementioned Human Parts—the Thread of Synthesis (Part 10) and the Cube of Creation (Part 43). The Pillar, as the 7th Human Part, also can be called geometric; this is precisely the seventh horizon upon which holomic topology and geometry rest.

The prospects for topological problems in the search for properties of mappings of topological spaces of one kind of matter into another are astounding in their scale.

The eighth section of the Mathematics of Human is **Amatic Algebra**, in the manifestation of the prasyntesis of the Initially Highest Father. At the eighth amatic level of matter, this section will include general algebra, perhaps leaving its subsections at lower levels, except for the theory of multidimensional matrices, which is necessary for constructing the mathematics of amatic and annihilation processes.

Amatic algebra must develop a theory of time in a hierarchical arrangement of types of time - both kinds of matter and the Human Parts associated with them.

The next section is **Functional-Versum Analysis**, for which the key word, according to the 16-fold integrity of Beginnings of Science, is "measure." Therefore, measure theory is included in the ninth section. A clarification will concern this term itself—given the richness of material organization, it's worth considering that the measure of a set will be defined not by a numerical function, but at least by a vector function, with a minimum number of components equal to 64, while preserving the basic properties of measure—its non-negativity and finite additivity.

Operator theory will remain an essential subsection of functional-versum analysis. Any transformation of a Human being at the nuclear and field levels of his structure represents the action of some operator on a set of elements, consisting, for example, of the nuclei of the Human Parts. This may be the action of either a linear operator or an operator that is not like that.

The higher we climb up the 16-fold integrity, the fewer arguments we can provide to justify the sections, since we are talking about the prospects for scientific development. **The Nitics of Sets** is the tenth section, related to the Thread of Synthesis and Contents. Clearly, set theory will be incorporated into the Nitics of Sets, but most likely it will require introducing characteristics of the meaningfulness of sets in the diverse metagalactic nature of phenomena. The parameters of the meaningfulness of the metagalactic nature of sets can vary as follows: in the binary version - fire-matter; in the quaternary version, fire-spirit-light-energy; and in a multitude of hexadecimal variants.

Since biology is the tenth metagalactic science, the mathematics of DNA should be included in the Nitics of Sets. For example, the phenomenon of DNA supercoiling is well known, playing a special biological role for certain species. What happens during supercoiling? Essentially, the topology of the DNA helix changes. Supercoiling is an important property of DNA, affecting the processes of replication, transcription, and recombination—in other words, all DNA-dependent cellular processes. The enzyme topoisomerase, which is capable of altering DNA topology, is involved in the process of supercoiling. It can be assumed that the change in topology, which we have classified in Section 7, is preceded by higher-order mathematical phenomena defined at Level 10 of the Nitics of Sets.

In discussing topology, we came across the phenomenon of Nitics as facets of the Cube of Creation. Generally speaking, it can be argued that Nitics is represented as dynamic figures within a multitude of nuclei, where the multitude of nuclei first create the outline of the figure and then its stable forms.

The laws of shapes must be established at the level of the Nitics of sets. The effects of unmanifest form that we encounter in the electron clouds around the nucleus of an atom reflect attempts to enter a form defined in the 10th kind of matter, but not defined in the third, which includes electron orbitals. The nitics of sets will explore questions of form, although ideal figures of spirit at their apex belong to the 15th expression. Incidentally, each of the 16 metagalactic evolutions has its own unique principal figure.

The Matics Synthesis-Image includes the name of the eleventh kind of matter—matics. Any phenomenon within the mathematical horizon presupposes fluidity, flexibility, psychodynamics, and plasticity of processes, constants, spaces, forms, and formulas. The eleventh horizon is the horizon of form, as the "**formulaic**" foundations of mathematics, where a formula ceases to be a mere proposition, conveying the contexts and boundaries of the phenomenon being described, but defines prophetic perspectives and meaningfulness inaccessible to the researcher at this stage. Form on the eleventh and formula—as such—carry information of a higher hierarchical level than the external information on the three. An example of this is Stokes' formula, the importance of which is difficult to overestimate, linking the integral over the boundary of a submanifold with the integral over the submanifold itself, which has a dimension one unit higher.

The word "form" is translated from Greek as "image," which is why the section title includes the word "synthesis-image," which synthesizes the formula's many images and possibilities. In the same example with Stokes's formula, this is a synthesis of images composed of the Newton-Leibniz, Green, and Gauss-Ostrogradsky formulas.

Let's imagine a formula with "constants" that can be nonlinear and fluid. A similar effect, to a very first approximation, can be observed in Bayes' Theorem, where the probability value smoothly flows from one value to another simply because an observer appears, causing a "collapse of the wave function," as physicists would say. Bayes' Theorem is perhaps the only mathematical theorem that directly relates to human and his inner world.

The Mathematical Synthesis-Image as the mathematics of the formulaic foundations of the psychodynamics of creation is a very inspiring section of the future metagalactic science.

The twelfth horizon is the horizon of Creation, **Mathematical Subnuclearity**, as the Mathematics of subnuclear flow from letter to number, which we still only can guess at, although fragments of it are already discernible in the previous levels. All that remains is to synthesize it. Among the currently existing mathematical disciplines, category theory can be classified as belonging to the level of mathematical subnuclearity.

Beauty as such, the beauty of mathematics and mathematical formulas, perceived by Human, involves the subnuclearity of the 12th expression, evoking a reaction of synthesis of the Human Parts within Human in conjunction with the prasyntesis of the realized Creation. Beauty is not external; it is always within each individual as a concentration of subnuclearity, unfolded by the Human Parts in the act of perception and conjugation *with what is observed in the lived experience*. When Human enjoys a specific work of art or a specific formula, in essence, at that moment he finds himself included in the subnuclearity of the Creation of the Initially Highest Father. The experience of neurobiologists mentioned at the beginning of the article confirms this: the perception of the beauty of mathematical formulas is hierarchized depending on the concentration of the subnuclearity unfolded by the formula.

On the thirteenth horizon of the Scientific Glance, **the Mathematical Eye** is fixed as a benchmark phenomenon of the mathematics of all possible shells - fire-images, nuclei, atoms, cells, bodies, planets, solar systems, galaxies.

The Mathematical Eye contains the benchmarks of mathematics itself, laid out in layers of the sphere's shells, where each Nucleus is compactified by the benchmarks of mathematics. The benchmarks on the shell behave like eigenvalues; when we reach them, we receive the "released energy" necessary for compactification into a nucleus.

The Mathematical Eye contains the mathematical benchmarks of all 16 Metagalactic Sciences. The reason is simple: the shell of any nucleus carries a corresponding inscription, and all sciences study the Matter from the Nucleus, even if they don't yet know it.

At the level of the Science of Language, the Word, composed of Letters and fixed within the shell, is activated, and something astonishing occurs—the transition from Letter to Number. Or the transformation of the Fatherly Fire by the Word into the Motherly aspect of matter by Number. The mathematical decryption of this cryptosystem pertains to one of the main tasks of the mathematical Eye, but the synthesis-beginnings of its solution originates at the previous level of mathematical subnuclearity.

The categories of Mathematics belong to the 14th level of Mathematics of Human, correlating with the science of Human. Human perceives mathematics categorically—for him to be able to engage in it, the basic categories must be defined clearly, multidimensionally, multi-reality, and truly. And despite the fact that mathematics is a science with clearly defined definitions, categories in mathematics are the "cornerstone," for the 14th horizon is the horizon of imperativeness and truthfulness.

The Metric Probability section is coordinated with the science of the Home and the phenomenon of the I-Am by each Human. The metric nature of a phenomenon arises when the absolute maximum parameters of the Cube of Creation are reached and compacted into a new nucleus with new metric characteristics. Metric probability studies the mathematics of this phenomenon at all hierarchical levels—from the nuclei of the Human to the nuclei of the Metagalaxy Fa. The most important subject of study in metric probability will be the mathematics of metric shunyata transformations.

It is also possible to assume that in the future, metric probability will deal with a class of problems not of a single dynamic system, but with the study of the dynamics of the synthesis of nonlinear systems with a probabilistic distribution of possible states of the system (an example of such a dynamic system is the Cube of Creation).

The Mathematical Synthesis completes the 16-fold integrity with the final synthesis of the previous 15 levels in synthesis with the 16 expressions of Fire, indivinity and the Science of Synthesis, combining Human and Mathematics with the phenomenon of Mathematical Synthesis.

What does Human and the Mathematics of human have to do with this, the reader will ask?

Firstly, there is the current state of all mathematics, as a Sphere containing a record of all that Humanity has accomplished to date, in which are recorded all mathematical discoveries, achievements, breakthroughs, ideas, and unsolved and solved problems. Secondly, there is our understanding of mathematics, which is entirely material by the mental matter.

And the metagalactic science of mathematics exists as one of the Sciences of the Initially Highest Father. It is not the queen of sciences, but merely one of 16—with the rights of "first among equals," like any other science. The goal of each metagalactic science of the Father—and in the synthesis of their integral phenomenon, the Science of the Initially Highest Father—is the development of Human himself, where each science, in a sense, is a tool received directly from the Father for the improvement and development of matter and of himself as the highest expression of fire in matter. Mathematics, in this confederative action, is responsible for subnuclearity and creation—it stands on the twelfth horizon (incidentally, 12 is the first redundant number). Since subnuclearity is present in every Human Part, the various types of subnuclearity of the Human Parts are easily aligned with the subnuclearity of each Science and the 16 branches of mathematics, revealing the specification of a Human Part in the development of a particular branch of mathematics, with a vision of the meaning of the development of this human Part itself. The development of mathematics itself has not been abolished, but the question of a new relationship between Science and Human is more relevant than ever. Mathematics is for Human, and each branch of the 16 branches develops a corresponding type of subnuclearity. And this is the meaning, essence, idea, right, might, fundamental, and synthesis-beginning of Mathematics by Human.

OP

3.5. PSYCHODYNAMIC SYNTHESIS OF HUMAN

The science of Psychodynamics is shaping a new direction in human research—the study of Human Parts in organization and the specifics of their movements, the study of Systems of Human Parts in organization and the specifics of their movements, the study of Apparatuses of Systems of Human Parts in organization and the specifics of their movements, and the study of Particularities of Human in organization and the specifics of their movements. Such a broad range of research practices is determined by the synergy of the Human himself, whose phenomena,

without a holistic examination, form discrete notions of his capabilities, which, in fact, do not correspond to reality. Let us clarify immediately that we separate the science of Psychodynamics from the science of Psychology, recognizing the primacy of psychology in certain approaches to the study of one of the Human Parts—the Soul. After all, psychology is the science of the soul. That is, of one of the 256 Human Parts. This is how it developed historically. Despite the similarity of names, we must distinguish human psychism from the soul as such, which was considered from this perspective due to the consideration of only three main Human Parts in the Human over the past millennium: reason, heart, and soul. Naturally, all psychic processes were attributed solely to the soul. But this is not only untrue, it's completely untrue.

Psychism as such is formed by the synthesis of the manifestation of Human Parts within the body, not the soul, and is the result of the synthesis of energy, light, spirit, and fire within each Human Part, processed by the particularities within the apparatuses realized by the systems of each Human Part. Human psychism, which generates psychic energy, psychic light, psychic spirit, and psychic fire, is then applied in the activity of this or that Human Part in their synthesis. This represents a completely different approach to research and study of human potential, where the soul is one of 256 aspects of this phenomenon. Clearly, in modern practice, distinguishing between these two aspects will not be easy. But without this understanding, the sciences of human research and study will stagnate, as is observed today.

From here, the contours of the science of Psychodynamics emerge—the science of the formation and action of psychic energy, light, spirit, and fire, the dynamics of the development and organization of the activities of the Human Parts, Systems, Apparatuses, and Particularities. We know of such research not only in psychology but also in the sports sciences, which, while not under a common name, explore and apply methods for developing human systems or apparatuses in various sporting contexts. If we approach modern scientific research from this perspective with an open mind, this new scientific field will encompass brain research, intellect research, including artificial intellect, research in the field of thinking, and many other studies that exist in modern scientific practice in various phenomena, but are in fact the result of a single area of human life and activity—psychodynamics.

The essence of psychodynamic research, however, lies not only in the Human Parts, systems, apparatuses, and particularities—which are far too diverse—but in the phenomenon of the nuclearity and subnuclearity of the formation of each Human Part, system, apparatus, and particularity, which, interacting with each other and through the interaction of various Human Parts, systems, apparatuses, and particularities, form the wholeness of Human. Furthermore, many disruptions in the interactions between human Parts, systems, or apparatuses, similar to the anatomical features of the body, clearly lead to the development of various diseases and disruptions in the functional support of the physical body. This is essential for developing a different perspective on human health. The nuclearity and prasyntesis of the characteristics of each Human Part, system, apparatus, or particularity, creates a distinct subnuclear environment for their functioning and realization. Undoubtedly, by understanding this, we will arrive at a different understanding of the structure and functioning of the human being.

We must not forget such features of the human 4-fold integrity as the 16-fold integrity of foundation of matter. Each Human Part has its own types and specificities of substance, emanations (wave functions), self-organization, reunification, dimension, speed, space, and time, determining a particular functioning and diversity of possibilities. This synergistically influences the field, content, form, and subnuclearity of each Human Part, system, apparatus, or particularity. The culmination of this consideration is the organization of energy, light, spirit, and fire, which generate their own interactions and substantial results with each of the 16 previously proposed fundamentals, forming their own 16-fold integrity of the phenomenon:

1. energy-substance – light-substance – spirit-substance – fire-substance
2. energy-emanations – light-emanations – spirit-emanations – fire-emanations

3. energy-self-organization – light-self-organization – spirit-self-organization – fire-self-organization
4. energy-reunification – light-reunification – spirit-reunification – fire-reunification
5. energy-dimension – light-dimension – spirit-dimension – fire-dimension
6. energy-speed – light-speed – spirit-speed – fire-speed
7. energy-space – light-space – spirit-space – fire-space
8. energy-time – light-time – spirit-time – fire-time
9. energy-field – light-field – spirit-field – fire-field
10. energy-content – light-content – spirit-content – fire-content
11. energy-form – light-form – spirit-form – fire-form
12. energy-subnuclearity – light-subnuclearity – spirit-subnuclearity – fire-subnuclearity
13. energy – light-energy – spirit-energy – fire-energy
14. energy-light – light – spirit-light – fire-light
15. energy-spirit – light-spirit – spirit – fire-spirit
16. energy-fire – light-fire – spirit-fire – fire.

These sixteen parameters already determine the diversity of performance of each Human Part, system, apparatus, or particularity. Taken together, they shape human psychodynamics. This includes human creativity, constructive potential, and the replicability of culture and other characteristics developed by collective humanity through the contribution of each individual. This will become the core focus of psychodynamic research and development.

Accordingly, if we introduce the fourfold specificities of energy-light-spirit-fire into the manifestation of each Human Part, then this already presupposes its manifestation in each of the four worlds of the Metagalaxy. Until now, science has not even considered the possibility of human manifestation through the four-world effects of development and existence. But this time has come, and it is time for us to begin moving in this direction, forming the Position of the Metagalactic Observer, synthesizing not only the phenomena of the physical world, but also the phenomena of the subtle, metagalactic, and synthesis worlds. And this completely different Position of the Observer than we previously knew is taking shape before our eyes. From this perspective, we can say that Psychodynamics is also the growth, development, and formation of the Position of the Observer by each Human. Not its constant predeterminedness, but precisely its growth, formation, and development. And this is not an educational system, where the position of the observer receives a base of basic data and characteristics of possibilities, but rather a system of psychodynamics, where the position of the observer is formed and receives its own, separate from education, effect of development and systemic functioning.

Psychodynamically, scientifically, it is necessary to consider the quaternary nature of human in the synthesis of the quaternary nature of the existence of matter, going beyond the general coordinates of interactions. Specifically:

1. To consider the phenomenon of human particularities with energy as a basic component of their formation;
2. To consider the phenomenon of the apparatuses of human systems by light, as a basic component of their formation and phenomenon in light of the particularities of a higher organization;
3. To consider the phenomenon of systems of Human Parts by spirit, as a basic component of their formation and the phenomenon in spirit already of particularities and apparatuses of a person of a higher organization;
4. To consider the appearance of Human Parts by fire as a basic component of their formation and the appearance in fire of particularities, apparatuses and systems of a human of a higher organization.

5. To consider the phenomenon of human integrity by the indivinity synthesis as a basic component of its formation and the phenomenon of the integrity of the action of the fourfold integrity of human of a higher organization.

In fact, there are basic taxonomies of human organization for understanding, developing, and organizing human. Without them, we cannot understand, perceive, or study the very phenomenon of Human as such. Thus, the psychodynamic synthesis of human is the foundation for the formation of all human sciences, which have emerged and will emerge from one perspective or another. But these are and will remain only particulars of the overall psychodynamic phenomenon of human, with his own Position of the Observer, based on the psychodynamic synthesis of psychic energy, psychic light, psychic spirit, and psychic fire—the phenomenon of the synthesis of the organization of Human Parts, systems, apparatuses, and particularities.

VS

3.6. CHEMISTRY OF CREATION

The depth of knowledge is determined by the ability to see connections where they have not yet been manifested or discovered. In this sense, metagalactic chemistry represents an inexhaustible source of problem statements and problems for discovering and constructing new connections in the study of matter, substance, and their chemical properties. The essential definition speaks of classical chemistry as the science of substances and their transformations. That is, the subject of science is substance.

It can be stated that, at present, a scientific definition of substance as such is absent. Defining substance as a form of matter inevitably confronts us with the question of defining matter itself, and the fact that "substance consists of fermions" defines the constituents of substance, but not its integrity.

By postulating that substance is not a form of matter, but its fundamental basis, we assert the existence of several types and hierarchical levels of matter, where each kind of matter is defined by a set of specific parameters and characteristics, with its underlying imperative phenomenon of substance as the basis of matter. This view does not contradict the modern perception of matter and substance, which, determined by the planetary Position of the Observer, proceeds from the axiom of a single perceived reality. The assumption of the existence of different hierarchical levels of matter (and therefore of substance), which unfolds from the Metagalactic position of the Observer, allows us to explain the differences in the chemical composition of Planet Earth and the chemical matter of the Solar System, as well as the existence of "rather unusual types of substance," such as the matter of neutron stars, that is, matter of the galactic order.

Looking back at the historical development of chemistry, we see that quite a few years—centuries and even millennia—passed between the human "discovery" of a particular substance, such as lead, and the date when Pb found its rightful place in Mendeleev's periodic table. In a sense, at this stage in the development of metagalactic sciences, we are at the stage of "discovering" types of metagalactic matter and substance, hoping that a shorter timeframe than was achieved with Pb will be needed to systematize clearly, classify, and hierarchize the *material* under study.

Thus, substance is the basic state of matter of any kind. The fundamental property of matter is its nuclearity, manifested in the hexadecimal fire-image structure of each nucleus. It is also clear that substance, as the basis of matter, also possesses the characteristic of nuclearity. The hexadecimal fire-image composition of the nucleus includes 16 hierarchically organized levels of fire-images, as "particles" from which the nucleus itself is constructed:

16. Nucleus
15. I-Am
14. Imperio
13. Versum
12. Continuum

11. Volume
10. Ball
09. Drop
08. Spark
07. Spark-Point
06. Point
05. Element
04. Molecule
03. Atom
02. Particle
01. Spin.

Each of the fire-images, being included in the integral phenomenon of the nucleus itself, expresses independent phenomena within the specific parameters of the structure of matter. At a deep level, the typology of substance is determined by the interrelationship of hexadecimal fire-image expressions from spin to nucleus. The interrelations between the corresponding fire-image states are described by the phenomenon of subnuclearity.

Accordingly, let us compare 16 fire-images:

- at least 16 types of “first-order” subnuclearities, when fire-images of the same hierarchical level are connected, for example, atom-atom or molecule-molecule;
- further 16×15 types of subnuclearities of the “second order”, when two fire-images of different hierarchical levels interact, for example, atom — particle;
- about 2^{16} types of subnuclearities of higher orders of all possible combinations of interactions of fire-image sets.

However, not all interactions can be stable. But it is precisely stability that determines whether a set of fire-images will become a substance or remain a set of fire-images. Even according to the classical definition, a chemical bond is an interaction between atoms that determines the stability of a molecule of crystal as a whole. Considering that an atom in a hexadecimal chain of fire-images represents the third fire-image, and a molecule occupies the fourth position, a chemical bond can be interpreted very well as a first-order subnuclearity "atom-atom," ensuring a stable state of integrity for the formation of the next fire-image level—the molecule.

Expanding the classical definition of chemical bonding, we define the subnuclearity of substance as a structural relationship of nuclear-spin interactions in a stable form. Substance then represents a set of interconnected subnuclear entities that form a stable bond between themselves in nuclear-spin reactions of any form and interaction. Thus, substance is more universal than we are accustomed to believing, and currently science considers no more than the third level of 16, and interactions can occur not only between particles but also between points, volumes, and continua. Moreover, the stable interaction of nuclear-spin reactions with each other is a necessary and defining definition of matter.

Subnuclearity represents the 12th most culminating variant of substantiality in the synthesis of 12 parameters of substance: emanation, self-organization, reunification, dimension, speed, space, time, field, content, form, and subnuclearity itself. After the subnuclear "texture" of substance, the specificity of the four internuclear bonds—energy, light, spirit, and fire—is activated, ultimately transforming the state of substance into matter, giving birth to the states of energy-substance, light-substance, spirit-substance, and fire-substance. When one type of substance simultaneously maintains the synthesis of energy-spirit-light-fire, a state of substantiality arises, leading to matter as such.

The introduction of the 4-fold integrity of substances lays the foundations for the chemistry of the four worlds. The study and exploration of energy-substance, light-substance, spirit-substance, and fire-substance are the most promising areas of Metagalactic Chemistry, and especially Chemistry of Human, because the internal organization of a person— Human Parts, systems, apparatuses, and particularities—is determined chemically by the quality of this

quaternary at the micro and macrocosmic levels. For example, each Human Part, being a nucleus with corresponding records of the content of prasyntesis, is involved in corresponding chemical reactions in interaction with one another not only at the level of the Human Part itself but also through the expressiveness of systems, apparatuses, and particularities. The action of hormones as signaling chemicals produced by the body's cells and influencing other cells is an example of chemical reactions in the human body, but only at the energy-substance level. This is likely why the processes of the chemistry of love—with a description of the hormones' production of corresponding substances—have been described in science, while the chemistry of wisdom has not yet been heard of, although one would like to, because it certainly exists. The educational environment of a prestigious university will influence even chemically the student, creating and shaping the effects of light-substance with the inscriptions of wisdom in the student's Human Parts.

Since at the moment it is not possible to rise above the level of energy-substance in the studies of the chemical properties of substances and chemical bonds, we will try to start a discussion of the question of the causes of chemical bonds, taking into account the 4-fold energy-substance, spirit-substance, light-substance, fire-substance, from the view of the substance itself as a stable (for the formation of a higher integrity) state of subnuclei of different orders.

Classical chemistry suggests that the cause of chemical bonding is the achievement of a stable state with a minimum energy reserve. From the perspective of an energy-substance, the principle of minimum energy seems to work well, but it's not exhaustive, failing to answer questions such as the causes of allotropy of form.

Before moving on to a more general principle underlying any chemical bond, let us try to look at the atom from the perspective of the hexadecimal structure of the nucleus.

The atomic model, necessary for describing substance and its chemical interactions, contains two basic phenomena: the atomic nucleus and the extranuclear-electron "extension" of the atom, which manifests itself in physical reality as electron clouds. Note that in a higher reality, electron clouds can exist in the form of fully formed nuclei, and in physical reality the electron cloud is a collection of unconnected fire-images of the forming nucleus of the next higher reality.

Essentially, we are dealing with two hexadecimal phenomena. The first is the atomic nucleus, and the second is the filling of the atomic sphere outside the nucleus, where the atomic nucleus itself is truly the 16th-level nucleus. This nucleus includes and contains the records of the previous 15 fire-image levels, which determine the internal structure of the nucleus itself. The nucleus is a whole, synthesizing all previous levels and containing a compact record of all the properties and phenomena within the nucleus. This is probably why chemists believe that everything that happens in the nucleus of an atom is irrelevant to chemistry. In a sense, this is true if we consider that the nucleus is a compactification of the 16 fire-image states of the nucleus and ignore this phenomenon. While such an approach to the nucleus of an atom can lead to more or less acceptable results at the level of physical matter, for the subsequent levels of matter, considering the nucleus "as a whole" ceases to be effective.

It is known that the fundamental information about the atomic nucleus is contained in a characteristic known as its atomic number. As a first approximation, we can consider the atomic number of an element in the periodic table to be the ultimate characteristic of the nucleus. The only problem is that the atomic number of an element is multidimensional, and we have not yet learned to see it multidimensionally. The word "number" includes two fragments: 1) the Proto-Indo-European *nem* —to divide, distribute, and 2) the word "measure." That is, the nucleus of each atom, in its atomic number, contains a hierarchically distributed set of measures of all the fire-images contained within it, or fire-image states, at least 15 levels synthesized into a single nucleus. This list includes, for example, protons, the number of which coincides with the element's number, but the number of protons is only one measure of several nuclear characteristic measures, not exhausting the entirety of the nuclear record.

The second 16-fold integrity of an atom, "filling" the space between the atom's shell and its nucleus, appears to us as a set of electrons that determines and sets the fundamental parameters of chemical interactions. Accordingly, such characteristics of a chemical element as the distribution

of electrons across energy levels and the electron configuration pertain to the second 16-fold integrity of an atom. In physical reality, electrons are fundamental elementary particles, lacking structure and size. From the position of the observer in the ethereal reality*, electrons are—minimally—spins, that is, the first fire-images of the hexadecimal fire-image state, entering into first-order subnuclear interactions.

** In his work "Attempts at a Chemical Understanding of the World Ether," D.I. Mendeleev attempts to substantiate scientifically the theory of the world ether: "The problem of gravity and the problems of all energy cannot be solved realistically without a real understanding of the ether as a universal medium transmitting energy over distances. A real **understanding of the ether cannot be achieved by ignoring its chemism ...**"*

In the original periodic table, the noble gases belong to Group 0, not Group 8, as they are now commonly listed. "If argon analogs do not form compounds at all, then it is obvious that none of the previously known groups of elements can be included, and a special Group 0 must be opened for them... This placement of argon analogs in Group 0 is a strictly logical consequence of the understanding of the periodic law, and therefore (the placement in Group 8 is clearly incorrect) is accepted not only by me..."

«Периодическая система элементов по группам и рядам»
(Д. И. Менделеев. Основы химии. VIII издание, СПб., 1906 г.)

	г р у п п ы				э л е м е н т о в				
Ряды	0	I	II	III	IV	V	VI	VII	VIII
0	Ныотоний								
1	Короний	Водород H 1,008	—	—	—	—	—	—	
2	Гелий He 4,0	Литий Li 7,03	Бериллий Be 9,1	Бор B 11,0	Углерод C 12,0	Азот N 14,01	Кислород O 16,00	Фтор F 19,0	
3	Неон Ne 19,9	Натрий Na 23,05	Магний Mg 24,36	Алюминий Al 27,1	Кремний Si 28,2	Фосфор P 31,0	Сера S 32,06	Хлор Cl 35,45	
4	Аргон Ar 38	Калий K 39,15	Кальций Ca 40,1	Скандий Sc 44,1	Титан Ti 48,1	Ванадий V 51,2	Хром Cr 52,1	Марганец Mn 55,1	Железо Кобальт Никель Fe 55,9 Co 59 Ni 59
5		Мель Cu 63,6	Цинк Zn 65,4	Галлий Ga 70,0	Германий Ge 72,5	Мышьяк As 75	Селен Se 79,2	Бром Br 79,95	
6	Криптон Kr 81,8	Рубидий Rb 85,5	Стронций Sr 87,6	Иттрий Y 89,0	Цирконий Zr 90,6	Ниобий Nb 94,0	Молибден Mo 96,0	—	Рутений Родий Палладий Ru Rh Pd 106,5 101,7 103,0
7		Серебро Ag 107,93	Кадмий Cd 112,4	Индий In 115,0	Олово Sn 119,0	Сурьма Sb 120,2	Теллур Te 127	Иод I 127	
8	Ксенон Xe 128	Цезий Cs 132,9	Барий Ba 137,4	Лантан La 138,9	Церий Ce 140,2	—	—	—	— — —
9		—	—	—	—	—	—	—	
10	—	—	—	Иттербий Yb 173	—	Тантал Ta 183	Вольфрам W 184	—	Осний Иридий Платина Os 191 Ir 193 Pt 194,8
11									
12	—	—	Радий Ra 225	—	Торий Th 232,5	—	Уран U 238,5		

It can be assumed that the spin state of an electron is its minimal fire-image expression, and, like the nucleus, for a complete description of the effects of the level of electronic chemical interactions, a 16-fold integral fire-image state of the electron cloud must arise, including the corresponding phenomenon of subnuclei of different orders.

Under this assumption, the predominance of certain types of subnuclearity will determine 1) the type of chemical bond between atoms—covalent, ionic, metallic; 2) bond polarity; 3) allotropic modifications; and a vast number of other parameters determining the chemical properties of the atom. For example, the predominance of subnuclearity as a relationship between the 7th, 11th, and 15th fire-image levels may be responsible for allotropic effects, since these fire-image levels carry

records of form and space, that is, they are responsible for the geometric-spatial arrangement of atoms for the formation of a given substance.

The wave or corpuscular “behavior” of an electron will be determined, again -, by the predominance of subnuclei of either the third fire-image level (wave properties) or the second (particle properties).

The diversity of subnuclearities of the electron cloud is reflected in the poetic image of the “electron world” created by Valery Bryusov.

What, then, constitutes an atom? “Perhaps each atom...”—is this what results from the synthesis of the nucleus and electron clouds? Yes! An atom is the synthesis of two hexadecimal fire-image sets (with corresponding subnuclear phenomena)—the nucleus and the electron cloud—which arises under the law of binary complementarity of fire and matter, or the law of OM. By assembling and synthesizing two hexadecimal sets, the atom takes shape as a shell, where all the characteristics of the synthesized expressions are written mathematically on the atom's shell. We encounter a first approximation of this mathematical notation in the form of the Periodic Table of Elements, which combines data on both the nucleus and the electron saturation of the atom. And such an indicator as atomic mass already pertains to the integral phenomenon of the atom.

Having synthesized two 16-fold integrities, the atom “moves” to a new hierarchical level, becoming a Nucleus, which incorporates new subnuclear interactions and begins to form a new entity—for example, a molecule. The subnuclearity of the atomic interaction level, and therefore all chemical characteristics, is based on the data recorded on the atom's shell. Thus, the basis of chemical interactions is “atomic” subnuclearity, which is completely determined by the subnuclearity of the underlying phenomena of the nucleus and the extranuclear electron cloud. And, on the one hand, the nucleus remains unchanged during chemical reactions; the second, fire-image-subnuclear 16-fold integrity participates in the reactions through a redistribution of subnuclearities. However, as a higher-level phenomenon, it carries the record of the first 16-fold integrity. Therefore, the number of electrons in the atom coincides with the atomic number of the element, that is, the characteristic of the nucleus.

This view of the atom will require a rethinking of elementary particles in physics, but without this, further scientific development is hardly possible, especially since metagalactic physics occupies the eighth horizon of science, and metagalactic chemistry the ninth. Unresolved problems in modern physics, such as the size of the electron, require a more precise formulation of the problem, specifying the levels of matter at which the question is formulated. An electron, in the spin effect of physical reality, may have no size, while, as a particle of ethereal reality, it may become quite measurable, once units of measurement in different realities are defined.

Let's return to the discussion of the principle underlying the interaction of energy, light, spirit, and fire. The description of any chemical bond is based on the concept of charge. Defining charge as a measure of electromagnetic interaction is probably sufficient for modern physicochemical descriptions, but it is not “essentially” satisfactory. In the generally accepted formulation, it answers the question “what is it equal to” (since it is a scalar quantity), rather than the question “what is it?”

Let's define charge as a fundamental property of matter. And let's assume that any matter can possess four types of charge: energy charge, light charge, spirit charge, and fire charge. The higher the kind of matter, the more types of charge it contains, and the higher the level of each charge of its constituents. This approach is consistent with all known definitions of charge: as a piecewise-additive measure in mathematics, as the expendable and renewable content of any system, and even as the quantity of a certain ability, such as vitality.

When several bodies interact, any “more charged” (positively charged) body tends to give up or release its charge, while the “less charged” (negatively charged) body tends to receive it, so that, as a result of the interaction, a new stable state is reached. This principle underlies chemical bonds at the energy-substance level. It also persists at subsequent levels.

But, in addition to the quantity of charge, qualitative indicators must be introduced—the unification of just two atoms implies the synthesis of subnuclei of the 32-fold integral fire-image

state of each atom. Each fire-image state possesses a specific quantitative indicator, for example, dimensional indicators. Each fire-image state must possess also qualitative indicators. Therefore, the subnuclei that record fundamental fire-image interactions also must bear quantitative and qualitative characteristics of charge. And at the first stage, we can speak of four basic characteristics of charge. In other words, each of the 16-fold integral fire-image subnuclear sets of an atom exists in the quaternary phenomenon of charges of energy, light, spirit, and fire. And we obtain, at a minimum, a 64-fold integral phenomenon of each 16-fold integral fire-image state.

We postulate that **the cause of any chemical interaction is an increase in the quality of the charge**. This does not negate the principle of minimum energy at the level of energy-substance, but it opens up entirely new perspectives for exploring the Chemistry of Life. We utilize this principle in everyday life, striving to buy high-quality products, attend a good performance, or deliver a captivating lecture. The more developed a person, and therefore the matter he represents, the higher the demands he places on the quality of the charge.

Human is master of matter, capable of raising and lowering the charge. And this is where, when it comes to charge and its management, chemical bonds come into play. For example, when a person begins to work a stone, he introduces a higher, higher-quality charge into the stone, as a lower-level matter. This could be a higher-quality charge of energy, or perhaps a charge of light. How fascinating it would be to explore the chemical reactions of light-substance occurring during the educational process, or even right now, as I read these lines!

We subconsciously distinguish very clearly between "handcrafted" work and mass-produced products, between a brilliant performance of a musical work and a mediocre one. Creativity and craft, life and existence, are distinguished precisely by these as-yet-unexplored characteristics of charges. Chemistry must describe scientifically these phenomena.

Let's discuss another thesis directly related to Human creativity. The chemistry of the act of Creation consists of introducing by Human the higher charge characteristics into matter.

But in this case, a logical question arises: doesn't this contradict the law of charge increase, since in the act of Creation Human gives up his charge, that is, reduces it? Not at all! For there is a law according to which the Initially Highest Father replenishes the realized charge, increasing and strengthening it, since the Initially Highest Father possesses and controls the entire set of charges of the entire matter; He is able to manage it, cultivating Human into a manager in the Image and Likeness. Therefore, the true act of Creation, accompanied by the actual transfer of charge, is replenished and multiplied immediately by a new charge from the Father—a charge of higher quality. Thus, when it comes to the interaction of Human with an objective expression, the law of increasing charge quality applies to both "participants" in the process—matter, which has received a higher charge from Human, and Human, who has received a charge from the Initially Highest Father. And if Human imparts a charge of light to matter, the Father replenishes Human with a higher charge—either a charge of spirit or a charge of fire. When two Humans participate in a "chemical reaction," the processes occurring during such an interaction are even more complex, but the laws of charge operate inexorably.

The question of charge quality, and the nature of charge as energy, light, spirit, and fire, requires in-depth scientific research, which is impossible without the acceptance of these phenomena. For now, it can be concluded that energy charge is linked to the dimensional characteristics of nuclei, which will include the characteristics of the electromagnetic field. Light charge is linked to the concentration of velocities. Spirit charge is associated with spatial characteristics, particularly with shapes and configurational properties. For example, the spirit interaction of subnuclei with the characteristics of spirit charge will create optimal shapes and determine the geometry of the molecule.

The charge of fire is the compactification of time.

This is today's overview of the tasks of the metagalactic science of Chemistry and some ideas for solving them.

3. 7. COSMIC SYNTHESIS

Cosmic Synthesis
Cosmos and Human mutual development
Cosmos to Human

Cosmic Synthesis fills the entire cosmos, generating the functionality of the Core of the Metagalaxy Fa. Therefore, cosmic space is not so free and is prematurely considered relatively empty, and everything that fills it in phenomena visible to the naked eye is located only within the plane of the forming Universe. Cosmic Synthesis, however, presupposes at least 16 such planes, each representing a different kinds of matter. The phenomenon of cosmic synthesis itself exists in 16 variants. Therefore, we see and explore only the first version of the true cosmos, and cosmic synthesis itself is hexadecimal, which defines the Cosmos as a more complex phenomenon than we suspect.

The interest between the Cosmos and Human is built on the exploration of the Metagalaxy Fa, where the primordial cosmos is the synthesis of all the planets of the solar system, giving rise to a multidimensional synthesis of various types of planetary matter and, as a whole, the matter of the solar system. At the same time, "we speak of the eternal and complex life of the cosmos as a whole organism, in which there is no mysticism, but rather cosmos as scientific knowledge." Cosmic Synthesis understands the action of the Cosmos according to the laws of the Metagalaxy within the volumes of its matter.

In studying the Monism of the Universe, we arrived at Cosmic Synthesis, where we determined that Monism is the unity of the interaction of Human Monads in organizing matter within themselves. The nature of the Monism of the Metagalaxy lies in the essence of simple things: it is concentration, reduction to one, the manifestation of metagalactic matter by each person.

Thus, Cosmic Synthesis is a hierarchically multi-level phenomenon of Monads that organize Metagalactic Matter. Based on Tsiolkovsky's Monism of the Universe, we recognize the necessity of a science of Cosmic Synthesis, a science that defines the friendship between Human and the Cosmos, or more precisely, their profound, unified, and inseparable interpenetration.

All planets are synthesized and coordinated with one another, exchanging matter and the charge of activity of varying volumes of synthesis acting upon them. Everything begins with substance, which, upon entering the atmosphere of a planet's matter, self-organizes and attunes itself to it automatically, scanning the conditions of its internal and external processes. From the perspective of Cosmic Synthesis, Substance is what carries the charge of the Initially Highest Father's power, passing through various levels and layers of substance and reaching the origins of its creation, namely, planets, stars, and ultimately, human. And since the Father always strives toward zero, while simultaneously representing the one, he introduces the principle of equality into substance, aligning the benchmark of substance with cosmic synthesis. And so on, hierarchically multi-leveled, through hexadecimal cosmic synthesis.

What's so interesting about the cosmos? It is exceptionally self-organizing—flowing from substance into emanation, and it is through emanation as a cosmic phenomenon that the cosmos is revealed in the cognition of this or that kind of matter emanating from the Father, as the source of predetermined algorithms. Collectively, sixteen kinds of matter organize a biologically synthesis form of existence—emanations from the Initially Highest Father—Human, passing into Self-Organization into a new metagalactic cosmic phenomenon.

Cosmic synthesis emanates from the core of the Metagalaxy, which brings the Reunification of all kinds of matter and synthesizes the constancy of their exploration metagalactically, establishing the course of 16 Metagalactic evolutions, including on Planet Earth.

Just as an atom is indivisible in its smallest units, so too cosmic synthesis is indivisible, distinguished by a single magnitude, spread across the dimensions, velocities, space, and time of the Metagalaxy. There are 64 kinds of matter, developed by eight types of matter organization:

The eighth type, organizing the matter of the Metagalaxy Fa, standardly carrying 16384 units of dense, fire-structured nuclei of Synthesis-Physicality of the matter of the Metagalaxy Fa, where, according to the principle of monism and the laws of the Metagalaxy, actions are built in the Field of time of conditions that lead to and form the content in matter of the following levels in the hierarchy: 16384 High Integral Realities, in each High Integral Reality there are 16384 Initially Higher Realities, in each Initially Higher Reality there are 16384 Realities, in each Reality there are 16384 High Integral Presences, in each High Integral Presence there are 16384 Initially Higher Presences, in each Initially Higher Presence there are 16384 Presences, in each Presence there are 16 384 Planes of the basic organization of the Metagalaxy Fa.

All layers of matter in the Metagalaxy are formed into the form of Cosmic Synthesis, and the very form of matter, requiring the realization of its content from its inner depths, connects leads to Subnuclearity, where a multitude of Fire-Images, colliding with each other, draw energy from the Inner Nucleus of each atom, causing it to generate energy of varying levels within any of the eight types of matter organization. This process leads to the spread of Light from energy charges within each type of matter organization, which strengthens Cosmic Synthesis, and the intensification of Spirit begins, transforming into the summation of Fire potentials and revealing the phenomenon of the initially Highest Father of the Metagalaxy within the Monism of the Universe.

Mutual trust and gratitude form the friendship between cosmos and human, giving birth to love as a universal law of the cosmos.

The world of Cosmic Space is structurally and organized into an ordered whole, which is its Synthesis. Understanding of Cosmos varies from the externally visible, tectonically organized "structure" or "garb," to the concept of the internal structure of the Metagalaxy.

We are developing professionalism in the gradual collection of data and the study of the entire human cosmos, where the matter of the Metagalaxy Fa carries within itself the standards of structure and the replicating renewable beginning, within which everything is at the level of nuclei and the free microscopic environment from Substance to Fire.

If space is for Human, then its standards are the fundamental routes of movement and development of human in it.

The result of cosmic synthesis is the 64-fold integrity of kinds and eight-fold integrity of types of organization of Matter in the Metagalaxy Fa. Just as there are billions of people on the planet, so too in space are billions of governing units building an approach to human development. And it all begins with cosmic synthesis, which shapes and lines our planet with a prospectively observable metagalactic matter.

OS

3.8. CENTERED UNCERTAINTY

The specific nature of Technological Synthesis as a Metagalactic science combines not only commonly accepted technical and technological concepts but also brings a metagalactic perspective, as a science that studies and develops a view of the interconnections of phenomena in matter. This perspective is the focus of this article.

One of the founders of "celestial mechanics," Tycho-Brache proposed that even if higher forces were behind observed astronomical phenomena, their general functions could be described and corresponding patterns could be found, introducing them into the realm of scientific inquiry, specifically, endowing them with "predictive power." Having completed a vast amount of work compiling the functional characteristics of celestial bodies' motion and compiling a vast database, Tycho-Brache discovered that the motions of stars and planets, previously considered more or less chaotic, actually exhibited characteristic features in the form of repeating trajectories and cycles.

However, describing these cycles required a fundamental generalization of astronomy and elements of ballistic theory, which were not then perceived as correlated.

After Tycho-Brahe's death, the "kilometer-long" paper records of his years-long analysis of the positions of the "celestial bodies" fell into the hands of his friend and follower, Johannes Kepler, who believed that all planetary and stellar movements were linked not only by a precise mathematical function but also had a universal root cause. Having carried out a vast amount of work to generalize the initial data, Johannes Kepler proposed a completely non-trivial (even by today's standards) mathematical solution to the observed patterns, publishing his work "New Astronomy." In it, he not only laid the foundation for "celestial mechanics" in the form of Kepler's laws, familiar to us from astronomy, but also laid the foundation for the correlation of astronomy and mechanics, establishing the prerequisites for the theory of gravitation almost 100 years before Isaac Newton.

Absolutely convinced that observed phenomena were based on causes possessing a certain functionality within them, clothed in a mathematical "shell," Kepler continued the search for "numerical harmony," initiating the development of integral calculus and symmetry theory (later applied in modern crystallography and coding theory). He introduced the principle of inertia into physics, and contributed to the development of the foundations of optics. Interestingly, Kepler believed that the approach of representing causes as functions of the observed was inherent not only to scientific understanding but also to human cultural activity.

One of the many examples of exploring cause and its internal function in art is the task once posed by the renowned Czech artist Alphonse Mucha, who was studying the formation of the image of women in painting. Mucha believed that deeper reasons than gender underlie the perception of femininity and women in painting. Observing the formation and creation of the image of femininity, he noted that one form of subjective perception of femininity in painting has an objective correlation with the fascination experienced by the observer in the completed forms and phenomena of nature. Specifically, lines, forms, and the sensation of natural beauty and harmony, the combination of idealized impressions received from contemplating natural beauty (the lines of rivers, the asymmetry in the symmetry of plants, the completeness of lines, forms, and volumes of natural boundaries and environments, the harmonious compactness of nature, etc.). Having discovered the correlation between harmoniously combined functionality and form, which is one of the reasons for the fascination of natural phenomena, and extrapolating this correlation to the image of a woman, the artist was able not only to recognize this chain of subject-object relationships, but also to develop his own unique view of the phenomenon of femininity in painting, embodying it in a special, unique technique and technology of painting, which subsequently became a universal cultural heritage.

The examples given above are united by a common basis of human perception, which underlies the science of technological synthesis, which, on the one hand, studies the interrelationship between the causes of the observed phenomenon, its functionality and its mathematical description, and on the other hand, forms such a level of technological intellectual creativity of the researcher that allows one to see this chain of interrelations of the functions and functionalities of the studied object, to put them together into a complete picture, to derive patterns and discover new laws or legislative approaches in the studied object.

The specific nature of Technological Synthesis, applied to the study of matter in physics, has its own distinct beauty. Research into the structure of matter and substance, using modern methods for molecules, atoms, hadrons, leptons, and other particles, yields a vast database on the structure and some properties of substance. However, investigating the causes and functionality of this particular structure of substance remains a difficult question to resolve. An example is research into the phenomenon of chirality, where the accumulated database clearly identifies a number of symmetry patterns and instances of symmetry breaking. However, the causes, functionality, and meaning of these patterns remain an unsolved problem, directly indicating that we have not yet been able to discern and synthesize these chains of functional interactions into a coherent, consistent picture that generates *the causes* of observed chirality.

Why do we perceive symmetry exactly as we see it now?

Given modern advances in neutron physics, crystallography, and electron microscopy, do we understand correctly the structure and properties of matter, atoms, and nuclei?

Is it possible to differentiate the phenomenon of particles in nuclei, perceiving them in an elementary way, or do they still carry a fundamental synthesis of relationships from spin to nucleus (16-fold integrity of fire-images)?

What is the reason for the formation of this particular structure of substance as we see it, and if it corresponds to the level of our creative intellectual creativity, then what will happen to the same reasons if we look at them from a different position of the observer?

Will we perceive its functionality and causes in another dimension, revealing increasingly complex interconnections? An example is the constantly changing concept of atomic structure, established only after the work of Bohr and Rutherford, but even this still has many unresolved questions.

Technological Synthesis, as a process of understanding the matter *of causes* through the synthesis of the functionals included in the observed phenomenon, becomes a basic option for examining objects, subjects, laws or formulations, checking to what extent the established concepts are functional, technological, synthesized among themselves into a separate *cause*, which we then derive as a category for understanding the next scientific view.

The study *of cause*, as the meaning of an observed phenomenon, translates the position of the observer into matter, called *causals*. In this matter, cause is revealed by the set of functions it comprises and the interactions of these functions with one another. Indeed, studying, for example, the causes of gravity, even before the formation of a law, the observer first discovers the functional interrelations of the observed physical phenomena, discovers the logic in the functions being studied, and describes this mathematically, simultaneously developing within himself an intellectual and technological creativity that can reveal, by generalizing the various logics of functional interrelations, a new perspective on the observed phenomenon, ultimately establishing a pattern—the law of universal gravitation.

In a deeper sense, the phenomenon of a function is inseparable from the core of the phenomenon being studied. Functional connections can be represented as subnuclear connections, threads, a torus, or a sphere connecting the nuclei of the phenomenon being studied, where the primordial matter of the nuclei, prasyntesis, with its recording of information on the topic of the function, flows from one nucleus of the phenomenon being studied to another. The very matter of this subnuclear connection (thread, torus)—the toroidal interdetermination between the nuclei—is "woven" from mathematical digits. The flow of prasyntesis within this toroidal interdetermination carries the essential content of texts, words, and meanings on the topic of a particular function, while the surface that bounds and shapes this function as a toroidal interdetermination is numerical mathematics. One can imagine that prasyntesis carries some meaning, and the mathematical shell of the torus—the description of this meaning. The reaction between the prasyntesis flowing within the torus and the mathematical shell generates a single functional of a single function, or a prospective functional of a set of toroidal interdeterminations, where the relationship between the set of toroidal interdeterminations sums the function of the multiple functionals of the nuclei among themselves. This creates an ever-increasing hierarchy of functional connections, and a corresponding, also increasing, hierarchy of mathematics with increasing dimensionality.

The complex set of functions of an observed phenomenon and the interaction of these functions generates a *consequence*. When *the consequence* becomes stable in a given environment, it becomes *the cause* of a lower level. In this toroidal interdetermination, various functional relationships, merging with each other, are hierarchized into a stable, unified whole, and the corresponding thickness of the mathematical shell of the torus is layered accordingly. The volume of current prasyntesis in the torus condenses and increases, the thickness of the mathematical shell is layered and increases, creating various dimensional expressions that are realized in the lower level of surrounding matter as a *consequence*.

The flow of prasyntesis within toroidal interdetermination is represented as the flow of a set of fires with a particular record of prasyntesis. The compactification of this set of fires within a mathematical framework creates the dimension of the observed phenomenon, where the increase in the quantity and quality of functional relationships within the torus, prasyntesis, causes an increase in the quality of the torus's mathematical framework, or complicates the necessary mathematical apparatus for describing the observed phenomenon. In other words, describing the motion of bodies of the observed phenomenon in the inertial frame of reference of classical mechanics requires a certain quality of mathematical description and the use of mathematical apparatus, while a more complex description of bodies in relativistic mechanics requires the use of both more complex mathematics and mathematical apparatus. Moreover, simpler structures are included as part of more complex structures.

Causes with a heterogeneous structure are interconnected by the 16-fold integral phenomenon of matter—from a clot to a mass—determining the level of prasyntesis and the corresponding quality of mathematics and mathematical description, revealing the density, mass, or charge of the phenomenon under study. Different interconnections of causes, generating a common impulse, common magnetism, gravity, and so on—a common, complete phenomenon—create the phenomenon of fluidity of prasyntesis between nuclei and produce the corresponding reaction of matter. In other words, for the phenomenon of mass or the observed phenomenon of charge to occur physically, a fire-image of mass or charge is required, along with a prasyntesis recording of the value of this charge in physical reality (limited by sets of fundamental constants of this physical reality), clothed in the corresponding complexity of this charge in mathematics.

The reasons include nuclei, toroidal interdetermination between nuclei, the medium between multiple tori, and the corresponding mathematics (mathematical description) of both nuclei and the prasyntesis of nuclei, the prasyntesis of toroidal interdetermination, the mathematics of toroidal interdetermination, and the interaction of these toroidal interdetermination and nuclei with each other, creating the phenomenon of fundamental uncertainty.

And when this uncertainty is balanced into a single whole, a single cause is born, generating a wave of function and a wave of effect. This phenomenon well illustrates the creation of a unified connection between causes—the phenomenon of superconductivity in solid-state physics, where the superconductivity threshold in various materials under certain conditions can be described by a single wave function.

The integral centrality of fundamental uncertainty not only determines the thresholds or boundaries of the stability of the flow of prasyntesis in the corresponding mathematical shell, but also, being characterized by a certain dimension, collapses into *the cause of* the observed phenomenon, representing one of the basic laws of the matter *of causals*.

AB

3.9. ECONOMIC SYNTHESIS OF HUMAN

When examining economic prospects, attention is most often paid to financial, resource, corporate, and technological prospects. However, the goal of economic development, no matter how important various economic indicators are, is not limited to them. The goal of any collective development is the Human, his financial, technological, and other indicators of comfortable existence. After all, without humans, the economy, like many other areas of development, is meaningless. It is the human who acts in the economy, and it is precisely the human's needs that the economy is geared toward.

So how, then, is the human viewed economically in this context? Absolutely no way! By postulating that everything is geared toward the human, the economy as a whole sees him only as beneficiaries, consumers, or investors in relevant financial instruments. Clearly, the human is not the object of economic activity. But he or she is the subject! Moreover, economic indicators are

not focused at all on the human—they are merely incidental, merely used to support economic norms or analyze their prospects. This approach is reminiscent of the Bolshevism era of the former Soviet Union, when it was postulated that the state was created for the human, and much was done to achieve this, but as soon as ideological state norms were implemented, the human was no longer noticed. The same is true in the modern economy: as soon as it comes to ideological economic components, concern for the human disappears. The Soviet Union, unable to overcome or restructure the ideological emphasis of the state's existence, self-imposed annihilation. Similarly, in the economy: unable to shift the ideological paradigm, economic crises follow with periodic regularity, one after another.

Consequently, economic problems are rooted not only in the economy itself, but in established economic ideology. And in this case, there's only one solution: reformatting the economic paradigm itself. This is a long, complex issue, but it must be addressed. So, in small steps, in short articles from the five books of the Paradigm, in keeping with the Eastern wisdom of "make haste, but slowly," we are exploring new paradigmatic economic perspectives.

The first message of the shift in the economic paradigm will be a shift from the calculation of households to the calculation of each individual citizen, that is, the individual in the respective country. On the one hand, following the trend of "The Metagalaxy creates each one," we will gain the powerful creative potential of the Metagalaxy, focused on each individual and his economic development, which will facilitate the restructuring of the economy itself. After all, it is precisely the personal initiative and competence of each individual that is most often lacking in economic activity. On the other hand, the economy will move away from duality or duplicity: taxes are collected from each individual, but the calculations are carried out by abstract households, which arose from the archaic social relations of a working man and a woman leading a family, who is not employed in the economic sense. And, despite the achieved conditions of equality and the long-standing employment of women, the archaic system of economic relations continues to exist. This is the economic ideology... Therefore, aligning the economy with each individual will provide a powerful impetus for its development and create new trends that will ensure a cumulative development effect.

The second message of the change in the economic paradigm will be a shift in the ideological message from the economy of private capital to the cognitive economy of four principles, which then must be expanded and supplemented:

1. Private property and the economic perspective of private capital,
2. Civil property and the economic perspective of civil capital,
3. Corporate ownership and the economic perspective of corporate capital,
4. State ownership and the economic perspective of state capital.

The Cognitive Economy of the new era will grow in the economic synthesis of these types of property and economic perspectives of the synthesis of development models.

It should be noted that in any given economic reality, the prevailing economic model is precisely that responsible for the development of the corresponding type of property with the corresponding perspective on the existence of capital. If we begin modeling economic situations not by the uniform phenomenon of private property, but by the phenomenon of four types of property in their reflection and mutual development, we will obtain a new, cognitive model of economic development and existence. On the one hand, cognition reflects the need to understand and consider each model of property in general economic activity, which, incidentally, is already applied legally. On the other hand, each basic bearer of economic activity—the Human, who, following the logic of "The Metagalaxy creates each one," can be called units of economic creation—experiences the specific features of all four models of economic organization through his own economic activity. Remarkable mental abilities also are required for other knowledge, both economic and specialized technological, cultural, and other aspects of this economic activity. After all, purchasing a particular economic asset does not mean necessarily acquiring the necessary technological competencies to manage it. Accordingly, their absence leads to the economic

collapse of the object of purchase, as well as the economic activity of the representative of any given form of ownership. Given the increasing trend of competencies and technological development, the Cognitive Economic Model is a highly sought-after economic phenomenon.

The economic synthesis of private, civil, corporate, and state property also creates new relationships within the economy as a whole. Let us clarify that the more economic models there are, the more complex their harmonization and overall economic management become. Therefore, the fourfold approach represents a minimal but sufficient trend in metagalactic economic development, where each economic development model is regulated differently and follows different management laws. By implementing this, the economy will overcome stagnant trends in ownership patterns and, freed from constraints, will activate development for its own economic benefit.

The third aspect of economic synthesis is the study of all economic trends as a whole, without relying on specific types of property, models, or existing regulators. The foundation lies in the word itself—economy, where *eco* means home, and *nomos* means law, that is, the laws of the home. Accordingly, the essence of economic theory lies not so much in the economic realm as in the laws of the home—a holistic sphere of existence that represents the continuum of the laws of Planet Earth and the Metagalaxy Fa, since we have entered into explicit metagalactic relations. Accordingly, economics also must evolve from planetary laws of existence to metagalactic laws of existence and development.

Let's imagine that a sphere of manifestation of all Laws exists around Planet Earth, as one of the spheres of the Planet's House—a stable sphere of its self-organization and reunification. Therefore, it is precisely the understanding of the laws of the House and their application to economic models of property that will lead to a sustainable strategy for economic growth. The Science of the House, however, is in its infancy within the modern paradigmatic worldview. Accordingly, the laws of the House, as one of the spheres of its existence, and especially as represented in the practical plane of existence—economic activity—are just beginning to be understood and studied, both economically and within the House as a whole. Naturally, the laws of the House, no matter how they determine the existence of property or particular tendencies, are most observed practically and studied economically. Thus, various economic studies, such as Kondratiev cycles, merely reflect the practical application of the Laws of the House in the nature of things and constitute the practical side of economics. It is this practical side of the laws of the House—economics—that the science of economic synthesis should address.

Let us formulate three components of the economic synthesis of economic development:

1. Determination of the existence and calculation of the economy in creativity by each Human,
2. Definitions of the quadruple of ownership with models of unified economic development,
3. Definitions of the laws of the house of existence of human and humanity in the practice of economics.

These prospects define the foundation of a new economic order for the coming millennium of metagalactic development of human and humanity. It is necessary to build an economy of new growth and development, relying on the creative forces of the Metagalaxy, the organization of the laws of the home, and the four types of property, the unified existence of an economic synthesis of each one for everyone and everyone for each one, which will lead to a new economic development of metagalactic matter.

VS

3.10. SOCIAL SYNTHESIS OF HUMAN

As a Unit of Creation in the Metagalaxy, Human cannot help but be a social being, collectively organizing his own existence. Just as the Metagalaxy is a hierarchically integral continuum of the Cosmos, so too, the units of its creation—humans—organize the hierarchically integral continuum

of Society, both for the purpose of their own survival in an organically complex and contradictory environment, and for the purpose of mutual self-reflection by each individual in accumulating the rapid transfer of experience in survival and development within a concentrated internal environment. Thus, Society, on the one hand, reflects the Cosmos in the manifestation of its potential, and on the other, reflects each individual in the manifestation of the experience of his potential. In this sense, we can speak of a social synthesis of phenomena that mutually balance each other in the manifestation of a collective human organization, which we call society.

The reflection of the Cosmos by Society occurs through the hierarchically organized integrity of each Human's being, striving to express certain levels of hierarchical social gradation in the manifestation of the hierarchical gradation of the Cosmos through a multitude of realities with increasingly complex phenomena of dimensions, speeds, spaces, and times, which is revealed in social gradation by the corresponding behavior of human beings. Conversely, a society that reflects the behavior of human beings expresses the level of the organized Cosmos through its own organizational moment. Considering that the Metagalaxy creates each individual, thereby representing the organized continuum of the Cosmos, society's striving for universal justice for each individual is a manifestation of the social environment's assistance in each individual's creation, reflecting the Metagalaxy's creation of each individual. We call this process education. Naturally, public education, with the level of traditional ethics and aesthetics, characterizes social relations not only through cosmic reflection but also through the expression of the level of upbringing of each member of society. Accordingly, ethics and aesthetics are social instruments for expressing the cosmos, on the one hand, and the level of creativity of each metagalactic continuum, on the other. An increase in the level of ethics and aesthetics is an increase in the level of creativity of each one by the metagalactic continuum, and, conversely, a decrease in the level of ethics and aesthetics is a reflection of a decrease in the level of creativity of each one by the metagalactic continuum in a given society.

Ultimately, in a developed society, the level of ethics and aesthetics becomes a social marker of the concentration of the metagalactic creativity within each member of that society—the individual. From this perspective, it can be assumed that society is one of the instruments of metagalactic self-organization, which, by definition, requires the concentration of creativity within each individual. At the same time, this process does not negate the opportunity for each individual—by enhancing his own ethics and aesthetics—to attain an increased concentration of the metagalactic continuum's creativity within the manifestation of his own unit of creation, the Metagalaxy Fa, and then to influence society with the results achieved.

If we analyze and synthesize various social and individual historical traditions and trends with an open mind, the confirmation of these paradigmatic results will be overwhelming. We should clarify that we view the action of metagalactic self-organization and the phenomenon of the metagalactic continuum through the concentration of each individual's unit of creation, as a natural process that characterizes the very nature of the Metagalaxy. This process is free of any personal intervention in this organizational process. In the absence of sufficient ethical and aesthetic competence and philosophical preparation, the results published above may lead to a sense of personal interference in these processes through abstraction. Similarly, in the absence of sufficient scientific culture, some phenomena are viewed in a religious context. But this is simply an insufficient level of abstraction and processing of paradigmatic data. This does not negate the existence of the Initially Highest Father as the supreme controller of metagalactic processes, nor does it negate the phenomenon of metagalactic processes of natural self-organization and the concentration of the metagalactic continuum by the individual's unit of creation. The Father does not interfere with the nature of existence. The Initially Highest Father contacts already the naturally developed unit of creation in the Metagalaxy—Human, who have reached certain levels of his own profound self-organization—for the purpose of selecting the metagalaxy's management personnel. This process lies beyond both metagalactic self-organization and the natural creation of each individual's metagalactic continuum. This is the process of the developed already Human—the next, higher stages of his own manifestation: the Human of the Initially Highest Father, the Initiate,

the Servant, the Hypostasis, the Teacher, the Master, the Avatar, and the Father. And the fundamental law of their development is: "Do it yourself!" And just as ancient people deified nature, ignoring its self-organizing Essence, so too we must move away from the deification of the Metagalaxy, distinguishing between its natural, self-organizing essence and the processes of metagalactic governance, which constitute the newly emerging social metagalactic structure on the Planet. In this context, we can identify three aspects of social synthesis, revealed in the givenness of its being:

1. Social synthesis of mutual reflection of the Cosmos and each Human through the unity of society.
2. Social synthesis of a hierarchical society by supporting the creation of each human in the formation of hierarchical levels of mutual organization of each Human, Initiate, Servant, Hypostasis, Teacher, Master, Avatar and Father by each one.
3. Social synthesis of equals and equal-minded in the hierarchical achievement of any opportunities for everyone, who can become the First among Equals in any phenomenon.

This will create a new level of social development through the emergence of a metagalactic society, following the levels of the metagalactic tradition of creation for each individual and the further development of society through hierarchical relationships of each individual's achievements, through the manifestation of the principle of the First Among Equals, and through the individual levels of metagalactic self-organization within the continuum. In this process, metagalactic self-organization is transferred from the collective of self-organizing beings through the creation of each individual to the self-organization of each individual through the processes of attained concentrations of personal self-organization within the Metagalaxy, through the levels of his own achievements and developments.

This will reflect fully and express modern scientific concepts, whereby the phenomenon of the Position of the Observer is reflected in matter itself, realized through the training of the scientist-observer and his observational position, in the results of scientific experience and its comprehension. By applying this consciously, we can speak of the formation of the Metagalactic Position of the Observer as a conscious social trend, where the development of the Metagalactic Position of the Observer in each member of society will lead to the development of society itself and its creative potential. In this process, social synthesis will come into force, shaping all processes of social harmonics between the Cosmos and Human in synthesis. And this will become a new level of social relations in the new millennium.

VS

3.11. THE PLAN OF CREATION OF HUMAN OF THE METAGALAXY

The advent of the new millennium has ushered humanity into a new organization of metagalactic matter and, thereby, into the formation of a new type of Earthling Human—a Human of the Metagalaxy of Planet Earth. At the same time, subjectively, in his self-perception, human have remained the same. But on the planet, the entire organization of matter has been renewed, including the formation of living substance, thereby moving each person from the planetary organization of living substance to the metagalactic one.

Tracking the current state of paradigmatic science and the tools based on it is extremely difficult, since all its foundations are in planetary forms and phenomena. And how can one trace this metagalactic trend if the logic of research requires one to be higher than the Metagalaxy itself to study it? This, naturally, is difficult to reconcile with the planetary position of the observer, but is quite practical and researchable from the metagalactic position of the observer. Furthermore, changes have shifted from the studied external reality to a little-studied internal reality. That is, we are accustomed to the Macrocosm of nature and see only a partial Macrocosm of the Metagalaxy. Changes, however, are occurring in the Microcosm of living substance, primarily its nuclear and

subnuclear nature. No paradigmatic or research projects of this type, other than those presented in this book, are observed.

The details of human microcosmic organization are examined, to some extent, in this Paradigm of Human. We are interested in the aspect of the gradual transition and evolution of human from the state of a planetary- type human, emerging from the corresponding kingdom, to a metagalactic human of the modern metagalactic style. And, in fact, the further growth of the Human of the Metagalaxy. Understandably, specialists will ask: "Where have you ever seen such a human?" The answer is simple: in the subnuclear organization of each person or in individuals where stable microsubnuclearity has formed a stable metagalactic entity—Human Parts, of which there are not three to five, as was the case in the past, but a minimum, and the standard is 256. In any case, infants in the last few years have been born with the automatic presence of 256 Human Parts in the subnuclear organization of their bodies. That is, changes develop primarily not in an externally organized environment, although here, too, specific features are already growing, but in the internal subnuclear-nuclear environment. And the instrument for researching this is the individual, each of us who has the appropriate training.

An example of such research would be medical scientists who, lacking the tools to test a vaccine, tested it on themselves and reported the results. Lacking the metagalactic tools for subnuclear human research—the paradigm for which is just being developed—we are testing this ourselves by publishing the results of our research on this topic.

Let us clarify that, from our perspective, the technological fixation of certain sciences solely on instrumental and technical means of verification represents the "dinosaur" of a vanishing paradigmatic practice. For example, mathematicians, lacking technical tools, predicted and proved numerous laws and physical and chemical constants using pure technology, which were later confirmed by instrumental sources. We have applied the same approach to humans. After all, there is an immutable scientific law: "You cannot invent what doesn't exist!" Accordingly, armed with Logic and Intuition, which is essential for the balanced functioning of both hemispheres of the brain in research into human integrity, by comparing our results with the metagalactic laws and standards being studied, and by verifying our findings ourselves, we arrive at conclusions about the structure and development of the human being. We call this type of activity the Plan of Creation. In this context, we in no way speak of an individual who may or may not have created this plan: proving this is the task of future science. But we believe— **based on the entire body of accumulated scientific information—that planning is an inherent property of matter**. Yes, yes. Precisely matter. We simply have never studied planning as the internal outcome of self-organizing systems. After self-organization is complete, internal stability sets in, with the phenomenon of organizing what and how occurred, or where and how everything is stable. It's at this moment of transition from self-organization to a stable system that planning occurs, developing a stable plan of creation based on the cumulative data of self-organization. Naturally, planning also includes the search for the next, higher level of self-organization, in accordance with the law of hierarchical systems striving for the growth of stable integrity. The part of the creative plan responsible for promising new self-organization divides (which is the basis for cell division in a biological organism), isolating a separate plan for promising growth from unstable or unapplied cumulative data. A stable plan of creation, however, passes from self-organization to reconnection with previously existing plans, forming a stable developmental integrity. Interestingly, in Italian, reunification sounds like "religio," and religions place such emphasis on the plan of creation, reflecting the entirely natural process of material organization. After all, the laws of systemic, hierarchical, and, especially, holistic self-organization are just being studied. Moreover, they remain completely unexplored, and many scientists, with a unihemispheric position of the observer of one polarity or another, are quite skeptical of them.

As always, Her Majesty History will put everything in its place. After all, planning clearly is embedded in the systematic organization of genetics, just as the processes of self-organization of new recessive traits in the development of living beings, which are analogous to the systems of creation. And this means we cannot escape the recognition of these Truths.

Thus, the science of the Plan of Creation, having absorbed the principles, constants, laws and standards of self-organization, reunification and newly studied integrity, scientifically called either holisticity or holonomy, saturated with Logic and Intuition, represents a completely worthy new content and a unique scientific approach to the study and development of the Existent.

In this sense, we can consider the eightfold natural self-organization of the Human of the Metagalaxy as a gradual phenomenon from the kingdom metagalactic existence of the Human of the Plane of Creation to the higher metagalactic organization of the Human of the Metagalaxy Fa, and his gradual growth thereafter—from the Human of the initially Highest Father to the Father. Using an array of subnuclear data, without examining the history of the issue, within the scope of this article, we will clarify the general approach: it is metagalactic systems that maintain planetary nuclear-subnuclear parity of self-organization between the Macrocosms and Microcosms of planetary organization. Accordingly, cosmic systems of a lower hierarchical order—planetary, solar, and galactic—simply are overwhelmed by the power of the ensuing metagalactic self-organizations. Thus, considering solar or galactic humans in this evolutionary trend is simply impractical and inappropriate. These concepts and organizations have become obsolete as a species, although they existed historically. The unique and unrepeatable approach to the Human of Planet Earth has been preserved, not only as the fundamental agent and bearer of the ensuing changes, but also as the hierarchical embodiment of the metagalactic phenomenon by Planet Earth. Therefore, in the current natural realities, we must consider the evolution of Human from a metagalactic perspective, leaving the lower hierarchical systems for the historical scientific future. Moreover, metagalactic self-organization has suggested an approach that allows us to consider this, naming the sixteen evolutions of the Metagalaxy:

1. Metagalactic
2. Human of Creative Synthesis
3. Human of Synthesisness
4. Human of Powers of Perfection
5. Human of Hierarchization
6. Human-Creator of Physicality
7. Human of Planet Earth
8. Human of the Metagalaxy Fa
9. Human of the Initially Highest Father
10. Initiated
11. Servant
12. Hypostases
13. Teachers
14. Master
15. Avatar
16. Father

The synthesis of this sixteenth-fold integrity forms the variants of existence of the Human of the Metagalaxy.

That is, the Human of the Metagalaxy, as a manifestation of a new metagalactic natural existence, is a new natural reality of Planet Earth, and is formed by eight types of humans—from the Human of the plane of creation of the first metagalactic evolution to the Human of the Metagalaxy of the eighth metagalactic evolution. His evolution by metagalactic laws is now determined not by the natural differences of climatic zones, with the formation of Human external characteristics, but by the existence of a richness of microcosmic phenomena that allow a given Human to self-organize cosmically and survive in the various realities of metagalactic existence. The development of the Human of the Metagalaxy, as an already formed entity of being and living, proceeds further from the ninth to the sixteenth evolution, where the Human of the Metagalaxy, through self-organization, moves to higher standards of existence in the active influence and governance of the Metagalaxy, from the Human of the Initially Highest Father to the Father.

The basic natural organization of this entity is, in fact, the Human of the Metagalaxy, as a human living and mastering metagalactic realities. His self-organizing transformations into higher phenomena, however, evolutionarily secure for him certain competencies, skills, and abilities necessary for mastering a particular material component of metagalactic existence. This occurs through various data of metagalactic self-organization, requiring the human of the metagalaxy not simply to assimilate and apply them, but to self-organize through them, reaching the next evolutionary level and securing it with the stability of the Plan of creation of its data following the results of self-organization. Thus, metagalactic systems achieve the high-quality organization of biological beings who have assumed the courage and right to govern metagalactic matter. And this is a very strict natural qualification for this phenomenon. Naturally, we would not have published these materials if we had not passed through all these levels of primary evolutionary metagalactic self-organization. Therefore, we are writing not about a theoretical hypothesis, but about the practical results of research involving the corresponding evolutionary stages of subnuclear metagalactic self-organization. Otherwise, how would we have known about them?

The fundamental phenomenon of the new type of human became the human of the plane of creation. This is the result of the action of the first evolution—the metagalactic one—which operated for centuries on the planet, but which, with the growth of human civilizational capacities, opened a new chapter in metagalactic existence. It was precisely the initial self-organization of evolution operating on the planet, and the application of its natural guiding forces by human, that allowed it to enter into a stable existence with the natural formation of the first evolutionary plane of creation. Its stable organization formed the Human of the Plan of Creation, the study of which revealed the Human of the Metagalaxy in his foundations, and this opened the doors to metagalactic existence.

A study on the concentration of evolutionary natural guiding forces was conducted from 1991 to 1998 at the Russian Federation's experimental site in the field of education, based at the Stavropol Ecosphere dialyceum "Human." The experiment demonstrated the influence of evolution in natural human life on education, applying its natural guiding forces to the age-related development and educational advancement of human. It was demonstrated that, based on the aforementioned systems of self-organization, when the stable manifestation of the plane of creation occurs, human becomes not collective but individual passionary, developing into individual who master evolution—the human of the plane of creation. The results so exceeded expectations that the experiment, for ethical reasons, was discontinued in the children's group at the lyceum and transferred to adults in society, leading to a new trend in conscious development—Metagalactic centers of cities and regions.

Let's define the planet as being subject to the massive influence of nuclear-subnuclear metagalactic forces, as it has entered the cycle of metagalactic existence. Accordingly, this microcosmic organization is also exerted upon each individual, if we follow the scientific Anthropic Principle: "The entire Universe creates us!" Moreover, metagalactically, this phenomenon occurs not through one, but through sixteen metagalactic evolutions, which corresponds to the new Metagalactic Anthropic Principle: "The entire Metagalaxy creates each one!" This principle is reflected now in all human relationships: in economy, in society, in community, and in state (public-private partnerships).

Accordingly, if the Metagalaxy creates each individual, then all its forces influence each individual to one degree or another, achieving a balanced interpenetration of the Macrocosm and Microcosm. Naturally, the system of self-organization of the Metagalaxy unfolds first and foremost within each individual, gradually introducing each individual to the microcosmic expression of the Metagalactic standards and laws of existence, achieving stable self-organization through this—the Plan of Creation by the Metagalaxy Fa—through the natural self-organization of each individual. After all, the conditions of metagalactic self-organization on different planets and for different beings within the Metagalaxy are completely different and unique. Accordingly, only through the self-organization of the stable standards and laws of the Metagalaxy with the planetary conditions of existence the desired equilibrium is achieved. At this moment, equilibrium

is achieved within the Plan of Creation for each human being within the various planetary natural organizations. Therefore, the first human is called the Human of the Plan of Creation. This is also facilitated by the first evolution—the metagalactic one, which forms stable connections with the Metagalaxy for each being. The balance of these connections is the same creative plan, entering as a set of data necessary for metagalactic organization, as opposed to planetary organization. And this is a new objective natural reality!

Human then begins to develop through the metagalactic hierarchical levels of self-organization, assimilating and applying the basic data of higher levels of metagalactic organization. This is primarily, though evolutionarily and secondarily, through the processes of the Human of Creative Synthesis and organizationally assimilating the data of the second metagalactic evolution—the Human of Creative Synthesis. They differ so much from the data of the first, natural metagalactic evolution, which acted on the planet and organized the primary natural metagalactic data, that a second evolution actually comes into play. Distinguishing and examining the multiplicity of evolutionary tendencies of the Metagalaxy, we came to the conclusion that they are associated with the kinds of matter of the Metagalaxy. Moreover, of the sixty-four (64) basic ones, at the first stage they are organized by the first sixteen, at the second - by the second (17-32), at the third - by the third (33-48), at the fourth stage - by the fourth sixteen kinds of matter (49-64). At the time of writing this article, 64 kinds of matter have been passed through and studied. We organize the first sixteen by sixteen types of evolution in synthesis:

1. The first evolution - Metagalactic and the first kind of matter - Physics
2. The second evolution is the Human of Creative Synthesis and the second kind of matter is Etherics (+ Physics)
3. The third evolution is the Human of Synthesis and the third kind of matter is Astralics (+ Physics and Etherics)
4. The fourth evolution is the Human of the Powers of Perfection and the fourth kind of matter is Mentalics (+3)
5. The fifth evolution is the Human of Hierarchization and the fifth kind of matter is the Causals (+4)
6. The sixth evolution is the Human-Creator of Physicality and the sixth kind of matter is Buddics (+5)
7. The seventh evolution is the Human of Planet Earth and the seventh kind of matter is Atmics (+6)
8. The eighth evolution is the Human of the Metagalaxy Fa and the eighth kind of matter is Amatics (+7)
9. The ninth evolution is the Human of the Initially Highest Father and the ninth kind of matter is Moshics (+8)
10. The tenth evolution is the Initiate and the tenth kind of matter is Nitics (+9)
11. The eleventh evolution is the Servant and the eleventh kind of matter is the Matics (+10)
12. The twelfth evolution is the Hypostasis and the twelfth kind of matter - Fatics (+11)
13. The thirteenth evolution is the Teacher and the thirteenth kind of matter is Oktics (+12)
14. The fourteenth evolution is the Master and the fourteenth kind of matter is Imtics (+13)
15. The fifteenth evolution is Avatar and the fifteenth kind of matter is Yatics (+14)
16. The sixteenth evolution is the Father and the sixteenth kind of matter is Ivdivics (+15)

Moreover, the issue is not only one of enhancing the evolutionary component of the growth of the Human of the Metagalaxy through new phenomena, but also of increasing the synthesis of kinds of matter, where each subsequent evolutionary step forms a synthesis of the underlying material components, changing the very principle of organizing human potential. Thus, with the assimilation of the subsequent kinds of matter, from the 17th to the 64th, not only evolutionary

expressions are strengthened through sixteen, three-pronged perspectives, but also the human potential through them, as the law applies: "the lower enters the higher as a part, forming a new wholeness of the phenomenon." Accordingly, with self-organization in developing a new plan of creation of the next stage of development, a person receives all the data of both the new stage and all previous ones.

And a most curious conclusion, a refrain of givenness: Human evolution lies in the formation of a stable plan of creation of self-organization of its givenness in the holistic assimilation of all data and the organization of the next stage of development. Thus, metagalactically, we must reconsider our approach to the evolution and development of not only human, but all of nature around us.

VS

CHAPTER 4.

METAGALACTIC ARTICLES

4.1 HOUSE OF THE FATHER OF PLANET EARTH

The sacred texts of nations and peoples mention the House of the Father as the place of Human's creation. The House of the Father stands at the center of Paradise, where the Heavenly Father, Allah, and Jehovah dwell, emerging from it to meet the holy people in Paradise. In so-called esoteric (secret, closed to outsiders) literature, or more precisely, the texts of the Discipleship, which conceptualize the Hierarchy of Planetary Authority in relation to the Hierarchy of Solar System Authority, the House of the Father was the first of three divisions, with the Hierarchy of the second division and Humanity the third. A third perspective, which we encounter in specialized scientific literature that makes no mention of the House of the Father but, in fact, has discovered it, is the spheres surrounding cosmic objects, clearly visible in astronomical images and defined differently by scientists depending on the position of the Observer and the concept held by a given group of researchers. Thus, we have three views of the House of the Father: Religious, Disciple, and Scientific. It is not difficult to see the connection with the three aforementioned departments: the Religious Department of Humanity, the Disciple Department of the Hierarchy, and the Scientific Department of the House of the Father. Paradoxically, it logically follows that science develops through the manifestation of the House of the Father. Perhaps this explains the historical conflict between scientific and religious thought. Naturally, these three different views form a whole host of phenomena, expressions, and perspectives on the House of the Father, and if we delve into any of them, we become lost in debates over the Truth of one or another View. Therefore, we adopt a new approach—the philosophical—synthesizing these three different views into a single new View and unifying these three different directions in their shared understanding, comprehension, and knowledge of the House of the Father into one—the actual manifestation of the House of the Father. Over twenty-five years of development, we have named this Philosophical View and Approach the Philosophy of Synthesis, as Synthesis proved to be the Method of manifesting the House of the Father, developing into a new direction in philosophy. At the same time, the Philosophy of Synthesis continues the best philosophical research of the Philosophy of Russian Cosmism, formalizing it into the Philosophy of Synthesis of Russian Cosmism with a clear and well-defined Paradigm of Ideas, Essence, Meaning, Thought, and Paths of Action. This finally establishes the Philosophy of Russian Cosmism itself as one of the leading

currents of philosophical thought and organizes it into the Philosophy of Synthesis of Russian Cosmism. As with any true philosophical path, this paradoxical philosophical view will be refuted by the philosophers of these currents themselves, who often see in the Philosophy of Russian Cosmism a religious-philosophical current of thought, not always fully realized. However, the emerging object of application of philosophical thought—the House of the Father—and the emergence of the subject of philosophical thought—a new understanding of Human, evolving from Human of the Planet into Human of the Metagalaxy—will put everything in its place and reveal a new Philosophy of Synthesis of Russian Cosmism, in all the Power of the Beauty of its Inalienable Potential. By determining that the House of the Father has been historically the Method and Forerunner of the birth of any philosophical thought, and that all philosophical trends and branches are essentially different actions of the House of the Father, understood in one way or another, we arrive at a generalized phenomenon of the action of Philosophy in general and the object of application of its forces—the House of the Father, in particular. It must be understood that the House of the Father as such is inconceivable without the act of the Creation of Human and is subconsciously interesting to everyone as the place of Human's Creation, not as an ancient architectural monument, albeit a Celestial one. In this context, the House of the Father becomes the object, and Human the subject, of a philosophical phenomenon, and it becomes clear why philosophy deals with Human Thinking—it is not enough to create the Body of Human; it is necessary to develop it, creating a conception of oneself, which is, in general, what philosophy does. But Human, in his activity, has created many directions of reflection on himself, his manifestation, and his own organization. And it is also quite possible to get lost in them. Therefore, to understand Human himself and the place of his creation —the House of the Father—we have chosen the method of Synthesis, stripping away all that is superfluous and superficial, and synthesizing the Essentials with each other. This is what created the Philosophy of Synthesis as such. But the Philosophy of Synthesis does not simply draw conclusions based on previous research and investigation. As a systemic whole, based on the results achieved, a new self-organization began, where from previous conclusions a coherent concept of both the House of the Father and Human emerged, with a new philosophical view of Synthesis on everything-in-everything. This elevated Russian Cosmism to a new level of phenomenon, generalizing and developing previously achieved results, and formed the Philosophy of Synthesis of Russian Cosmism. And from this fully developed Philosophy of Synthesis, a new Scientific Paradigm emerges, sorely lacking in the modern scientific movement, and a new Scientific View, shaping the next stage of scientific creativity. Moreover, Science is the organization of methods for the manifestation of the House of the Father, developed through research and applied to various human organizations, scientific, and so on, in a multitude of activities. Figuratively speaking, Philosophy is the yang paradigmatic view, and Science is its yin embodiment in the study and organization of material reality. But let us return to the House of the Father.

The House of the Father is a triune sphere existing around Planet Earth with special self-organization and protection programs, shaping all the conditions and attributes of Life on the Planet. In this context, one can speak of the Creation of Human by the House of the Father. Although no one has denied the existence of a purely physical entity that physically carried out this act. However, this is not from the diocese of the House of the Father of the Planet, but from the diocese of the House of the Solar System Father, which, with its first shell, the House of the Solar Father, synthesized the two shells of the House of the Planetary Father and orchestrated the emergence of the building of the House of the Father, a completely physical and even technologically advanced building, in which the modern Human of the Planet was created. However, to explain this not simply as mere assertions and to confirm this conclusion, it is necessary to rely on the Knowledge that is formulated by this Paradigm of Human.

4.2 64-FOLD INTEGRITY OF HUMAN

One of the specific points of human growth is the number of expressions he develops, reflecting the kinds of matter existing in the surrounding world. In the previous millennium of scientific development, we knew of three specific organizations developed by human: individuality, personality, and individuum. Moreover, in a science such as psychology, there is still debate as to whether this is true, despite common sense and the actual expressions of individuals in the aforementioned triadic manner. As we now understand, this is a reflection of three kinds of matter that formed the foundations of modern civilization: physics, astralics, and mentalics. Here it is necessary to clarify that etherics as a kind of matter developed only with Human's entry into the Cosmos and his establishment in Metagalactic development. Prior to this, between physics and astralics, there existed a "vague" layer of etheric organization of matter, which is impossible with the emergence of physics and astralics. Historically, this suggests the loss of this kind of matter and the curtailment of its occurrence in the past due to cataclysms or special military actions, described in certain epic works. Thus, modern civilization, somewhat hampered by etheric development, including the refusal of the physics community of the early 20th century to develop the etheric tendencies of matter, is shaped by three kinds of matter, which, in fact, corresponds to the phenomenon of the trinity as a principle of assimilation and other trinitarian tendencies operating in the holograms of the brain through the traditions of previous paradigmatic development.

Overcoming these narrow tendencies, in the first stage we arrived at the formation of the 16-fold integrity of human, presented in the corresponding article of the first volume of the Paradigm of Science of the Initially Highest Father. But science, like practice, does not stand still. And along with the development of the 64 kinds of matter in the foundations of the Metagalaxy Fa, we must imagine also the 64-fold integrity of Human as a reflection of each kind of matter in his development and manifestation through his specific internal conditions and reflections of human. We see in this a direct dependence and, in fact, the realization of Human development by these kinds of matter in his direct external expression. This is a rather specific view for the current state of thought and scientific conceptual apparatus, but it is the only correct solution for developing within Human a manager of these kinds of matter. If Human does not form their expression within himself and does not begin to act in the surrounding world, manifesting them, he will never become a manager of these kinds, and therefore of types of matter. And why would human need such a life? It's uninteresting! After all, the bulk of human actions and accomplishments are built precisely on the control of matter in the surrounding reality.

In this regard, we present a 64-fold integrity of perspective of Human development, initially formed by the trinity of human organization, then by the sixteen-fold integrity presented in the first volume of the Paradigm. Further, the most highly developed individuals will be able to initiate or evolutionarily unfold their own sixty-four-fold development. As we understand, everything in nature is hierarchical and sequential. Therefore, progressing from stage to stage is possible only sequentially. Developed individuals are those with sixteen-fold integral development, reflecting the initial mastery of the first sixteen kinds of matter. For human civilization, with its trinity foundations, as well as for each individual pursuing this goal, this will be extremely difficult, but evolutionarily metagalactically essential.

Moreover, if the sixteen-fold integrity also reflects the evolutionary process of human education and development within the Metagalaxy, where the Metagalaxy creates each individual, then the sixty-fourth-fold integrity represents the operational space for mastering the matter of the Metagalaxy, overcoming and becoming independent of the evolutionary tendencies of influence and formation. This is already the mastery of the free evolutionary force acting within human in the synthesis of sixteen evolutions, allowing him to develop freely and control sixty-four kinds of matter.

64-fold integrity of human:

64. Father
63. Avatar
62. Master
61. Teacher
60. Hypostasis
59. Servant
58. Initiated
57. Human
56. Prasyntesis
55. Civilized
54. Cosmic
53. Creative
52. Fiery
51. Individuality
50. Personality
49. Individuum
48. Ividivity
47. Hierarchizing
46. Perfect
45. Synthesis
44. Creative-synthesis
43. Status
42. Initiated
41. Virtuoso
40. Systemic
39. Built
38. Parts-built
37. Competent
36. Educated
35. Cultural
34. Well-brought-up
33. Implementing
32. Synthesis
31. Strong-willed
30. Wise
29. Loving
28. Creator
27. Constructing
26. Replicating
25. Vital
24. Resurrected
23. Awakened
22. Genesis
21. Humane
20. Servant
19. Accomplishing
18. Practitioner
17. Mighty
16. Ividivnity
15. Super-passionate
14. Truthful
13. Eyenessful

12. Beautiful
11. Constant
10. Knowledgeable
09. Believer
08. Amatic
07. Ideaful
06. Wit
05. Meaningful
04. Thinking
03. Feeling-awared
02. Measure-sensing
01. Active

4.3. PLANES OF CREATION

The most interesting known phenomenon of the House of the Father in the texts of previous centuries is the Planes of Life, or as they are officially called in the House of the Father—the Planes of Creation. Just as in the dark Middle Ages, where people were burned at the stake for merely asserting that the Earth is round, not flat, and revolves around the Sun, so today, modern inquisitors of Knowledge completely reject the layered and hierarchical structure of Matter. This leads to the tragic consequences of rejecting Ether as another principle of organizing matter in the physics of recent centuries, which has stalled the development of science paradigmatically on purely physical perspectives, without the subtle nonlinearity of possibilities. And even sections of quantum mechanics seemingly close to Ether, upon closer examination, take only the perspective of ethericity, reproducing it in a completely physical context—mechanics—without transitioning fully to an ethereal perception of matter. Only now we are beginning to overcome this lag, thanks to the actions of countless ascetics who have saturated the planet's space with Thoughts on the multiplicity and leveled states of Matter. Scientific development has begun immediately to make leaps and bounds into a new future. We are referring to the famous Life Planes scheme, which appeared in publications over a hundred years ago and caused a furor, both in acceptance and rejection, among both Students and Scientists. The most paradoxical view is expressed by religious figures: by basing the conditions of religiosity precisely on the external perception of the Life Planes and their conditions, they categorically deny their very existence. But life continues to develop, the organization of Human Life by leveled Matter is increasingly becoming part of our reality, and it is necessary to understand how to cognize it and, indeed, to have it known. The subtlety of this point lies in the fact that this organization of the levels of Matter is most powerfully represented by Human himself, expressing the Image and Likeness of the Father-Creator. That is, understanding the Levels of Matter (incidentally, abbreviated as "mind"), first, is and foremost, a humanitarian action by the researcher. By "humanitarian," we mean not literary or historical creativity per se, as the current scientific understanding is, but rather the accumulation of Human Experience with a shift in the Position of the Observer, allowing one to perceive the Planes of Creation not only through internal experience but also through external modes of life's organization. This gradually leads to a change in the indicators of the organization of the Natural Sciences: after all, science has proven that everything depends on the researcher's Position of the Observer. It is precisely this Position that determines the formation and development of the technical equipment so trusted by the organizers of natural science research. But the very reproduction of such equipment offers a predetermined experience of the Position of the Observer, beyond which the equipment does not operate, and therefore does not perceive other levels of matter's existence. This is demonstrated by the multiple problems of UFOs—unidentified flying

objects—which often are quite natural, but exist and operate on another plane of matter, partially perceptible to us. We no longer understand them, and our equipment perceives them as a severe field influence. Within the framework of the below-mentioned paradigm of the Planes of Creation, this problem is eliminated and even completely resolved. We have provided deliberately a light scientific perspective on the problem, as other perspectives are found in the literature, and the most significant debates on the issue will be naturally scientific. But let us return to the problem at hand.

Several diagrams of the Planes of Creation known to the Discipleship use only seven of their manifestations. According to the well-known principle of Three—Seven—Ace, which, symbolically deciphered, means: Three Worlds—Seven Planes—the House of the Father, in whose Synthesis they exist. The worlds were discussed in the first volume, the House of the Father in the first article of this section, and here we will discuss the Planes. We will go beyond the strictly planetary perspective and consider the coordination of not seven, but thirteen Planes of Life in the Solar System, realized in the Christian symbolism of the twelve apostles and the Master, that is, the Teacher - Christ, who was the thirteenth and personified the manifestation of the House of the Solar Father. Therefore, for a very long time, he was called the Solar Son, displaying a Cross with a sun at its cross, which can be found now on many Orthodox churches. Only at one of the medieval Christian councils he was recognized as the Divine Son, which in the Heavenly Chancellery meant his recognition as a Human of the Galaxy (Bo - Human, G - galaxy). Which, incidentally, is a natural moment for the Solar Son. The only question is that neither the Christianity of the third Department of Humanity nor the Discipleship of the second Department of the Hierarchy were able or unwilling to preserve this Knowledge in the world, among people. And so, it went on. But the meaning of the thirteen Planes of existence of the Solar System remained. The Teachers of the Hierarchy knew about it, and we can study also it, understanding that now this scheme of Planes of Life is gradually fading away, and the Metagalactic Reality Life is taking center stage. This is stated only because, according to the Laws of the House of the Father, if a higher Life Plane than the previous one is realized, any secrets of the previous one can be revealed. And a secret, simple now, was previously extremely complex, and for those reading it, it probably still remains extremely complex. The Planet is a Plan-et, meaning its entire existence depends on the Planning of the era and the growth of Life that was established previously upon it, at the beginning of the era. This is the program of the House of the Father, according to which it conducts the entire Self-Organization of Life. And according to this self-organizing principle, all activities of all departments and their branches are carried out. This is so total and fatal that people simply cannot transcend these limits or even think differently. Compare further the planning of the House of the Father of the Planet, now passing, and the planning of the House of the Father of the Metagalaxy, the IVDIVO, now established on the Planet, and you will understand the full depth of what has happened. So:

The 13th plane: Anupadic Solar, with the appearance on it of the 1st department (galaxy) of the House of the Father of the solar system;

The 12th plane: Monadic Solar, with the appearance on it of the 2nd department (galaxy) of the Hierarchy of the solar system;

The 11th plane: Amatic Solar, with the appearance on it of the 3rd department (galaxy) of Human of the solar system;

The 10th plane: Buddhist Solar, with the appearance on it of the awakening of the Masters, including Christ as the Head of the Hierarchy;

The 09th plane: Manasic Solar, with the appearance on it of the Teachers and the Unit of Construction of Planet Earth;

The 08th plane: Astral Solar, with the appearance on it of the Adepts and the Holoversum of the Planet (in the development of the Human brain);

The 07th plane: Anupadic (Adi), Solar Ether, with the appearance on it of the 1st department (solar) - the House of the Father of the Planet;

The 06th plane: Monadic, with the appearance on it of the 2nd department (solar) of the Hierarchy of the Planet, Monads, units of Human life;

The 05th plane: Atmic, with the appearance on it of the 3rd department (solar), Humanity, Sparks of Reason I-Am of each Human;

The 04th plane: Buddhist, with the appearance on it of the awakening of the Disciples of the solar discipleship of the Hierarchy of the Planet;

The 03d plane: Manasic, with the appearance on it of the House of the Heavenly Father (name HE) and Paradise - a garden around, the dream of religions;

The 02d plane: Astral, with the appearance of life on it after the death of the physical body and the Houses of the Soul of developed people;

The 01st plane: Physical, with the phenomenon of that physical life that is familiar to us, with the Ether of the Planet around us.

This planning can be outlined in any diagram, but after 2014, all of this will be stored in the Historical Archive as useful records, and will act only as life support for those living with the genetic background of this planning during the Transition to Metagalactic Standards of Life. But knowing history is essential. Otherwise, there will be no understanding of the ongoing processes, nor of the human being's place within them.

In fact, in the texts of the previous period, the planning of the Planet concluded only with the announcement of the quantitative characteristics of the Planes—how many and what they were named. Let's try to clarify the simple content. And the first thing we need to see is the organization of the differences between the Planes. This is achieved by a simple physical constant called dimensionality. Dimensionality is a constant phenomenon in the spatial organization of life. For example, everyone knows that the physical world is three-dimensional. And even without schooling, they come to simple conclusions using spatial displacements—length, width, and height, for example, in measuring their own apartment for renovation or a car for parking (dimensions). And this three-dimensional organization of life is so essential and familiar that most scientific data known to humanity is based on a three-dimensional view of space and even its understanding of time. But now it turns out that the physical world is more four-dimensional than three-dimensional. And here we see a paradox that proves the correctness of the presented organization. The fact is that the physical plane itself and its constants are three-dimensional. And the physical scientific paradigm is correct here. But there is also the physical world, through which humans are accustomed to perceiving the environment. And the physical world also has an etheric layer of a new, growing plane, known in human terms as the etheric conductor. And thanks to this etheric realization with the physical plane, the physical world becomes four-dimensional. And since the ether shapes our sensations, we experience life four-dimensionally, and this is reflected in the physical plane through the activities of Human and Humanity. Truly, everything is in the Position of the Observer! But let us return to the system of the Creation of the Planes of Life.

The system is simple and mathematically proven—each subsequent plane increases the dimension by one, but doubles the speed of time. A mathematical formula for the phenomenon of matter perspective can be proposed: dimension multiplied by the speed of light, divided by the plane/presence number, equals the basic basis of its calibration:

1. The physical plane is four-dimensional with the speed of light being 300,000 km/s (rounded)
2. The astral plane is five-dimensional with the speed of light at 600,000 km/s
3. The Manasic plane is six-dimensional, with a speed of light of 1,200,000 km/s. These are the parameters of the physical plane of the solar system.
4. The Buddhist plane is seven-dimensional with the speed of light being 2,400,000 km/s
5. The Atmic plane is eight-dimensional with the speed of light being 4,800,000 km/s
6. The monadic plane is nine-dimensional with a speed of light of 9,600,000 km/s

7. The Anupadic plane is ten-dimensional, with a speed of light of 19,200,000 km/s. This is the boundaries of the planet and the solar ether as the phenomenon of the boundaries of the physical solar world.
8. The astral solar plane is eleven-dimensional with a speed of light of 38,400,000 km/s
9. The Manasic solar plane is twelve-dimensional with a speed of light of 76,800,000 km/s. These are parameters of the phenomenon of synthesis of the physical plane of the Galaxy.
10. The Buddhist solar plane is thirteen-dimensional with the speed of light being 153,600,000 km/s
11. The Atmic solar plane is fourteen-dimensional with a speed of light of 307,200,000 km/s
12. The monadic solar plane is fifteen-dimensional with a speed of light of 614,400,000 km/s
13. The Anupadic solar plane is sixteen-dimensional with a speed of light of 1,228,800,000 km/s. The boundaries of the solar system are the synthesis of the physical world with the ether of the Galaxy.

It's clear that such data would baffle only the modern scientific understanding. But we don't know the dimensional action of other matter, based on different spatial parameters, albeit with the addition of "only" one or two dimensions. For example, with six dimensions in the parameters of the Solar System's physicality, objects acquire the characteristics of flight. That is, our body in this state would fly. Judging by the characteristics of corporeality, Christ, after the Resurrection, entered the characteristics of the Solar Physicality with his human body—that is, he rose from the three-dimensional physical parameters of the Planet to the five-dimensional physical parameters of the Solar System. In other words, the body gained the ability to fly. And the ascension of the resurrected body to Heaven may well not be figurative, but the direct meaning of the text—the body took flight. It's no coincidence that later, in a dispute with one of the Apostles, a magician proved his power by taking flight. But he had the power of three dimensions in a magical formula, not the resurrected five-dimensional human body. That's why he fell from prayer. Which was astrally refined, that is, four-dimensional (at that time)

It's clear that our Thinking and Position of the Observer don't possess yet such a comprehension. And this brief passage with examples is more likely to shock than to confirm. We still live in a different and outdated paradigm. But in reality, this is precisely how it was (and this is Knowledge and Experience, not just Faith).

Accordingly, in another dimension and at a different speed of light, the Matter of the Planes has completely different characteristics from one another, and it is here that the House of the Father emerges—its shells of spherical synthesis, simply called spheres, separate one type of dimensional organization from another. And within the spheres, they create a continuum of the corresponding dimensional organization of reality. This can be even indirectly proven: Christians and Muslims of the same ancient tradition spend their entire lives preparing for life after death, praying, fasting, and learning to act subtly to achieve success. This is the absorption of another dimension into the body and the accumulation of the ability to penetrate the barrier between two types of Matter organization—the Physical and Astral Planes. Considering that at the moment of death, a shell between the worlds—the Physical and the Subtle—is also in effect, where people dwell after the death of the physical body, if Faith strengthens the Position of the Observer in this perception, then the shell between the worlds is easily overcome. If not, then this task, due to the weakness of Spirit, becomes extremely difficult. Monks even reach the heights—the Angelic body, with its own emerging characteristics. This is already a body of another, subtle world. In another Disciple tradition, such a body is called the Subtle body—the body of the subtle world. These are simply different traditions of achieving the same thing. And the dry, scientific answer is now simple: they learn to live by entering the five-dimensional astral plane through prayer (the astral body of the Soul, formed after death or during life through inner development) or the six-dimensional manas

through mental prayer, where Paradise was previously inscribed, by the angelic, refined, or subtle world body. This is why they use mental prayer: manas is thinking matter, that is, it responds to human mentality. And it's one thing when this acts within you, and quite another when you live it externally in a different (!) dimensional world and a different (!) light—completely different skills and capabilities are required.

As we now understand, the House of the Father is an object of a self-organizing system (in a simplified sense), orchestrating diversity, systemic interorganization, and the integrity of everything-in-everything, through the synthesis of dimensional, light-speed, and other environments of matter kinds. That is, the House of the Father is a general continuum of dimensions, light speeds, modes of matter's action within these, and the organization of each Plane of Life through such interactions with constants and stable environmental characteristics. And in the synthesis of all characteristics, this becomes the Plan of Creation. And in this continuum, operating through precise self-organization according to the Plan, in the synthesis of Standards, Laws, Imperatives, Axioms, Principles, Methods, and Rules, what we call the Planet emerges: the Plan - et! That is, the Plan of General Creation. The Planet becomes stable and develops according to the existing Plan, including evolutionarily, developing different types of Life on each of the Planes of the common Planetary Matter and co-organizing them with one another. The uniqueness of Human lies in the fact that this type of biological life was able to express all seven Planes of the Planet, taking into account Disciples, Initiates, Adepts, Teachers, and Masters, who also were/are Humans, but not en masse, but rather, individually, having developed themselves through the multiplane Creation of Life. In this sense, Human was created in the House of the Father and born to express the House of the Father subjectively, through himself. That is, Human became the pinnacle of self-organization in the phenomenon of Creation. Of course, this process was guided by the External Manager—the Father, or that Higher Human whom we call so, remembering the Higher Soul. The House of the Father was not necessarily just a building—it was and is a high-tech creative facility. But if we understand an object only as an object made of iron or stone, we won't stray far from our ancient ancestors' understanding. But if we imagine an object of highly organized dimensional action, governing the vacuum oscillations of the interaction of space and time in the synthesis of the seven-plane organization of the environment, we will embrace fully what it truly is, leaving behind a religious-mythological understanding, leaving it to the children, and entering into a scientific understanding of the actions and activities of the House of the Father. But this is still only from a new perspective.

Naturally, Human, created with a physical body through the gradual mastery of the seven Planes of Life, including the inherent principle of evolution—to not relax—truly stands at the center of the House of the Father and can control all processes of the surrounding reality. After all, everything described above is inherent within him. And since the House of the Father surrounds the Planet, the absorption and learning of this continues. And Human gradually masters the surrounding matter. The only question is that the time has come to do this not only physically, but also multidimensionally, or more precisely, multi-reality. This is the new form of life being formed by the Metagalaxy with the formation of the Human of the Metagalaxy of Planet Earth.

We thought evolution had ended, but it still continues: is it clear from our outer lives that we know how to use all this and are ready to apply it? We simply confused resting at a given stage with further progress. After all, speeds are different. And the Father, as we know, lives in the House of the Father. And we are CREATED in His Image and Likeness. And since the House of the Planetary Father exists on seven planes, ten dimensions, we too must know how to use all this and apply it in our outer, entirely secular and technologically organized life. After all, what may appear to be a simple building of the House of the Father in three dimensions may in fact be a highly technological, six-dimensional object in Manas, with rooms, including technologically organized ones, for the creation of Human through Solar physics and special methods of life on the Planet. This fits perfectly with the Logic of Adam and Eve's descriptions. And as we discovered, this House turned out to be four stories, not one, as our three-dimensional brethren in

Paradise see it. It's just that each floor has its own expression of dimensions, speeds of light, and Planes of Creation. Quite convenient for the Father...

CHAPTER 5.

METAGALACTIC DISCUSSIONS

5.1.BODILY PROCESSES IN COMMUNICATION WITH THE INITIALLY HIGHEST FATHER

— Question: What happens inside the human body at the moment when an exit occurs, say, into the hall of the Initially Highest Father?

— Is this inside the physical body of a human? The question is, inside which body is this happening?

— Yes, then, if I may pose the question: within which bodies does this process occur, so that we can try to examine it from a scientific perspective. Or are we not yet ready for such discussions?

The simplest answer to this question is that when we finally stand before the Father as a Hypostatic Body, we begin to hypostasize to the Father. Here, depending on the depth of our hypostasis to the Father and the potential for hypostatic expression, we become imbued with the Father's prasyntesis. And prasyntesis, not ours but the Father's, flows from the Father into us, saturating our prasyntesis organizations. From here, the prasyntesis organization, emanating from the Father, begins to encompass the five lower bodies relative to the hypostatic body. There, in the synthesis world metagalactic body, as the 165th Human Part, the prasyntesis of synthesis-plus-substance is formed. Further, in the metagalactic world body (the 164th Human Part), prasyntesis lowers its concentration, transforming into another spirit phenomenon, and forms spirit-plus-substance, which develops this world body. After this, prasyntesis penetrates the subtle world metagalactic body, unfolding as the phenomenon of light-plus-substance synthesis. And, already in minimal organizations, it penetrates the physical world metagalactic body, effectively precipitating physically, unfolding as energy-plus-substance. Ultimately, prasyntesis penetrates the human physical body and is recorded in the nuclei. That is, it does not form anything within the human being, but is recorded immediately in the nuclei of the human physical body.

Therefore, we can say that, in the primary order, the process of communication with the Father presupposes a process of penetration into prasyntesis, through which the Father operates beyond the limits of matter accessible to us. And this prasyntesis carries a corresponding specificity of standards, laws, axioms, methods, and rules. Therefore, the idea has developed in humanity that when we access the Father, everything is demanded legally of us; we are responsible for everything, for every action. In fact, if we look at this scientifically and ergonomically, then yes, a person can report to the Father for certain actions, but in reality, the specificity of reporting lies in the fact that a person must prepare to perceive the next level of prasyntesis, which emanates (originates) from the Father and which a person must be able to assimilate. Blocked forms of unassimilated previous prasyntesis, in their unrealized records of laws, methods, and rules, hinder the assimilation of new prasyntesis, and a person "burns" with it. When assimilated easily, it ignites; when assimilated with difficulty, it burns away under the power of fiery, consuming organizations. At the same time, the next level of prasyntesis, upon entering the hall to the Father, inevitably unfolds. That is, we enter the Father for the next level or step of activity, the development of prospects that are prasyntetically integrated into us.

Accordingly, if a person is preparing for the next level, he must be receptive to the laws, standards, axioms, rules, or methods of the next level. And when a person reaches the Father, if he is receptive, prasyntesis flows easily within him, is recorded in the nuclei, and there are no contradictions—the person is happy in communion with the Father. If he is unprepared for certain laws, violating certain principles of the existence of matter, then prasyntesis begins to flow within him, but certain principles or laws fail to activate. Prasyntesis cannot be recorded in the nuclei; it flows around the nuclei throughout the body, and what is called overstimulation of the organism

by an excessive version of the phenomenon begins. For example, if prasyntesis is not recorded in the synthesis world, overstimulation by Fire occurs. This is extremely difficult to see; a person is simply "carried," that is, reorganized by fire or fire-matter. If prasyntesis is not recorded in the metagalactic body, overstimulation occurs through spirit. On the one hand, a person receives an excess of spirit. On the other hand, this excess is uncontrollable, and the person begins to detach according to certain parameters of spirit organization. If prasyntesis is not properly absorbed into the phenomenon of light and the subtle body does not have time to process it, then we essentially begin to experience excess light, disrupting the objective perception of reality.

Accordingly, we remember that fire has the records of synthesis. A person begins to attempt to synthesize, to be shaped by synthesis, sometimes searching in the external environment, although the problem lies in the internal environment, a failure to assimilate standards (synthesis is built by standards), revealing that the person has violated some of the Father's standards. If there is excessive prasyntesis in spirit, and the will is recorded in spirit, then the person has failed to fulfill the Father's Will. Will is analogous to the synthesis of the direct action of laws. A person has combined incorrectly, linked some of the Father's laws, or applied them incorrectly. If excessive prasyntesis in a person is contained by light, and light is the records of wisdom through the imperatives of the Father, then the person cannot assimilate some of the Father's Imperatives or the Father's Wisdom regarding correct action. For example, they say, "Thou shalt not kill!" And the person replies, "No, I don't kill, I do it accidentally." And the imperative of correct action is violated. If prasyntesis is not assimilated by the energy in the physical world body, then, in this case, a person manifests a problem with the energy of love, and he develops problems with love—either external or internal, it doesn't matter. This is a failure of the physical world body to assimilate the energy of prasyntesis, which is manifested in the energy of love.

When it comes to the nuclei of the physical body, even if everything is assimilated, there is another level of organization, the so-called purity of records or subnuclearity—the Creation of the Father. When a person's prasyntesis does not correspond with the Father's creation, prasyntesis is not recorded in the nuclei, and the person begins to feel excessively strained by unrealizable creation. A person isn't necessarily creative, but he doesn't know where to apply himself; he tries to find himself everywhere, and begin to fuss. In fact, he lacks clear coordination of prasyntesis for recording in the nuclei, so that the subnuclearity can be formed by this prasyntesis within the person, and he becomes more or less creative. The saddest thing is that a person goes through the process of creation, recording in the subnuclearity, but the coarseness and inner complexity of the person prevents prasyntesis from connecting the nuclei. Then a disruption of form begins in the person, which we see as illness or ill health.

We can consider that any type of disease is a disruption of some kind of prasyntesis in the miscoordination of nuclei or nuclear matrices with each other. Consequently, a person begins to experience formal shifts toward certain "miscoordinates." Clearly, there are certain factors involved here—for example, mechanical injuries, bone damage—but we can't say that illness is caused solely by these factors. There can be also improper coordination with the environment, with objective reality, and there are other factors as well. But the fundamentally primary factor is prasyntesis, which simplifies all of these things. Incidentally, the same effects of aging also imply certain prasyntesis-related types of organization, where the less a person is charged with prasyntesis, the faster he ages. This also has some impact on a person's time. However, it is still difficult to establish clearly the relationship between prasyntesis and the time of aging; we don't yet see it, but we can establish certainly the organization of prasyntesis across the world bodies and the human physical body.

Ultimately, when we begin to communicate with the Father, we encounter a curious situation: we stand before the Father and don't see how or understand what's happening. In reality, it's being mediated by a form of matter inaccessible to our perception, the very same primordial matter that lies beyond the IVDIVO and in which the Father exists. Or by the prasyntesis, which consists of this primordial matter and carries specific records of primordial matter for each of us. Therefore, any access to the Father, by any person or servant, necessarily involves coordination with the

primordial or prasyntesis organization, that is, necessarily some absorption or realization of the corresponding specific capabilities from the Initially Highest Father.

Thus, it was through contact with the Father that Human previously acquired synthesis forms of organization. Now we are trying to organize ourselves to the point of entering prasyntesis more naturally, through deeper phenomena, through the mastery of synthesis and prasyntesis, but this process is lengthy, and we are only at the beginning. When we speak of prasyntesis, we invariably enter the hall with the Father and are imbued with prasyntesis in the Father's presence. Without the Father, at the moment, this is somehow impossible for us. This precisely indicates that we absorb prasyntesis from the Father, and the level of communication with the Father is the level of prasyntesis in each of us.

Accordingly, the changes that occur in the human physical body are changes in the records of prasyntesis in the nuclei and five levels of organization: the world bodies transmit to the physical body the prasyntesis of four aspects—fire, spirit, light, and energy—which synthesizes the physical body, giving birth to a new wholeness. And the human, physically, in communion with the Father, receives five aspects of the organization of fire, spirit, light, energy with substance, as well as the prasyntesis of the records of the nuclei as such. If all connections have worked correctly, the person is happy, has communicated correctly with the Father, and gains new perspectives, where the Father may have fixed or recorded the prasyntesis-necessary organizations within the Human.

If a person isn't ready, he either can't go out to the Father and is delusional about it—that is, he pretends to connect with the Father, though in reality, He's not there, but he really wants to. The fact is very simple: how much has the person changed after this, how much do he sense changes in certain states, certain phenomena, or processual shifts in these phenomena among themselves? We must understand clearly that a person truly communicates with the Father, sometimes even fantasizing about it, and sometimes imagines the Father, but doesn't communicate with Him; he forms an image within his head and acts on this image. Imagining the Father doesn't influence contact with the Father and doesn't activate prasyntesis within the person. Then, by immersing himself in this imagery, the person begins to claim to see the Father. He begins to affirm externally processes. A person who sees the Father does not have external approval of processes; he simply tries to find internal ways to organize communication with the Father, and the correct activation and interaction with the Father is formed through the inclusion of prasyntesis, coming from the Father into the Human.

Besides prasyntesis, which is a very high principle, depending on the quality and organization of a person, interaction with the Father can be from the bottom up, at an energetic level, when a person receives only energy from the Father and is activated only by love, because only love is written in energy. Then, for this person, the Father is only love, but the problem is that the person himself lacks energy before the Father. He tries to gain energy, claiming that the Father is only love, attracting energy to himself. In a "pre-prasyntesis" organization, the Father can communicate with people only energetically. Clearly, the height of the Father's energy is such that, in physics, this energy becomes passionate, and people see fire, spirit, and light in this energy—here, the four principles of the Father's manifestation are mutually reflected from the perspective of energy. The next level in the prasyntesis organization of communication with the Father is light, when people communicate through light through the wisdom of communication with the Father, seeking not merging with the Father, but the wisdom of the Father, the guidance of the Father, the communion of the Father. Next comes the level of organization by the Father's spirit, when people seek the Father's will and, by acquiring the Father's spirit, essentially enter into the Father's new Will, developing and acquiring corresponding volitional actions and being activated by them. And then there's a higher level of organization, when people enter into communion with the Father through fire, acting through Fire themselves. This is a rare occurrence, because all previous centuries ended primarily in spirit, when people accumulated spirit, reached out to the Father, and acquired the Father's Will. But when Human enters fire and acquires the Father's Fire, he accumulates Synthesis and action through synthesis. In him, everything is synthesized into

wholeness. And only when a person has developed through the Father's synthesis and has accumulated it sufficiently and necessary the Father can transfer a person to prasyntesis and introduce him to the highest types of organization—the flow of prasyntesis within the human body.

Therefore, if we look from the bottom up, from human to the Father, the Father always manifests a prasyntesis organization, but human can perceive initially only an energetic organization, then a light organization, then a spirit organization, and only then a fire organization, as the four components of both the Father and human. And only after Fire one can begin to enter a state of prasyntesis. And when a person enters prasyntesis, all the processes we discussed in the first part of this answer arise. In other words, a person simply begins to act differently.

In short, when communicating with the Father, a person begins to experience these five processes, which in one form or another reflect the panhuman condition and represent the interaction between Human and the Father.

— Can we say that a necessary condition for you to stand truly before the Father is a certain capacity, at a minimum, of four world bodies.

We cannot claim the efficacy of the four world bodies. If we consider the phenomenon only of prasyntesis, then yes, if we are talking about the phenomenon of pure prasyntesis. For Human to manifest prasyntesis, the efficacy of the four world bodies is necessary. And then this question is correct. If we are talking about communication with the Father, then this is the second part of the answer—when we can communicate with the Father solely through energy, even without a world body, at least physically. In the previous era, there were such concepts as the spirit body, the light body. These are precisely the levels of bodies that communicate with the Father through these states. When we communicate with the Father through energy, or light, or spirit, or fire, ascending, these types of activity do not require world bodies. This is the concentration of all energy within the body, which forms a certain energy body, as a precursor to the physical world body, or the light body, the so-called *firefly* in certain directions, which is the precursor to the subtle world body. Let's say, in Orthodoxy, the forerunner of the subtle world body is the body of an angel or an angelic body. This is a forerunner. When a certain high concentration of energy, light, spirit, and fire within the physical body of a person forms a capacitive state with a self-organizing shell—since this is fire of human, it records the person's data, and the person begins to perceive it as a separate, independent, acting body. But this body is in the process of formation; it operates for a long time, sometimes for centuries, that is, through many human incarnations. Its culmination is the formation of a world body of the corresponding scale under the Initially Highest Father.

If we're talking about the current state of prasyntesis, then yes—without the four world bodies, you won't be able to communicate with the Father. Because in the new era, prasyntesis flows through us, and any communication with the Father occurs through Synthesis. The level of synthesis we can attain for communicating with the Father depends on the saturation of prasyntesis within us. Because if there aren't enough prasyntesis concentrations within our nuclei, then we lack a certain level of synthesis for communicating with the Father. Therefore, we have, let's say, a system of months-long preparation through synthesis, because during each synthesis we assimilate individual portions of prasyntesis in portions. Synthesis is built on the fact that periodically, after explaining the themes and attunement, we approach the Father and acquire certain phenomena. At this moment, not only the acquisition of certain phenomena occurs. How does the acquisition itself occur? By the Father recording this in our prasyntesis, we renew our prasyntesis, and the nuclearity of our prasyntesis state deepens. At the same time, certain phenomena receive the perspective of the interconnectedness of certain nuclei within us, producing some expression depending on their acquisition. Gradually, from synthesis to synthesis, we accumulate the Father's synthesis. We strive to communicate with the Father through synthesis, creating an environment from synthesis when the Father records the corresponding nuclei within us through prasyntesis. The Father records both the nuclei through synthesis and through prasyntesis, depending on the individual's specific needs. In other words, this is called recording

through synthesis. In fact, multiple recordings through synthesis give birth to a single recording through prasyntesis when a person reaches the level of primordial matter.

As a result, when we go through all 97 syntheses according to the method - this is, in fact, 97 months - we are filled with 97 types of prasyntesis or 97 layers of prasyntesis, and accordingly, these layers of prasyntesis organize the nuclei in a person in a completely different way.

Why is it the task of human, when approaching the Father, to communicate through synthesis? When Human begins to communicate through synthesis, he, as it were, reveals prasyntesis from the Nucleus. He begins to decipher it, deciphering it with prasyntesis records. And by communicating with the Father through Synthesis, he both renews prasyntesis and translates this prasyntesis into the external manifestation of Human. And here the Father acts both through Synthesis, if we take our kind of matter (the pinnacle of our kind of matter is synthesis), and through prasyntesis, transcendental matter. That is, if a person has sufficient preparation, then the Father records Synthesis so that prasyntesis reorganizes all the necessary states. This is most often the case. But if a person does not have any new specifics and organizations recorded in the human nuclei, then prasyntesis is recorded on the synthesis that a person reveals to the Father, synthesizing with the Father. In fact, it becomes that very synthesis in our nuclei, or transforms into Synthesis. Because from "pra," having been recorded in the nuclei, it simply becomes Synthesis, without negating the fact that, within the nucleus, prasyntesis as such actually operates.

And here we have this mutual coordination of prasyntesis and synthesis, where synthesis becomes an external expression, and prasyntesis becomes an internal recording within the nucleus. These processes in human occur under the Father, and as a result, the physical body changes, reorganizes, and develops more quickly. An example is the corresponding Syntheses.

In this sense, we can connect the processes of Human prasyntesis with the first volume of *The Paradigm of Science*, where we described how prasyntesis from beyond the IVDIVO enters the IVDIVO, forming a corresponding nucleus. Prasyntesis is recorded in this nucleus, and the Nucleus of Synthesis essentially emerges. Because prasyntesis, having passed into these kinds of matter, is assimilated by the material organization, that is, the nucleus, and, in fact, becomes Synthesis for the external environment. Prasyntesis cannot enter the environment—since it is a different type of matter (primordial matter). If it enters this kind of matter, annihilation will begin. We have annihilation principles in amatics, but here the issue is not annihilation within the human, but rather annihilation of the environment.

Therefore, prasyntesis does not emerge from the nuclei; it exists within the nuclei and is revealed externally through synthesis. The only way prasyntesis can emerge from the nuclei, as we discussed in the *Paradigm of Human*, is when the nuclei become oversaturated with prasyntesis, and a person can no longer absorb it. Then Prasyntesis can flow outward from the nuclei, into the Human Part, reformatting the Part, system, or apparatus itself, that is, transforming the Human being himself. Then, we can say that a direct transformation of the Human occurs, as the Initially Highest Father concentrates His influence on this person through His prasyntesis. But this process is short-lived. Literally, as soon as the Human Part or system is reorganized and transformed, it all ends, and we reenter the normal process. Prasyntesis enters from the Father, the nuclei expand within the Human body, and we begin to organize between the nuclei, with a corresponding phenomenon of synthesis within ourselves. And we begin to move in this direction.

In short, yes. This doesn't negate the fact that the Father can influence us through other factors, manifested by the Father. We may not see other factors. After all, fire, spirit, light, and energy are only four of 16 factors, and then we have subnuclearity, form, content, field, time, space, speed, dimension, reunification, self-organization, emanation, and substance. And so, paradoxically, we see more interaction with the Father from energy to fire. That is, from love to synthesis. And with the Father, all 16 types of organization interact with us. And we could say equally well that the Father shares his power and prasyntesis with us, forming new substance within us. Let's say, in Synthesis, there is a proposition that during the process of Synthesis, one or another Human Part is born within each person, a Human Part is formed. It's clear that we see the process itself in a nuclear sense, but we must understand that for a new Human Part to form, we need a different

substance. That is, a substance corresponding to the dimension, or a substance corresponding to the reality in which this Human Part is formed. And the reality that is fixed upon us is very often so different from us that we cannot evoke its expression within us. Therefore, the Father, with his fire of mightiness, inscribes within us the substance of this Human Part as a certain substance or substantiality, and by absorbing this substance, we begin to correspond to this very reality.

In this regard, we can say the same thing: the Father can influence us with His Accomplishment, and we self-organize. The problem here is different: we can sense energy. When the Father self-organizes something within us, our sensitivity level does not allow us to reproduce it. That is, it is easier for us to reproduce flows of energy than flows of self-organization. Why? It's very simple: thoughts are an energy-informational flow. This means that when we share thoughts, we share energies. A thought can be not only an energy flow, but also a light flow, a spirit flow, or a fire flow. But most often, it is energy. Likewise, our feelings are energy. When we express feelings, we express our energy. Therefore, we are accustomed to exchanging energy, and when we approach the Father according to these habits, we want to exchange Energy. Therefore, it is more accessible to us when we express energy to the Father, and from that energy comes love, a record of love, entering a state of Love. But let's say you can emerge from energy and express to the Father not love, but mightiness. But we would be embarrassed. And this doesn't mean you're claiming some kind of mightiness of the Father. Simply to go to the Father and demonstrate the mightiness you've achieved. And that you're ready to engage in the next type of substance. A set of Mightinesses. In certain practices of the previous era, this was called, it seems, *tapas*, the accumulation of energy so that something in a person would change. But this is a collection of mightinesses. The same thing: you can emerge and demonstrate the level of your self-organization. How do you demonstrate this? By accomplishing. That is, when you do something, you accomplish it—this is the level of your self-organization. And the better you accomplish it, that is, you do it, the higher the level of your self-organization, and the Father then endows you with the next self-organization, the next action. But we don't think so. We think the best way to connect with the Father is through energy. And, that same humanness in the Father is dimension. And the higher your dimensional organization, the higher the humanness you express to the Father when you stand before Him. Just imagine how to express dimension before the Father—and we're stuck. That is, it's too early for us to talk about the depth of humanness before the Father. In fact, our dimensional organization in the Metagalaxy is responsible for humanness. It's a question of one's upbringing and depth. And it's clear.

That is, if we take the rules of the Father or the Metagalaxy, everything initially develops from the top down, from the Father: fire, spirit, light, energy. Everything, by the way, comes from fire to energy. And when a person says energy and love, he essentially completes his cycle of communication with the Father, because love is already something like that, a result, an assimilation. And one must go again, either to Fire or somewhere else.

Then everything proceeds from the subnucleus to the field, or from Creation to Life. Or the entire eighth-fold integrity follows, from Fire to Field, or from Synthesis to Life. That is, a person expands his capabilities. And then all of this unfolds further. As a person develops, everything proceeds further—from time to dimension. Accordingly, in the Fires, it proceeds from Resurrection to Humanness. And we emerge at Resurrection as the ninth system, from top to bottom, but we don't see that this is an expansion of the depth of the Father's manifestation. That after Resurrection comes Awakening, then Genesis, then Humanness. We see more from the bottom up: first Humanness, then Genesis, then Resurrection.

Thus, step by step, we expand the Father's expression in human: by four-fold integrity to love, by eight-fold integrity to life, by twelve-fold integrity to humanity, and by sixteen-fold integrity to mightiness. Fundamentally, since the Father has now become 32-fold integral for us, we must expand this to rules, considering that the 32nd expression of the Father is both the Consuming Fire and the Rule. The consuming Fire of Rules.

The only question is, in what concentration of the Initially Highest Father does human manifest Him in order to communicate with Him? And what systemic organizations, in the Father's

expression, can human employ to communicate with the Father through the Father's manifestation in himself? Hence, the same systemic or hierarchical organizations operate directly within the human physical body. And if we influence ourselves through eight levels in life, then we reach the Father. These eight levels emanate from us, because we are accustomed to acting through them and influencing the surrounding nature. Then we must understand that the Father influences us through eight levels, from synthesis to life, automatically. If we are accustomed to influencing—not acting, but influencing—through 16 levels in life, then the Father influences us through 16 levels. We might say we're accustomed to acting through them, but there's a subtle twist: when influence occurs, it's actually a reunited action, when our action intersects with nature's action, and we collaborate. Then influence occurs. But if it's purely our own action, it's unclear where it's going, and whether nature responds to it is unknown. Thus, influence, as the effector of interaction between nature and man, is higher than mere action. A person must understand that whatever they do, they are influencing. If they say, "I'm just doing it, but there are no consequences," they're hiding behind irresponsibility. Therefore, we must understand that every action we take is an influence, as the mutual organization of human and the environment. And through these interactions, the Father further influences us, strengthening us. And this influences the physical system of bodily organization when our body physically corresponds to certain levels of the Initially Highest Father, acting through it.

— Tell me, please, if we are talking about people who have not undergone Synthesis, then the primary state, let's say, of concentration of light, when this light forms a whole, like a kind of prototype of the subtle body, is the result of all the previous accumulations in a person, right?

Yes. This is the result of all incarnations. But there's one small problem: for a person to develop a subtle body and attain a concentration of light, he must first have a physical world body. At least an etheric-physical one, in the language of previous centuries. If that's not the case, then the subtle body doesn't develop really. What emerges is not a subtle body, but a body of one of the realities, say, the astral body. That is, a body that develops in reality. It is also saturated with light, because it belongs to the subtle world, in the language of the 5th race. But distinguishing between the astral body and the subtle body is extremely difficult. The fact is that the subtle body, when saturated with light, immediately consists of at least two or three realities: for example, the astral, mental, and causal. And then it is a subtle body. But if this light is purely astral or purely mental, as some scientists believe, where there is no astral but a mental, then it is the light of one reality. In that case, it is not a subtle body, but simply the light of one reality. Here we delve into such complex phenomena that we assume something exists because we see light, but in reality it doesn't, because any world is a span of two or more realities. The question arises: "Does a person live in two or more realities?" Let's say ordinary people live in a purely physical reality, around us. It's not that those living in physical reality don't have a physical body — they do. But it's entirely possible to say that they don't have a physical world body. That is, their energy and energetic processes occur within the framework of physical reality. And for these processes to be more developed, diverse multi-reality actions are necessary. Let's say a person forms a thought. A thought is the fourth type of reality, mental. This means that for a person to form a primary thought, he must have mental energy. To form feelings, astral energy is needed. To experience sensation, etheric energy is needed. Accordingly, this is the energy of other realities, and when these energies are formed in the human body, the person can operate with these four particularities. And only then a person's physical world body emerges. One could say that energy moves in these states. And if there are no thoughts, no feelings, and no sensations — and such people certainly exist — then there is no physical world body. It is a purely physical body.

We can say the same thing about the subtle body. Light can be purely physical, in which case it's not a subtle body, but pure physics or pure etherics. Everything about light is very interesting. If everything in energy is sequential—physics, then ether, then astral, you wind it up until you reach the mental, and everything is clear. But with light, the curious thing is that it can come from any reality. Moreover, any lower realities may be absent. That is, I can have mental light and lack astral light. Or I can have astral light but lack etheric light. Why? Because light, like a specifier of

wisdom, is systemic in relation to the matter you hold onto. Light of that specific type comes to you based on the matter you've cultivated. And nothing else comes. That is, there is no sequence. If energy is sequential, from the first to the highest, then light is not sequential, but hierarchical. Whatever level of light you've reached is yours. At the same time, all the other levels don't work really.

And hence the same answer regarding the subtle body. That is, on the one hand, we can see that a person has mental light, but this raises the question of whether he has physical light. We say, "How so?" Most likely, he has! Not a fact! The light can be purely mental, with the absence of physical light. Then a person notices nothing physically around him and lives only in his mental thought processes. The same applies, there can be sensory light—people of art, they are all about feelings. They don't live by physics, they live by feelings. This is precisely the specific nature of the organization of light. And hence, the subtle body is, after all, a synthesis of two or more realities. We can say that a person has mental light, like a subtle body, but only if he has also physical light. And if there is no physical light, then there is no subtle body. It's interesting that for such people, if they've captured the astral light, it manifests outwardly as astral light, but the evolution of nature doesn't lead them upward, into mental light, but rather, very harshly, downward, into physical light. That is, it requires a balance between the two types of light, astral and physical. And literally their entire life—I've known this person for 20-30 years — they're constantly drawn into some kind of physical interaction, into physicality, into physical expressions. Into complete physicality, so that he can physically re-align his light. At the same time, the astral light is very refined, very high-level; it's valued; he is a man of art. And at the slightest provocation, it's pure physics. And he is already tired of this. Why? The development of self-organization of physical light, equal to the astral light, is underway, in order to form further the subtle world body. I've been confused always by the fact that there's so much light in a person, but I haven't noticed his subtle body. That is, I see the astral, but I don't notice the subtle body. I was surprised: why was that? I saw astral light, but not his subtle body. Only years later, metagalactically, I answered: he had an astral light, an astral body, but the subtle body could not have formed without the light of another reality.

Accordingly, depending on this systemic organization, the Human Being is constructed. Similarly, taking into account the specifications of light and energy, the human spirit is formed. But spirit is even more interesting. Initially, it moves from top to bottom. That is, a person sees his spirit ceiling. And from spirit, from above, from the ceiling, we move downward in spirit. And if we believe that spirit elevates us, yes, but the joke is that spirit first comes, for example, from the atma, then goes to buddhi, then to causality, and so on to physics. And only then it moves from the atma upward, to the Monad. That is, people of spirit actually move not upward into spirit, but downward by spirit, materializing. That's why the church always surprises us: while seemingly engaged in spirit, it constantly absorbs ever greater volumes of matter, and this is the very principle of spirit. The spirit materializes, forces one to engage with matter. And here the question arises: from what sources did a person absorb spirit? This is a very complex question. Like light, in principle, human has captured Spirit of some level, that is, captured some Will of the Father? But then, the humor of life begins. Let's say this is the Will of the Father of the monad, that is, the fire of will. Human has absorbed the monadic Will, his monadic spirit is activated, he believes he will ascend, but in fact, his spirit begins to descend. And human, becoming spiritualized, moves from the monad to the atma. Being spiritualized, he moves from the atma to buddhi. And he practically squeals from the fact that he is ascending, into Spirit, and Spirit squeals with happiness and pulls him down, saying, "I want to go into physics."

— For spirit it is as if upward.

- Basically, it goes down to the Pope.

Yes. Spirit sees the Pope below, and Human above. And people of the so-called spirit experience have collective dissonance—they try to spiritualize themselves, but they constantly return to material states, whatever they may be. And they can't do anything about it. If they accept this position, it will become an objective response to their situation. Even the Christian acquisition

of the fire of the Holy Spirit—and the saints and prophets believed that this can pull you upward—but in reality, simply acquiring the Holy Spirit definitely pulls you downward.

— In Christian asceticism.

Asceticism is all very well. But if you're drawn to *sadomasochism* and beat yourself with a whip, supposedly to express a holy relationship with spirit and Christ, while torturing your body—that's no longer asceticism. This shows that spirit wants to enter the body from above, but the body refuses. So, the person begins to self-torture his body to let in a higher spirit than he can handle. Basically, the person hasn't been hardened enough. He should have gone to a Russian bathhouse (*banya*), then into the snow, then to a banya, then into an ice hole. That's how spirit definitely enters. And if a banya isn't enough, then only with a whip, the Christian way, and with claws and hooks.

— With spikes.

— With chains.

People don't understand why their external life tendencies intensify after interacting with the Father. But in reality, it's simple: you go to the Father for something new, but you haven't worked through the old, haven't assimilated it. And the Father gives you time to work through the old, activating the new for later. You can't ask for something new until you've completed the old. Because the old will rebel. There's nothing definitive here; there's only the prospect of communicating with the Father, meaning that when communicating with the Father, all these factors are taken into account.

And plus fire — if we take that which is higher than spirit—it is all-encompassing. That is, in what scope of realities do you perceive the Father's fire? For example, spirit comes from the sixth—formerly monadic, now from the buddhist—you ask for the Father's fire. And fire is given to you immediately in the synthesis of six realities, holistically, and you must be able to interact with them all. But since the Father gives perspective, He gives plus two. In spirit, we are accustomed to plus one, but in fire, it is always plus two. That is, fire is always a more precise and even-numbered option for action. Ultimately, you are accustomed to six, they give you eight. You are accustomed to eight, they give you ten. If they want to develop you greatly, they give you 16, twice as many as eight. And they give not for the next step, but immediately for all 16 target perspectives, where you see the entire fire of integrity at once. You yourself must hierarchize within everything into 16. That is, fire immediately introduces volumetric characteristics into a Human. It cannot be one reality—it is several at once; it cannot be one system, it is several at once. And by containing the volume of fire from the Father, you then break it down to the necessary details. It is clear that different fires break down different perspectives of the volumes of Human, which Human can assimilate and which Human cannot assimilate.

Ultimately, we'll see that fire acts holistically. To say it pulls upward is also wrong—it acts holistically. If it does ascend, it's only on a few levels. Spirit moves from top to bottom. Light selects any horizontal organization and acts within you. But energy moves from bottom to top, so a journey from bottom to top is an energetic one. When we say "ascent," we must understand that we act with energy. People who ascend are most often in love, precisely because they act with energy.

Based on this, any such position, active in Human, when interacting with the Father, evokes a corresponding specification of the interaction between the Father and Human. And after this, standing before the Father, Human receives only those types of communication and interaction that correspond to the preparation. The Father can intensify them—twofold, threefold, but it is no longer Human's prerogative to recognize how this is. Human himself cannot recognize this until he has assimilated fire, spirit, light, energy. This is the so-called mystery of communication with the Father. What the Father gives, we cannot recognize a priori, because the Father gives higher than we can master and assimilate. And when we assimilate, then this already happens after some time. Human is a student of time.

If we talk about the specifics of physical communication with the Father, the general characteristics are as follows. They have their own tendencies, but generally speaking, that's it.

— When one of the servants, in collaboration with a Human, leads him into the hall of the Initially Highest Father, what happens? How does this exit succeed?

The simplest thing. Where there are two in my name, there is the Father. And when we go out together, the Father is immediately within both of us. When one goes out, the Father is, as it were, within, but the Father does not violate free will. By the way, you may not accept the Father into yourself. You can, even in the hall before the Father, remain closed off from the Father. That is when you are alone. When we go together, you cannot close yourself off, because "where there are two, there is the Father," and you immediately open up and accept the Father. This is the first step.

The question of accepting the Father lies in communicating with Him. Or receiving prasyntesis from the Father directly. If you don't open up, you don't communicate with the Father, even if you're in the hall. You have free will—you can peer into the hall, but not open up and not receive from the Father the prasyntesis you need for the next step. Such things happen, too; the Father allows it, precisely because every Human has free will.

Then comes another step, called balance. Since the Father is within us, each of us balances the other. That is, a person with a higher preparation lowers it, giving it to a person with a lower preparation. And they balance each other in some kind of equal path of expression of the Father. Here, it cannot be said that a person with a lower preparation depends on a person with a higher one—there is balance. A person with a lower preparation is more stable in matter. As a result, a person with a lower preparation brings material stability for both. And a person with a higher preparation brings a higher expression of preparation. And this matter and fire, that is, the Father and matter, are balanced by these two people, and, in fact, equilibrium is achieved: these two are stable both in matter and in the Father, which strengthens each one. Then, when the Father directs his prasyntesis, He directs it not at one, but at two at once, but this prasyntesis immediately takes into account the preparation of both, fitting in according to Likeness. In our heads, we believe that a higher preparation is correct, but we've just been through spirit, and a lower preparation is no less important than where your spirit is heading. Therefore, the best databases of two, three, four, ten, and higher are collected; they are combined—the lowest ones are stability and direct coordination with matter. And the Father begins to impart prasyntesis not for you alone, but for the entirety of all those participating in the process or in this practice. A certain volume is laid out, representing what, say, all six of us here are capable of, and each is given the volume for all six. And when the Father imparts the volume for all six, He individualizes it slightly, so that we can perceive it. That is, there is a certain perspective on our preparation, but it is for the entirety of six. And this isn't all about our preparation, but rather a certain perspective so that it can begin to sink in. This volume begins to sink in, and we essentially change six times faster. Even when we don't want to, because we're part of a large group, we quickly transform into something new. Since we came together and went there ourselves, we agreed to it.

And here the question of collective interactions and mutual reinforcement arises, when each of us strengthens each other or strengthens everyone, even by our presence, because the Father looks not at how you work, but at the number of everyone. And for the Father, even the action of the cells within you is work. Some sit at Synthesis (seminars) and say, "But I'm doing nothing, just sitting." Atoms run, spirit runs, fire runs through bodies...

— Reactions are coming.

Denial, as a reaction, occurs. The stronger the denial, the more you act in denial. The Father sets up a mirror. By denying what you hear, you deny everything of yourself, denying yourself, and the Father fills you. Because by pouring denial on the leading moderator of seminar of Synthesis, who expresses the Father, you pour denial on the Father, thinking that He is the leading moderator. In reality, you begin to deny yourself, and all your potential is burned out. And this intensifies. And the Father begins to fill everyone according to these individualizations, but taking into account the entire collective. As a result, if a team of 50 people is sitting together, then each person receives 50 times more *potential* than if he has gone out on his own.

Why are conventions always interesting? When a convention is held and 700 people are present — something impossible to achieve in ordinary Synthesis seminar— any activity for that number of people increases your capacity for it by 700 times. In fact, a Human is completely "processed" by the convention, because enduring 700 times is, roughly speaking, three evolutions. We live by this, we are processed by it. We achieve wholeness for 700 people and emerge from the convention completely different, even if the topics were unclear or completely irrelevant. This inspires, strengthens, and works. Let's say this is easy to see with spirit. 700 people, you have the 9th type of spirit. Spirit from the 9 goes to the 1. You entered spirit of 700 people. Spirit from the 9 ran to the 1 at the expense of 9 people. Spirit soared upward at the expense of 700 people. On the second day, we did a practice —spirit immediately descended from 700 units by one. It mastered 700, and then raced up the next 700 units. And so on—two or three times over five days. A person sometimes goes through the spiritual cycle of all 700 units every day. Imagine that in five days of the convention, a person, through the spiritual cycle, can go through 3500 levels, while in ordinary life, he struggled to get from the 9th to the first level—nine realities. This is an incredible scale for an ordinary person, but in reality, at the convention, it is achievable. And after that, the 3500 Human Parts calmly begin to act within the person through spirit. Or, at least, some seeds appear. So, the point here is that spirit moves 700 units from top to bottom. But if 700 people are present at the same time, they immediately help you to go through this simultaneously. And so on—every day. The next day, you're 700 units higher; you don't notice it, but it's condensing within you. And in five days of the convention, you've been through three and a half thousand levels of spirit, and you don't even notice them. And then you reach level 3501 after the convention and wonder, "Where am I?" You look at the city and realize you need to return to that state, where you're accustomed to the overabundance of fire, of spirit. It's the same thing—the volume of fire. When you're at the convention, you're given a volume of fire not equal to your nine units, but 700 at once. Immediately—the volume of fire equal to 700 realities.

And with fire, it's even more interesting—if the Father sees you're ready, he gives you 1400. And if you're very ready, the Father gives you ten times more, 7000 at once. This is, in fact, half the matter of the Metagalaxy. And when 7000 units are compacted onto you as one volume of fire—compacting into your nucleus, and from this, all nuclei begin to compactify—you receive completely different specifications of interaction with each other before the Father. And, let's say, all 700 Humans came to the Father and simultaneously received 700 units of fire in volume, 700 verticals of spirit, 700 types of light, because at that moment individual patterns are broken and all 700 types become. And the energy—from one to 700, only this way, it's called. That's the point of the congress.

The same thing happens at Synthesis seminar. If a group has achieved good collective unity, the same thing begins to happen—all for 50, all for 100, depending on how many people there are. And then we move forward very quickly, taking great strides, each day becoming twice as strong as the previous one.

And this is the meaning of the two of you collectively approaching the Father. Firstly, someone is already controlling how you communicate with the Father, whether you've opened up to the Father—it's no longer possible for two to close themselves off. Plus, there's a double reinforcement of all factors, the one asking the Father for something. And when someone asks next to someone more prepared, given the balance of the two, the Father grants more quickly to the one asking, simply because the other supports the request. In fact, this is all a systemic balance of the whole—communication with the Father, and we enter into this interaction accordingly. The answer is this.

VS

5.2. PERSPECTIVE OF 16-FOLD INTEGRITY OF SCIENCES. SCIENCE OF LANGUAGE AND PHYSICS

If we're talking about 16 sciences, we should see two more levels of activity, very, very curious. First, each science expresses its own kind of matter—by number. If we take physics, it expresses amatics. If we take social synthesis, it expresses etherics. If we take biology, it expresses nitics.

If we begin to form teams to develop certain sciences, we must understand that these sciences are not simply fixed on this horizon, and that, given the specific nature of scientific organization, we must comprehend first and foremost this horizon of matter. That is, if we comprehend this horizon of matter, then science will develop; if we don't comprehend this horizon of matter, science may not develop. No, science itself will develop based on certain databases, knowledge, experience, and capabilities. But! We need to understand that some of the Laws of this science are embedded in the Prasyntesis and the Consuming Fire of this reality.

Let's start from the opposite direction. If we said that Prasyntesis is embedded in fire-images and that the Consuming Fire forms and molds the ligaments in Human, can we see that Prasyntesis, in its most elemental state—not the powerful one that flows from the Father in Human, but one that was laid down long ago in an elemental state—exists in one reality or another? I think we can. We talked about metrics, about layers, about the organization of the sciences of the past. Accordingly, the task of every science, in addition to mastering knowledge—scientific knowledge, as the science itself is called—is to try to organize itself through Prasyntesis and the Consuming Fire within its own horizon of realization. And to try to comprehend the exploration of this horizon of realization by Prasyntesis and the Consuming Fire. This is as a conclusion from everything we have done in this Paradigm.

Accordingly, this database can be expanded here. For example, if we take the Science of Language, this is the 13th Horizon—Otics. However, Otics itself can be on the 13th horizon. And Otics can be a synthesis of 13 types of matter—this is the second option, in the Science of Language, essentially a synthesis of the previous sciences. Otics can be a synthesis of four types of matter—that is, the Otics of energy-substance, the Otics of light-substance, the Otics of spirit-substance, and the Otics of fire-substance. And all this is the Science of Language.

Ultimately, we see three vectors: the Science of Language is the pure 13th horizon, and the level of this Otics is still a question. It is a synthesis of 13 horizons. It is a synthesis of four kinds of matter, even realizable in worlds. And finally, it is a concentration of synthesis on the scale of matter. So, what level is Otics at? The synthesis of 13 realities is one thing, the synthesis of 29 realities is something else entirely, and the synthesis of 61 realities is something else entirely.

And we must see these four vectors of development for each science, in addition to the name itself. If we see only the name of the science, we will conduct certainly research there, but without interaction with the corresponding material organization, we may mistake on the side of certain specifics. That's why I'm talking about the Science of Language, which is almost nonexistent, and which has corresponding specifics.

It's the same with physics. We conduct physical research. Most likely, the humor is that all the processes of the laws of physics and physical research are recorded in the Prasyntesis of Amatics and the Consuming Fire of Amatics. Taking into account the 8th horizon, the synthesis of the eight horizons, the synthesis of the four kinds of matter, and the concentration of the scales of matter within this. If we learn to decipher Amatics in the phenomenon of Prasyntesis and the Consuming Fire, we may not be able to see immediately new laws and theories of physics, but very often we will be able to spot gaps in the very same science of physics and say, "Guys, something is missing here, we see some prospects." This is what we already experienced at the Physics meeting, when we argued about such-and-such prospects, and then, in principle, we saw that this was indeed the case, although we are not physicists. We simply saw with this Prasyntesis that we should have gone the other way, although this is a dialogue on physics, in principle, with a shift to a different perspective on physics. This is, in principle, that Prasyntesis and that

Consuming Fire, which we are beginning to activate little by little, at least through dialogue, in this or that science. And this also relates to Human Prasyntesis and the Prasyntesis of the Scientist.

VS

5.3.ABOUT HUMAN PARTS AND PROCESSES

Let's begin with a small thought experiment. Enter a contemplative state and imagine a beautiful red rose—freshly cut, still fragrant with the scent of the garden, with delicate drops of dew on the half-open bud, so strikingly contrasted against the dark green leaves of the fleshy, thick, thorny stem... Hoping the task wasn't difficult and everyone handled it easily, let me ask—from what matter was this wonderful flower "created" in your mind?

The paradox is that we cannot define it, since such matter has not yet been studied in science, despite its existence. And in the previous form of human development, while science primarily described and studied the processes of one kind of matter—physical—humanity lived with three kinds of matter, not always aware of it. One can speak of five kinds of matter on the Planet, but the fourth and fifth kinds of matter—Buddhics and Atmics—were generally uncharacteristic for humanity. The five kinds of matter were accessible to initiates, that is, to those who rose above the third plane of the Planet. People used three: physical, astral, and manasic, corresponding to the first three planes of Planet Earth. Physical matter is the only kind of matter we could perceive externally, which is why it was studied scientifically. Astral matter was "responsible" for human feelings, while manasic matter was associated with human mental activity. While science, in general, firmly adhered to the materialism of the first level of matter, culture, art, and religion could not confine themselves to the narrow confines of physical matter, and each, in its own way, "expanded" Human to other kinds of matter. Here, I would like to emphasize that we are talking specifically about the materialism of physicality "in science as a whole," and not about individual scientists who perfectly understand the depth of the processes of universe creation and the transcendental nature of the very act of scientific insight of creation, leading to scientific discovery.

Corresponding to the three levels of matter, the idea of a trinity arose, finding various philosophical and theological interpretations, explanations, and expressions. With a scientific approach to the question of human internal structure, the trinity can be compared easily to the three kinds of matter: physical, astral, and manas. This, in turn, necessarily leads to the possibility of discussing the trinity of Human Parts: reason, heart, and soul. The goal and outcome of human development in the previous era was the initial formation of precisely these three Human Parts in each person.

If we accept this assertion, then many known facts begin to fit together into a neat puzzle, finding their true, scientifically substantiated place in the historical retrospective of both each individual person and the civilizational aspects of existence. Leaving the justification for this beyond the scope of this article, let us ask the following question. If we speak of a human's organization as consisting of only three Human Parts, what about a Human who could be intelligent, intellectual, conscious, and rational? Where do these qualities come from if we assert that in the previous format of the Planet's development, we were talking about only three Human Parts? For the new era of metagalactic development, such questions do not arise, since the "structure" of a Human being legally entails the manifestation of its individual Human Parts: Mind (Human Part 12), Intellect (Human Part 30), Consciousness (Human Part 46), and Reason (Human Part 54).

It should be noted that processes were nurtured within the three Human Parts—precisely those that led to the new manifestation of the basic 64 Human Parts. And each process, associated with a specific Human Part, correlated with a specific Human Part of the matter basic for Human Part. And within each of the three Human Parts, different processual possibilities were blended.

One of them is particularly noteworthy in this regard, combining the processuality of several expressions crucial to the self-awareness and inner well-being of each Human. This concerns such a Human Part as Reason—it should be noted here immediately—if it actually existed. Or Reasonableness, which preceded the development of reason. Precisely because reason could have been absent, Christ's commandment speaks of reasonableness, not reason. The words about merging with the Father through reasonableness simultaneously refer to at least four forms of action: reason, mind, intellect, and consciousness, which were fused processually together and hardly functioned separately in people of the planetary format of existence. Only among the highest representatives of the Hierarchy—the Masters and Teachers—this processuality did emerge and begin to differentiate within the bodily organization. For the rest of humanity, the boundaries between reason, mind, consciousness, and intellect—one might say they were and are, but they remain so vague and undefined that the scientific community has yet to define or agree on what the mind is and how it differs, for example, from intellect, while clearly understanding internally that an intellectual person and a smart person are phenomena of a completely different order, although, undoubtedly, they are not independent.

Separating one process from another and developing a specific Human Part in humanity, so that at the end of the race these capabilities could be passed on to all living beings—a large team of initiates worked on this epochal task. For example, the Third Ray of Reasonable Activity developed the mind, the Department of Humanity attempted to develop the intellect, and Buddha worked on consciousness. Achieving the formation of consciousness, reason, intellect, and mind into an independent phenomenon was extremely difficult—it required the accumulation of large quantities of fire, and such conditions only arose historically at the turn of the new millennium, during the planet's transition to metagalactic conditions of existence, which provided the necessary volumes of fire to solve the problem of the development of Human and humanity.

How does processuality in a Human differ from the action of a Human Part? The simplest explanation is that a process is supported only by environmental conditions, unlike a Human Part, which can be capable of functioning despite the surrounding realities of life. Note that processuality was activated in humans of the fifth race, but as soon as the environment ceased to provide the necessary conditions, the process ceased. For example, if a person's professional activities required a lot of mental work, and after retirement the need for active mental activity disappeared, the corresponding abilities could decline significantly, as the brain effectively ceased to function.

Reason was associated with the second type of matter—astral—but was responsible for physics. This may explain our rather painful experiences when we are told of our unreasonableness. And since Reason, responsible for the physical plane, concentrated within itself the expressions of Intellect, Mind, and Consciousness, the most acute human reactions are precisely to these four expressions. (Ask yourself—how unintelligent, unconscious, and unintelligent are you willing to be?)

Reason was preceded by Reasonableness; one can still encounter people who possess reasonableness, but whose reason has not yet matured. The phrase "One—mind" (in Russian – *reason*) can be deciphered as a unit of universal matter; reason always has been considered something singular. At the basis of reason is a drop of the pure fire of the Father. This drop, anchored at the point of Ojas in the human brain, carried the fire of a higher material organization than that in which the person lived. And since humanity, with rare exceptions, lived on one physical plane, the mind carried the fire of a higher material organization—the next—the astral plane. But the astral expressibility of a drop of Fire was not the limit of development—there were higher possibilities, unfolding on higher planes.

It is known that disciples of the previous era strove for the fire of *samadhi* or for awakening through the fire of *samadhi*. What was awakened in this fire of the fourth plane of the Planet, where Buddhist matter was fixed? In the fire of the Buddhist plane, the awakening of the mind occurred. Immersion in the fire of *samadhi* led to an increase in the quality of the fire in the mind, and the mind passed from astral fixation to Buddhist fixation, as is the specific nature of the first

initiation. For disciples who had experienced the fire of samadhi, the mind increased the concentration of the fire by accessing a higher material expression, which was beginning to merge already with solar matter. It was precisely this concentration of fire in the mind that led to the further formation of the specifics of the mind into separate Human Parts, revealing such an expression as Consciousness. But the formation of the Part of Consciousness was accessible only to Initiates who had already mastered the fourth kind of matter.

It can be assumed that the experiences cosmonauts experience in orbit, especially when viewing the Earth from space for the first time, which they describe as a state of *samadhi*, as well as the altered states of consciousness that "happen" to them, are directly related to their bodily entry into another kind of matter. If modern science were to develop a scientific program for research in near-Earth orbit, allowing cosmonauts to record all the facts of the as-yet-inexplicable experiences and situations that occurred to them in space, we would have already good confirmation of the data presented in the two volumes of Paradigm. For now, scientists working with cosmonauts merely state that altered states of consciousness occur; why this happens is unclear, and "when a person sees the Earth from the outside, he experiences a heightened perception of certain spiritual things."

In its primary form, consciousness began to form around reasonableness. It wasn't consciousness itself yet, but rather its elements, along with the individual unconscious and the beginnings of consciousness. Around the formed mind, consciousness already was beginning to emerge, but, as a rule, in human, it barely flickered around reason. And consciousness, it seemed, was present, but more often than not, human behaved "like everyone else," manifesting a version of the collective unconscious. In the fifth race, consciousness could not function separately from reason. When the environment stimulated a person to recognize some essence, consciousness as a process was activated. It generated essences that human formed based on experience.

The task of consciousness is to classify experience and bring it to its highest essence. From any situation, even the most negative experience, a person must find its essence. This includes bringing together opposites. The highest experience of consciousness is the synthesis of antinomies. On the one hand, antinomic unity implies a philosophical approach. On the other hand, in life, we constantly encounter contradictions. And, seemingly aware of the dialectical law of the unity and struggle of opposites, we often overlook the word "unity," focusing on "struggle." Opposites—from the perspective of reason and consciousness—strive to unite with one another.

Developed consciousness and developed reason resolved antinomies and emerged as a higher expression of the Father's wisdom and will. Less developed ones—weaker in concentration—were torn apart into opposites, leading human to judgments like "bad—good," "ours—not ours."

Essence is born always in the integrity of any given experience, in the mutual annihilation of pluses and minuses. Unresolved antinomy is the consequence of experience unmanifested, unformed, and unprocessed by consciousness and reason. An organized state of consciousness brought order to experience. Initiates sought the essence of what was happening and learned to see the essence of things. The search for essence led to the ordering of experience, when the essence had to be extracted from any situation as a point of wisdom. The question was not the situation a person found himself in, but the essence a person took upon himself, recognizing it. If the conclusion was correct, wisdom grew.

And thus consciousness acted: a person gained experience, formed the essence, resolved or did not resolve antinomies, put essences together and cultivated wisdom.

Consciousness itself is magnetic in nature. It is a biological property of consciousness, supported by the planet and its biosphere, and this support is provided by the planet's collective magnetic field. Human loss of consciousness, in addition to the well-known medical indicators, at a deeper level of analysis, is linked specifically to a disruption in the coordination of the human and planetary magnetic fields. If we recall cosmonauts, their attunement to the Earth's magnetic field from space, which differs from their attunement to the planet's magnetic field, causes the aforementioned effects of cosmic states.

Due to the property of magnetism, consciousness as a whole was fixed on the Planet. While the Human Part was absent, the processes of consciousness, in the form of awareness, were present.

The formation of individual consciousness began with the Buddha, who awakened with consciousness—one Human Part. He awakened a certain essence, through which that Human Part of a person began to develop. The mind acquired a new quality by entering a higher form of fire and matter. By increasing the quality of fire in the mind, the primary shell of consciousness began to strengthen, and additional shells emerged. The denser and more intense fire of mind, which was achieved only through the fire of *samadhi*, the more shells could form around the drop. The formation of consciousness as a Human Part is the formation of shells of consciousness through the strengthening of fire of mind. The types of consciousness in Buddhism (in particular, the 108 states of consciousness) are about these very shells.

The mind, on the contrary, could be perceived as an internal phenomenon of reason. The mind was considered all-encompassing, in contrast to reason, which presupposes singularity. If the mind was considered the all-encompassing principle of the Planet, then reason was considered the all-encompassing unit of the planet's mind, hence its being mind. There was no such thing as a mind; reason developed. Incidentally, the "chamber of reason" doesn't refer to an individual person. It refers to a chamber where reason must capture mind. Historically, mind didn't develop from reason. It was considered all-encompassing.

When people describe someone as "brainless," they're referring to one of the four types of activity discussed in this article: the absence of intelligence. That is, it exists as an all-encompassing force, but it doesn't operate specifically within a person.

If Consciousness was formed in Buddhism, and Reason developed in Judaism (incidentally, the Teacher of the Ray of Reasonable Activity was the founder of Judaism), then Mind was developed by the Vedas. Vedas means to know. To know is to know in a previous era. How do we learn everything, and where does knowledge hide? In the mind! The mind is occupied with knowing and getting smart, knowing. Not being reasonable, not realizing, not intellectualizing, but being smart. The Vedas are a tradition of "being smart."

Intellect is no less interesting and complex in its historical understanding Human Part. It's not that human lacks intellect—he does, but more often than not, it doesn't actively participate in decision-making.

We can speak of two types of intellect in the previous stage of human development. The first is usually described as "cold" and "calculating," and refers to an intellect with Luciferian implications (it was Lucifer who was entrusted by the Father with the development of intellect after his infamous historical deeds). This intellect was "mass and collective" and was nurtured by the Department of Humanity. Such intellect was capable of knowledge and even greater manipulation, because its primary problem was a lack of contact with the Father.

The second type of intellect was nurtured by the Hierarchy. The Ray Teachers nurtured the students' intellectual accents—each from their own perspective.

Intellect, translated as "reading," primarily reads and discerns. If we consider discernment within the specificity of the rays, then, for example, the first ray taught the recognition of Will. The fourth ray taught the harmony of two antinomic beginnings, where beauty was born in the antinomic synthesis of essences. The Hierarchy developed Intellect as an individual process, and with hierarchical development, intellect helped Human to become free entity, independent of the opinions of others. One of the criteria for the viability of the intellect in each person can be considered this characteristic—the extent to which a person is free from the opinions of others or, at the other extreme, from his own opinion. Freedom from one's own opinion and the opinions of others does not mean that a person does not listen or hear anyone. On the contrary, the intellect hears, accepts, and does not reject other points of view, but at the same time draws an independent conclusion, combining this other point of view with the Father's. A capable intellect always will try to penetrate to the essence and understand what is being said to you with this or that phrase, or what is being shown to you with this or that sign.

Each person possesses an inner essence, shaped over many incarnations, which we call the experience of spirit. The intellect, in its work of discerning the essence, is based on this deep essence of each individual.

One of the properties of the intellect that leads to conclusions about its "coldness," or more precisely, its ability to "close off," is based on the inability to grasp a higher essence than the one that already has been revealed. Probably everyone has experienced a situation where, during a heartfelt conversation, a state of inner detachment suddenly arises, and you continue to communicate with your interlocutor, but in a completely different connection than before. The reason is simple: at some point, the intellect was unable to grasp the higher essence revealed by the interlocutor and integrate it with its own essence. If the intellect had been able to accomplish this, it would have grown. But if the development of the intellect has not yet allowed it to accept and synthesize essences, defense mechanisms are triggered, and the intellect retreats deep within, distancing itself from the conversation, giving the leading role to other Human Parts, such as the Soul.

The intellect reads essences and processes them. After processing, it either connects them with its own or it doesn't. Essences touch on everything—the surrounding life, processes, states, phenomena, and not just physical matter. And intellect isn't just reading, but scanning. The more developed the intellect, the more essential connections it makes. This means it better navigates and recognizes a particular area of activity.

In concluding this brief historical overview of the development of one of the Human Parts of the previous stage of human evolution, let us discuss briefly the challenges humanity will face in the transition to a new era. The mind, fixated on the astral plane, generated a significant number of psi-problems, which simultaneously became problems of consciousness, mind, and intellect. These included the clutter of consciousness with astral attitudes (so-called "conscious attitudes"), fixation on sensory perception, on astral information, and on astrality. And on sensory cognition of the world, from which science is only just beginning to emerge. The importance of developing these four Human Parts specifically for the development of Human and Scientist goes without saying—it's obvious.

And although we describe and introduce a new structure of the Human with the realization of independent Human Parts: intellect, reason, consciousness, mind, the problem is that in many people, these have not formed yet fully into Human Parts. These are still merely organizations of Human Parts, where the processuality that leads to the formation of a Human Part continues to operate. And it is not the intellect that is at work, but the intellectuality, and the person intellectualizes various capabilities, but lacks an organized Human Part that truly elevates human intellectual capabilities to a qualitatively new level of Intellect of the Initially Highest Father.

It's important to recognize this distinction, understanding that the Human Parts require profound work from each individual to shape, develop, and build their capacity, despite the established legislative framework of the Initially Highest Father for the multi-part structure of Human. And to strive for their development.

OP

CHAPTER 6.

METAGALACTIC MANIFESTO

6.1. INTRODUCTION

Today, eight main approaches to the Metagalactic civilization have been understood and developed, expressing metagalactic processes and initiating our further development through them. It is important to understand that each approach is valuable in its own right, but it offers a comprehensive view of the Metagalaxy, expressing the holistic, bihemispheric thinking of Human, a new observer's perspective.

Therefore, in some aspects, certain expressions will be difficult to understand, although we have simplified the presentation of the material as much as possible. Furthermore, this approach requires a universal perspective on several aspects of human reality at once, which, in the modern fragmented perception of individual relapses of reality, can lead to alienation from the very method of holism, without which even the basic understanding of the Metagalaxy is unthinkable.

We hope that readers will be able to break old stereotypes and peer beyond the horizon of the unknown in some aspects of the presentation, although we do not claim to change fundamentally our position — training the mind and perception always has been a beneficial activity only for those who think. We simply invite you to shake off your routine with a creative mental assault on this unknown, overcoming at least some of your prejudices and experiencing the Moment of Truth of the unknown. After all, each of us is a little philosopher.

Eight approaches of the Metagalaxy, reorganizing our existence and introducing new principles into both the biological and social life of the Planet, in fact, completely changing the perception of each one, but that is why it is the Metagalaxy, so that it has the Right to do this:

The IVDIVO of Human is the individual creative skill of each Human in the innovative development of his ecological niche;

The Hierarchical Synthesis is a new principle of managing civilization by the Whole Unity of nonlinear systems in their Synthesis;

The Civil Confederation is a new order to replace the outdated democracy with new principles of the Metagalaxy;

The Human of the Metagalaxy is a natural perspective of the evolutionary development of the Human of the Planet, realized in us;

The Paradigm of the Metagalaxy is a new paradigm of science in a meaningful view of the Metagalactic conditions of Existence;

The Synthesis of Fire is a methodical organization of natural conditions of metagalactic growth, going on around us and within us;

Formation of the House - Creation of the House of the Nation as a whole through the unity of the formation of the House of the Citizen in particular;

The House of the Father is a single harmonious Space of the Metagalactic civilization, the Synthesis of its possibilities.

Each of two approaches is separated into a separate section, providing a path to the holistic understanding of metagalactic perception. The sections are based on the fundamental values of the Metagalaxy, while the approaches are based on the value foundations and guidelines of methodological reality.

The four sections introduce a deeper understanding of metagalactic processes, which are no less valuable in themselves, but are not perceived without understanding and studying the corresponding approaches to them.

Let us first dwell on two of them that define the Ecosphere of Humanity: the IVDIVO of Human and the Hierarchical Synthesis.

6.2. HUMAN ECOSPHERE

The Ecosphere expresses a new Metagalactic existence, carrying what we call the Biosphere of the Metagalaxy. That is, what is natural for the Metagalaxy's biosphere—the synthesis of biological, natural, social, and communal existence—is a new and unexplored event for us, requiring the creation of a new sphere of realization for the Planet—the Ecosphere—in the implementation of the biospheric metagalactic approach. However, the Metagalaxy's biosphere itself is creating this; we only need to follow carefully it, not missing the learning moments of existence.

I want to live in a new way, I want to live more joyfully. The old way is fine—the joy is guaranteed by rejecting the Father's Will, which, scientifically, quite correctly, tolerantly, and elegantly, would be called "All the Might of the Metagalaxy," which we will encounter if we don't follow the metagalactic educational principles. After all, evolution cannot be stopped, especially if forces beyond our control are activated.

Why Ecosphere? After all, "eco," translated from Latin and derived from the Greek "eikos," means home, dwelling. The sphere of our home, which, naturally, should and will (!) be different from all other homes on other planets and life systems.

Cultural diversity only enhances development and makes it sustainable. We know this for sure in our multinational Russia. So why isn't it the same in the Metagalaxy? And the Home, naturally, must be both built and realized, learning all its parameters and conditions of existence, and imbued with its uniqueness and originality. Otherwise, other civilizations simply will be uninterested in us.

The Ecosphere—the sphere of our metagalactic home—will carry all the uniqueness of our humanity within the Metagalaxy. And we also will be called back home during long missions. And for this, the very two conditions of existence that we are now examining come into play in the Ecosphere of Humanity.

6.2.1. The IVDIVO of Human

It's clear that the Metagalaxy's biosphere, interacting with the Planet, primarily will seek biological approaches to human. However, the purely biological growth of a population or an individual is unlikely to interest it in the specific actions of the Planet's biosphere. In this case, the Hierarchical Gradation of its capabilities and tasks is incredibly more complex. As shown above, part of the identified specificity of the Metabiosphere's activity (the author's term) is the biological development of socium on the Planet.

In this regard, we need a new, meaningful approach to the synthesis of human biology on the one hand, and socium on the other, a new sphere of their interaction, both with the Planetary and Metagalactic approaches.

In considering the various possibilities of expression, especially of such a complex phenomenon as the socio-natural sphere of Human existence, and with the prospect of a metagalactic future, the search led us to the Ecosphere.

On the one hand, it's necessary to consider each person's connection to the environment and its impact on him — ecological imperatives have grown incredibly in recent years. Skeptics will say this is an economic order from large corporations or money laundering. Perhaps. But it's also possible that we're misperceiving the Essence revealed to us, exploiting it for our own semantic potential. Moreover, the individualization of Human's relationship with the environment is still in its infancy, but during space travel, it will become, and is already becoming (in preparation for a mission to another planet), paramount. And if we're going to live there... well, that's a corporate order.

On the other hand, etymological analysis reveals a close connection between the category "Eco" and significant and actively used social meanings. Eco, the Latin abbreviation of the Greek "eikos"—"house, dwelling, or living space"—is a crucial symbol of earthly existence. Concepts such as ecology and economics are used as imperatives for understanding the natural and economic environment of human and human activity. But the core of both concepts is "eco," meaning "Home," which, unlike a building, creates a meaningful space for expressing these conditions or the living space as a whole.

Etymologically, the concepts of "logos" and "nomos" are close in their overall meaning: "Word as logos" and "Law as nomos of being," and, in general, lawfulness, meaningfulness, the Word of Being. Incidentally, "Nomo" is very similar to "Nomos," and thus, archetypally, Human is the Law of being. This is where we are heading. And although they are essential, the essence and form of the activity of each of them is carried by the imperative of "Eco."

A hundred years ago, the "House of the Romanov Family" was famous. Not as a building—they had plenty of palaces—but as a kind of family way of life, defining the lifestyle of the Russian Empire. In principle, every serious aristocratic family in Russia had something similar—its own "House"—and not just had one, but developed, followed, and, most importantly, actively applied its standards in life.

But evolution does not tolerate a simple return to the roots—a new hierarchical level, a new stage of existence, is necessary. And from the ancestral "Houses" of collectively understood principles, it is time to move on to the construction of individual "Houses," an individual synthesis of the beginnings of each Human. And this is only a seemingly philosophical approach.

Remembering the natural eco-niche of Human, his needs for the conditions of the external environment with their individualization, achieved in recent times, and the social needs of the conditions of the internal environment, especially for the primary reactions of human himself, organized around him or by him in any way, lead to the formation of the Eco of Human—a synthesis of individual and unique conditions of external and internal expressiveness, leading to a new integrity of their mutual complementarity.

This is clearly shaped by modern human living conditions, especially in urban environments, where it is more noticeable. But it arose from the rural environment—the differences in behavior, clothing, lifestyle, and other individual characteristics of communities in neighboring villages. But there, a collective socio-natural econiche was born, creating a harmonious existence for everyone in that settlement (dwelling or house).

But Eco of Human is a synthesis of the unique individual conditions of a Human and the conditions of the Planet's external environment. For we know the Ecosphere Planetarily. Based on the planet's historical achievements, individual expressions of the same now are beginning to emerge, but at an incredibly higher and more refined level. It is clearly, the time has come not only to remember and recognize, but also to implement actively the old-new approach for all who are capable of shaping and expressing such a lifestyle individually, drawing on both historical accumulations and the latest challenges, thereby raising the standards of life in Russia.

In any case, someone will initiate this according to the demands of the Metagalaxy, and it would be better if it were you and me. But if we're talking about the same thing metagalactically, a new category, a new Word, is introduced—the IVDIVO. The IVDIVO of Human is the synthesis of the harmony of each human individual and metagalactic developmental conditions. It is the ecological niche of each individual's existence within the Metagalaxy.

Moreover, in understanding "eco" as a living space, it is necessary to apply a synthesis of economics, ecology, ecosophy, and the ecosphere in a new expression, both for the individual person and for the Russian Nation as a whole.

The Russian cosmist philosopher V. Solovyov began exploring these approaches, developing the theme of ecosophy—the wisdom of Russia's House of Life—pointing out that without building an ecosophy of Russia's existence, organizing its life, and prospects for its development, Russia's future existence would be impossible. Perhaps it's time to listen to our ancestors and begin to achieve a new quality of life? Then each person must begin to realize his House as principles of

existence, as his own standards of life, in synthesis with those of others (after all, one has to learn somewhere). And, not to be confused with a building as a House, in the Russian idiom of the Word — it's Eco; in the individual planetary approach — Eco of Human; in the individual metagalactic approach—the IVDIVO of Human. After all, the Metagalaxy responds only to sound combinations it understands!

But this isn't the only place where the Eco of Human principle operates. In biology, we know the concept of an econiche — the basic conditions (and other factors) of the habitat and environment of a given individual, a given species, without which their life is unthinkable. Let's consider, for example, how we experience life without air: we can hold our breath for a few minutes, but then completely different mechanisms kick in — either death or somatic deep hibernation, as it is demonstrated by the experience of a yogi who buried himself for three days for a scientific experiment in India and then successfully resumed breathing after the experiment was completed and he was exhumed.

But the altered breathing mechanism was activated precisely by altered environmental conditions. This means that principles are at work here that alter our metabolism under the altered conditions of our external existence. It is clearly, the yogi achieved this through years of training. But isn't this what we use in training athletes, pilots, and cosmonauts? The approaches and meanings differ, but the cluster of biological mechanisms is the same — altered conditions of external existence. We'll discuss internal conditions further in the fifth principle of the metagalactic organization of life.

Thus, in the process of biological evolution, nature achieved individualization of living conditions, both through aristocracy, and individualization of economic activity, and military skills, and sports, and many, many others.

But in preparation for the explosive leap, all the best records of accumulation—recorded both genetically, with the ancestral experience of generations, and by the conditions of the increasingly complex existence around each individual — are collected. They are synthesized metagalactically, and at some point, the systemic quantity transforms into a unified, holistic quality — immediately affecting the Human. And a catharsis of liberation from the old occurs, with a sense of entering into a new, already emerging metagalactic existence.

In principle, you might not even notice the birth of a new being. You don't know where you'll find it, or where you'll lose it. It's something new, after all. Quite like a pioneer: "Be prepared!" — with your awareness of these processes. If it works, natural selection has passed. If not, live, the preparation continues. In the framework of natural time, this will take a century or two, just a moment... So, the climate begins to rock the boat of an evolutionary explosion-leap, supported by Metagalactic demands. So that it reaches everyone faster. After all, human is the law of existence — Nomosss...

Again, this is seen by specialists and people who are attentive to their expressions, refined and educated. Refinement not in the sense of a departing Culture, but refinement in line with the demands of the Metagalaxy. Refinement in this sense can be achieved through hard, muscular labor. Optimization of expediency.

Therefore, it is possible to organize conscious participation in the Planet's new evolutionary challenge. And the econiche, instead of being a population mechanism, becomes a completely individual mechanism — for each individual—and naturally (at birth...) gives birth to the Eco of Human. And if one enters, the biosphere will record it — and others will follow. And it's not just one who has entered, but several thousand, through the system of conscious social synthesis education of the Institute of the Ecosphere of Human. So, from others who haven't yet entered, they are simply required to do the same. It's metagalactically, of course. After all, Russia is already a metagalactic Power! Even if "two in My Name" — everything shifts. But what if several thousand?! Everything definitely begins anew, metagalactically.

But birth is supported also by new demands, meaning it carries not only biological but also social significance. These are the very conditions of external (surrounding) existence. It's no secret that one person enters — everything is built and going well; another enters, and, doing the same,

achieves a completely different result. And these aren't just skills and abilities, personally acquired through experience. There are also the conditions for organizing external activity that have developed within a person, often hidden in analysis behind traditions, professional, or other values.

But if Eco also includes the economy (of each individual), then let's look at a modern plant, for example, at Toyota, where they achieve very significant economic results by organizing external professional activities. What if we transfer these principles to everyday life, organizing everyone's external conditions or training people to do so? Not for the plant, but for the organized personal life of each person in his external existence. And this also takes into account the professional skills required in each person's profession or everyday life.

It seems the economic crisis itself (the laws of the house!) demands this of us. For example, saving electricity, not being lazy when turning off the lights... Isn't this what technology does to us, seemingly demanding our participation in order to use it, and how difficult it is for many, due to the rigidity of organizing their own external lives! And here is an ecosophy of being — almost according to Solovyov.

If we imagine each citizen gradually learning (inspired by social action!) to organize his external living space according to his needs, forming his own Ecosphere of personal existence, which, through the compaction of organized properties, transforms into an Eco of Human, with responsibility both for his own living space and for others collectively — that's a completely different life. Moreover, this would be a State Educational Policy for the Nation, independent of individual national characteristics but taking them into account. Isn't that the formation, the education (what a polysemantic word!) of a new nation, rapidly advancing? Not to mention the educational aspects so necessary for modern Russia. And NEW ones at that! The old ones simply don't work.

With the formation of an individual Eco of Human, naturally, the synthesis of all Eco of individuals creates the Ecosphere of the Nation - the Ecosphere of Russia, which, in this case, since it is being implemented already by "advanced users", will become the basic Ecosphere of Humanity, leading earthlings into the Metagalactic Civilization and further, into metagalactic connections and relations.

Naturally, the Russian Ecosphere will have the necessary requirements and standards of implementation, while also ensuring the freedom of each individual citizen, with the opportunity to enrich itself through his discoveries and everything else. New social creativity.

The twenty-five years of experience of the author, lyceum students, and followers of this method demonstrate the usefulness, practicality, and depth of the implemented actions, which improve the overall quality of life for individuals and the overall living space for everyone — metagalactic laws help. A purely logical calculation is impossible — the problems are too nonlinear, and, as we know, mathematics has only just learned to solve them.

And, of course, let's not forget about the Freedom of Choice of each citizen. If some start, others will pick up on it, others will become interested, and gradually the rigidity of perception will be overcome, and everything will begin to unfold anew. Quantity, so to speak, will turn into quality. After all, culture also must be modern, without abandoning traditionalism (it has happened already), but with future prospects. Otherwise, the human "material" will stagnate. And that means the death of a nation.

Overcoming this, it's time to offer the Culture of the Ecosphere of Russia, with the cultural tradition of the Eco of Human of the Planet and the IVDIVO of Human of the Metagalaxy. After all, a person is what he Knows.

Naturally some will ask, "Why do we need this?" or "The less you know, as they say..." But the fact is that, having studied this problem for over twenty years, we have come to the unexpected conclusion that we are being biologically (!) tested for the development of our Intellect and Reason for entry into the Metagalaxy Biosphere. Moreover, it is not some high-ranking, intelligent person testing us (such thoughts initially arose), but the very laws of Metagalactic Nature, which give us higher standards for the rational and intelligent application of the natural essence of life.

And this is the meaning of individualization by the Metagalaxy. From the collective growth of reasonableness and intellectuality by the distinct culture of a distinct nation to the individual Intellectuality of the Reason of an individual Human within a given Nation, which, as we know, determines the economic development of a group of Individuals. And this is the IVDIVO of Human — developed, free, independent, but Knowing, Believing, and Able to act in various circumstances for the benefit of oneself and the nation. And this "biological test" requires the collective organization of various spheres of Human activity (that's what we call them, isn't it?) by the Ecosphere, which will determine individual intellectual choice, in the synthesis that gives birth to the Eco of Human.

A twenty-year analysis and synthesis of our silent development only has revealed, against this backdrop, the emptiness of modern existence without understanding the new trends of the Russian Ecosphere. Unfortunately...

It is time to gather stones, and this gathering will be called the Synthesis of Eco of Human in the synthesis of the Ecosphere of Russia and the IVDIVO of Human in the synthesis of the Ecosphere of the Metagalaxy, laying and developing the foundations of the Metagalactic Civilization of the Planet.

6.2.2. Hierarchical Synthesis

The unity of the Eco of Human spheres leads systemically to the Ecosphere of Russia (among Russians). But, as it is well known, a system, as it becomes integral, acquires new properties and qualities, gaining new capabilities as a whole. The systemic connections of each Eco of Human lead to a new whole on a professional, social, or any other basis, hierarchically, realizing this in turn at a new level of the Metagalactic Civilization and the Ecosphere of Russia as a whole, according to economic, ecological, and other imperatives. Moreover, the birth will proceed and is already proceeding according to the laws of holistic, or, as they say, holonomic (integral) connections within the Metagalaxy.

The newly born whole, at each hierarchical stage currently underway, is engaged in both the construction of the Ecosphere — a territory of comfortable coexistence among citizens — and the building of civilization, developing various new directions in forms of existence. This occurs both automatically, through the self-organizing laws of nature, integrating the Laws and Standards of the Metagalaxy on the Planet, and individually and creatively, with the support of each person's potential for improvement through a purposeful life process.

It can be argued that the Eco of Human shapes the Russian Ecosphere, representing a natural and social factor of development, and the IDIVO of Human shapes the Metagalactic Civilization, representing the individual choice of each individual in the natural and social environment through appropriate preparation. In the Metagalaxy, this is a simple condition of existence. For us, recognizing not only the naturalness but also the reasonableness of such construction, this is a complex management task. And it must be addressed civilizationally, through the construction of a new metagalactic civilization.

This is a kind of test of reasonableness when going beyond the planet. What can we take from the historically significant, biologically and socially developed world, to understand the Metagalaxy, building it civilizationally? After all, nothing grows in a vacuum.

Only one system of the whole comes to mind, utilized to varying degrees in various guises, yet not having realized fully the potential of its construction, expressing only small aspects of its existence, completely hidden behind the religiosity of the unknown. This is the Hierarchy.

In the Soviet (!) philosophical dictionary, Hierarchy is defined as "a principle of structural organization of complex multi-level systems, consisting of interactions between levels in order from highest to lowest. Each of two or more levels acts as a controller in relation to all lower levels and as a controlled, subordinate one in relation to those above it." (Philosophical Dictionary, 1986).

In our case, we would add: "interacting hierarchically also at each individual level, synthesizing a new whole of a qualitatively and quantitatively growing hierarchical level of hierarchical step."

Moreover, this happens both naturally, so to speak, naturally metagalactically or biologically, and civilizationally, socially, at a certain level of organizational and managerial needs, both of an individual Person and of the State, the Nation as a whole.

Skeptics will say: Hierarchy is sacred authority. But how useful this is in today's spiritless world! Spirituality and inspiration in life have not been abolished. So perhaps, as in its time with science, which partly emerged from religion, we need to define Hierarchy? In a new sense, not sacred, but natural authority, entering into a completely secular symbol of the Hierarchical Authority of the state and society, moving from the bacchanalia of democratization to an "honest Hierarchy of each for the good of all," where the whole Ecosphere is distinguished by a Hierarchy of particularities, the capabilities of individual Eco of Humans, leading to a special construction — a Metagalactic Civilization in their Synthesis.

After all, the economic crisis has exposed the ineffectiveness of the fading form of civilization, and along with liberalism, democracy forms the foundation of this form. Many naturally will continue to debate for a long time what is coming to replace it, but a new principle of governance already is being implemented metagalactically — Hierarchical Synthesis, which distinguishes the details of individual activities but sees everything as a Whole Synthesis. Perhaps we should pick up on this?

The paradox is that this is also a natural, innate and social requirement of the Metagalaxy. But on the Planet, we can argue as much as we like — Free Will is immutable. In the sense of whether we breathe or not.

At the same time, the best that has been developed by the content of these and other forms of historical social order must be brought into play in the construction of the new form, synthesizing it, but building on new principles of expression. This is the meaning of the principle of Synthesis, known in mathematics — the "queen of sciences" — and a given in the new content of Management.

Here, by the way, it's appropriate to recall that mathematics only recently, in the last decade, began to solve hierarchically nonlinear problems. From this perspective, Hierarchy was a sacred symbol of control, since the laws of its construction clearly lay within the realm of nonlinear problems. Our "everything" — formal logic — clearly couldn't cope with its nonlinear, holistic, and systemic relationship to everything.

And only by pursuing a holistic, bihemispheric thinking of new perception with a metagalactic foundation we did dare to embrace the meaning of hierarchical construction in a new form of governance. Synthesis is a purely metagalactic being and essence.

In the Metagalaxy, they clearly won't create websites for different language and symbolic systems, like ministries of different governments, and then wonder how to unite them? By allocating large sums of money to something that initially required a Synthesis Approach, a different kind of construction and management.

This is Hierarchical Synthesis (simply the trend of the times!) - a synthesis of the best control elements in their Hierarchical ordering.

On the other hand, we can recall the Biospheric requirements of the Metagalaxy: with the natural, inherently determined individualization of the Eco of Human, freely, non-linearly, and by each one independently, in the Hierarchical Synthesis of the Eco of Human among themselves, to manifest the Ecosphere of Humanity or a separate Nation (system), thereby forming the integrity of the Ecosphere of the Planet - the expression of the Biosphere of the Metagalaxy.

In this way, the Metagalaxy also reveals to us a new Meaning of development — Hierarchical Synthesis. After all, "in the beginning was the Word," a word that carries Thought, the Meaning of new, innovative activity. And everything depends on us.

Let's accept it — then we'll become reasonable even metagalactically, with a new Position of the Observer, which, as we know, determines not only what is perceived but also the reaction of objective reality to the subject of perception. It sounds fatal and eschatological. But what do we

know about the true perception of the world by civilizations that existed a thousand years ago? Little things... And yet we believe our perception is immutable. But scientists and philosophers studying this issue don't think so.

And this pressing issue has once again confronted our civilization, and it must be addressed in a new way. The new comes only through new paths. Both managers and ordinary citizens of Russia, failing to see His Majesty the Meaning of Common Life, in the sense of the philosophy of the Common Cause, will work without the spark, without the creative initiative and the modernization of everything we so desperately need. The new is born of the search for and development of new content. But the methods must be also new, or at least appropriate.

Having declared modernization and innovation, we must modernize also the methods of managing these processes, adopting the innovation of Hierarchical Synthesis. Everything-in-everything. Everywhere, as the main principle of building the Metagalactic Civilization and, simultaneously, its governing principle. This will change us, and we will be changed by it.

It's difficult, even nearly impossible, to see this for now; it's too sophisticated for "simple," meaning empty and meaningless, considerations. So, the Metagalaxy, with its inherent standards of radiation from its spheres of influence on us, "naturally" helps us.

Like anything new (remember, studying), it initially seems complex, even cumbersome, until we see the Essence, the Meaning of the phenomenon, which puts everything in its place and gives birth to the Clarity of Simplicity. The Clarity of the simplicity of a new metagalactic life on the Planet. The Clarity of Simplicity of building the Metagalactic Civilization of Russia for all Humanity on the Planet. Isn't this a new Development Goal project? Russia cannot live or develop without them. This is simply our destiny, entrusted by the Will of the Father...

6. 3. CONFEDERATION OF HUMAN

In the previous section, we examined two of the four approaches to building the Metagalactic civilization. Continuing this theme, we are publishing two more approaches, which generally outline the external perspectives opened to us by metagalactic realization. There are, of course, internal perspectives as well, but these, as we know, are considered only by those who have entered into a new perception — others have no way to see from this perspective.

The synthesis of these approaches, existing metagalactically, is only just beginning to unfold here and is called the Confederation of the House of the Father. One could say that this is Human Free Will in our planetary understanding, only in the Metagalaxy it sounds like Freedom of Synthesis.

The principle is new, unknown to us, but no less attractive for that. After all, synthesis can be seen as freedom of creation, and much more. True, all of this is within the framework of the Standards existing in the Metagalaxy. But this doesn't make the principle any less appealing — its standards are clearly as broad and grandiose for us as the Metagalaxy that carries them. So, there's something worth fighting for.

Creative opportunities don't just appear without reason, but they're also never hinted at. And without inspired creativity, what's life like?

Therefore, in this case we are considering a civil confederation and the House of the Father - the conditions for the implementation of the metagalactic civilization on the planet.

6.3.1. Civil Confederation

At first glance, such a phrase seems meaningless, so paradoxical does the synthesis of these two words sound. But not essenceless. And, as we know, everyone teaches us to penetrate precisely the essence of the phenomenon being studied.

To explain this essence, let's start from afar - with excursions into different types of meaning.

We have declared that a civil confederation is replacing the outdated and destructive democracy that currently exists. Naturally, nothing begins from nothing, and neither does a civil confederation. It is impossible to build something new without building on the best foundations of the old, but by radically changing both the synthesis of these foundations and the provisions necessary for a new stage of development.

What is democracy? Translated, it seems to mean the power of the people, where "demos" is supposedly the people. But in reality, it's the settlers who come to join those already living in a given territory, as beautifully analyzed in a relevant article in one of the issues of Odnako magazine.

For the needs of a state whose core is made up of settlers, this is truly a well-chosen and philosophically appropriate word. And even for the development of migration flows in a globally developing humanity, this is not just appropriate, but necessary. Human should feel free anywhere on the planet. But does he feel free? And with democracy?

Like any social order, everything has its beginning, its rise, and its decline. We are witnessing the decline of democracy. And this must be acknowledged now. The "Arab Spring" in the Muslim world demonstrated not only the population's democratic yearning for freedom, and above all, economic freedom — which, for any settler, is natural and right to be secured through democracy — but also the resilience of the Islamic world itself, which, while moving toward freedom, has not lost its fundamental meaning.

That is, democracy, as the main economic principle of coexistence of settlers "peacefully" seizing territory and establishing "their" mimicking order, did not stand the historical test of the new, non-Western world.

Humanitarianly, this is a right-hemisphere conflict. Arabs, who write from right to left, naturally express associative or right-hemisphere civilizationality. Left-hemisphere "democratic" tendencies have proven inapplicable to them. And this is no longer just a test — it is the decline of the global reach of democracy — its current form is possible only in the Western world, where it has developed. But even there, given the crisis, it requires either reform or a transition to a new, higher meaning of expression.

And this is a challenge for Russia, where part of the population professes Islam. Could this be part of the origins of the Caucasus conflict, which arose during the formation of democracy in Russia? Having taken into account the Western development, we have forgotten completely about the Eastern one. Not to mention our Orthodox (!) confession.

Do we really associate the word "demo" with human freedom, rather than demonism and the revelry of "uncontrollable lawlessness"? This is precisely what the historically vibrant 1990s demonstrated. This is the biologically nurtured and linguistically ingrained planetary context of our existence.

But never mind democracy. It's already fulfilled its mission and simply is fading from the historical stage. Whether quickly or slowly is a question for history and the experts interested in the tactics of its development. Let's focus on strategy.

Democracy also has its best features, which we absolutely cannot afford to lose in this new development. These include the freedom of each individual and the equality of these freedoms in any territory of the world, in any settlement or resettlement. This is valuable in a globally developing world.

I believe that future cultural theorists will recognize democracy as the evolved religion of the modern Western world, in a new and unique form. Even with the demar (the government, the demo army) "crusades" for it. Where "demo" is also a game played by grown-up boys fighting. Not for something valuable, something publicly available, but for their secret game meanings. Even when they shamefully dump the bodies of their soldiers into a pit — they're no longer players!

The crisis has revealed another aspect of this global, rather than democratic, historical process: the strengthening of the state's role and its emergence as a global player, replacing corporations. And this process only will gain momentum. Just look at China. Western countries aren't far behind — it's just democracy that gets in the way. And with the Greek referendum, even

this obstacle is gradually being overcome. The cause already has been laid. This event isn't just significant — it's fateful. It's not for nothing that the Greeks are the foundation of European civilization. We're seeing already this in the speeches of Western leaders. And there's more to come!

And who's important to states? The citizen who pays taxes, thereby supporting the state itself. And these aren't just economic or social jokes. In the blindness of democratic development, we've missed the most important thing — the formation of nations. They seem to exist, but it turns out they don't really exist. They're just beginning to develop and get a taste for it. This isn't some kind of people, or "demos" in Greek. It's a union of peoples.

How many different peoples, languages, religions, and cultures live within the Russian Federation? And does each of them have its own democracy? Like Chechnya? Or Buryatia and Kalmykia? These are completely different peoples religiously, culturally, and in the context of their lives, but every single one of them is a citizen of the Russian Federation!

Ultimately, the very essence of democracy — rule of the people — is unsuitable for Russia — there are too many peoples. So, nationalism is growing in the largest of them, the Russians, and the smaller Tatars, but what if it's all of them? It turns out that democracy, by the very meaning of its words, encourages the development of nationalism — rule of the people. This rule of the people will be appealing especially in Dagestan, where many neighboring villages have their own language, their own ethnicity, and their own distinctive culture. And whose rule will prevail?

So, we see Caucasian nationalism, a completely democratic clannish system, leading the Caucasus region to a dead end. I grew up in Kabardino-Balkaria myself, so I know. That's what democracy is like.

That's why Russia has grown always as a single nation, paradoxical as it may sound. That's why the former Soviet republics, having chosen the path of national development, are stagnating. History no longer needs this. It's enough. It has traveled already this path. And this is the peculiarity of the development of the Russian Empire before the Revolution, the mistake of the National Republics after it, and the complex modern trends of the Russian Federation.

Russia recognizes the cultural, linguistic, and other distinctive development of each people, but within the unified economic family of the Russian Nation. This is a historical reality of our territory.

Since economic life is paramount, the Citizen comes to the forefront. He believes, lives, and acts by his free will as Citizen, yet at the same time expresses the nation's nationality with all its uniqueness, and carries its Culture with all its mutually enriching characteristics. At the same time, every Citizen is endowed with Free and Equal Civil Rights and relationships, being an Independent and Self-Contained Unit of State life. And this is the essence of the matter. All state relations must be adjusted and developed by these Meanings.

You might ask, "What's new about this?" Everything's been declared and already exists! That's true, but it's not. We're not changing the fact that we need to take the best of what we already have. So, what next? How do we develop further? After all, the issue isn't just about voting, as democrats see it, but about the essence of how we treat people. After all, the essence of democracy is about the voice of the people, not the individual, and it's the individual who votes and pays, not the people.

Voting is becoming blurred into the expression of the people's will, rather than the expression of each citizen. Whenever possible, they hide behind the famous "The people need it!" Doesn't this remind you of Bolshevism, only democratic? And what about the initiative of each citizen, who should advance the development of the state through service in his chosen place?

So, it turns out that the people supposedly control everything, while each citizen and his family are responsible for everything. This includes tax increases during the crisis — the people don't pay taxes, although this is somehow illusory and illogically stated — a mere screen for irresponsibility. But the citizen, his business, or his social or non-profit initiative — he certainly does! Even in stores — by taxing personal (!) consumer goods.

Isn't it true that the essence of democracy has become obsolete in the very economy itself, which was created quite democratically? And so, the decline begins. The crisis, after all, also began with US households. Not citizens, but again, something general and vague (popular and distinctive?) — households!

What's essential is for every citizen, responsible for himself and his own affairs, to take charge! Responsible for his own needs and expressions with his own business expressions. The abstract household (pleasing to the author in the prefix "house") doesn't address fully the specifics of existing economic life. Is a phone purchased for a household or for an individual? A computer? Apple, with its policy, its "new" approach to each individual and for each individual, has grown economically in the United States. And to ignore this is simply criminal.

Moreover, democracy has failed to overcome the monarchical and aristocratic tendencies of past eras. It has become mired effectively in the past. Casteism, disdain for the common human — formerly by blood, now by money (social blood?), the manipulation of the votes of the "people" and social trends around the "needs" of democracy — are leading to its collapse. Is monarchical Britain a democracy or a monarchy? We are convinced it is democracy. But what about the caste-based aristocracy of the blood Lords, who are elected to parliament not democratically? And what about the US electoral college system, which can even overturn the will of the citizens and decide for itself? Quite democratic...

No one has refuted the need for a Hierarchy of Power, and without specialized public administration specialists with the appropriate scale of thought, skills, and abilities, there can be no state. But this isn't exactly democracy. It separates officials and the state apparatus from itself. That's where bureaucracy and corruption come from.

So maybe we should stop fiddling with democratic duplicity and recognize the Hierarchy of Power as a necessary instrument of a civil confederation, where each citizen with the appropriate abilities and training can enter and ascend the ladder of governance?

It is now simply necessary to replace all these outdated concepts of governance with new ones that synthesize all the best global trends: both the freedom of the individual citizen and civil self-government, both the elective nature of government and its unwavering hierarchy of the stability of the state. This is the essence of the changes taking place in Russia and a new historical challenge.

But how can we unite all citizens, many of whom, even those with a deep sense of their nationality, act individually and independently? Where is the new idea of their unity, the idea of supporting one's state, even if one lives far away and abroad? National values no longer work — this is evident by the money flowing abroad (although this isn't always a bad thing — inflation is lower), but also by the "populists" fleeing there too. Culture as a unified space of existence also doesn't work. This is where the principle of confederation comes into play.

What is the most stable, centuries-old, and favorable form of government for many? The Swiss Confederation. And it's not just a state. It's a confederal style of government. But even there, a crisis gradually is creeping in. Territorial cantons aren't as stable in terms of population as the new era requires.

And if we recall the People's Assembly of the utterly Russian Novgorod, or the Greek councils of free citizens of the city-state (though the Etruscans, who are Russians, are at the root of this tradition), the most recent form of governance, developed over centuries, is the confederate principle. Incidentally, it turns out that democrats sometimes detest this principle, as evidenced by the Greek referendum. This can be confirmed by the spirit of the times, as evidenced by the public gatherings via electronic means of notification during the "Arab Spring." Isn't this a new form of civil confederation, especially in the Muslim world?

And this isn't a change of democratic guise. A Confederation will require different methods, means, systems of governance and self-government. In its essence. As you name a horse, so it will go, right?

In a civil confederation, all the state's attention, all its resources, and all its methods of governance will be devoted to the development and support, provision, and protection of each

citizen. And the most important thing will happen when that citizen realizes this! This is where the new creative force, so vitally needed for modern development, will flow.

Incidentally, this may not contradict democracy itself in other countries. It's just that in Russia, given its historical, cultural, and philosophical experience of permanent citizens residing on the territory, rather than settlers who arrived here, democracy quickly exhausted itself and reached its apex when we, believing in it — and we know how to believe — created freedom for each citizen, freedom of migration and settlement, overcoming it through the dialectic of development.

It turns out that you just need to believe in democracy, and it passes on its achievements to the next format of social life — civic confederation. That's right. Faith isn't subject to demons. They simply don't have it. But we do! And so, we develop.

Russia now not only enjoys more freedoms than the most developed democracies. In Russia, you feel free, despite all the imperfections of the sovereign's way of life. And it's nice to hear this from friends in the free world, Japan, Germany, and elsewhere. We just don't know yet exactly how to get settled.

Thus, the highest form of democracy, overcoming it and becoming its gravedigger, becomes the power of each Free Human, formalized by the Civic Confederation. Democracy proceeded from the power of the people to the power of the Free Human. It has arrived. That's it! Now we move forward in a new way.

This is confirmed by the economic underpinnings of democracy: recall Steve Jobs's economic rise, which appealed to the individual, economically independent human. Democracy, as the power of the collective — the people — developed individual freedom. Having liberated himself and become an Individual, he felt like a Citizen. And in developing his now unique individuality, having escaped the shackles of popular influence, he consciously chose the collective responsibility of life — a civil confederation professing a socially new, but biologically ancient, principle of development, discovered by the Russian philosopher and anarchist P. Kropotkin: "Mutual aid as a factor of evolution."

By creating power on the basis of mutual assistance between people who have freedom, who are responsible for living by their affairs together, learning this from each other (with different professional and social applicability), but living confederatively among ourselves, we will build a new kind of life - a civil confederation.

There are no simple new paths. Through philosophical, cultural, and individual reflection, Russia will begin a new social, conscious evolution. Where the individuality of the citizen develops a new territorial space of life through the responsibility of the unit of the civil confederation for the distinctive expression of its now collective individuality — Russia.

And this is the essence of the new metagalactic civilization. For there are no people in space — they are on planets, and the responsibility of the Individual, whose individuality ensures the fulfillment of the task, is paramount.

So, in essence, we are getting a civil confederation of cosmically responsible individuals, accustomed to living in both planetary and metagalactic conditions of existence. Simply a new round of evolution.

6.3.2. Human of the Metagalaxy

The development of a civil confederation is impossible without the formation of individuals responsible not only for their own behavior but also for shaping the development of the confederate society. In this regard, the quality of the individual carrying out such activities, ready and able to take responsibility for both their tactical and strategic decisions, comes to the fore.

We need to understand that the biosphere, like other spheres of the planet, simply was preparing us for this realization. This is the Law of Nature. And of natural evolution, if you will. Naturally, we cannot perceive this specifically and precisely. Rather, it is a general approach, applied in each specific case naturally and open-minded impartially, even without awareness of

this general process for all human beings. But it was precisely this process that could have become the preparation for the next, metagalactic stage of evolution, preparing it in human.

Oddly enough, this process was discovered, and what's more, it truly influenced the development of humanity and its individual members. It's about self-improvement.

Indeed, despite all the ambiguity and even rejection of self-improvement by some members of humanity, no matter what human activity, we encounter it everywhere. Whether in various economic processes that require years of developing specialized skills and abilities, or in art, sports, management, or military service — in short, wherever specialized skills and knowledge are required, the process of self-improvement is present.

We called it whatever we wanted — education, upbringing, training, special abilities, or expressions — but at its core, it was always self-improvement. But we can't say we're improving ourselves. We're not improving ourselves — we remain as we are! It's just that skills and abilities change! And what about natural selection? For some, of course, it's over, but in reality, it continues. And it is most importantly, it shows no sign of stopping, given human's entry into the Metagalaxy.

But the main thing is that all these processes individually affect the needs of a particular life practice, but are expressed by human and his specialized preparations. This allows us to generalize the experience of past eras and see in it the preparation for the advent of the Metagalaxy biosphere by the Planetary biosphere, which as a whole records its individual and general achievements and realizes the quantitative leap from biology to a qualitative one, naturally, by each individual. We are, in fact, present at this very leap.

Accordingly, the incoming biosphere of the Metagalaxy "generalizes" what has been achieved and puts forward its demands on each person of the planet, but also taking into account the metagalactic demands of individualization and harmonization, implementing an evolutionary influence on everyone who is capable of being activated by the metagalactic universal-forming forces and more or less organizedly perceiving the formation from individual life processes of integral Human Parts of a stable life existence of Human.

What are these? Universal-forming forces are forces of organized excess energy, directed by evolution to solve the programmatic problems of the next stage of development. Universal-forming forces are "linked" by meanings that attract their expression in a given person or group, and this phenomenon is known in historical science as passionarity (energy excess).

The planet has its own universal-forming forces that ensure the development of its biological evolution. Along with the metagalactic biosphere, universal-forming forces of the Metagalaxy begin to arrive on the planet, creating passionarity in the area of individual development for human with metagalactic biological and social needs.

Essentially, we are being directed at a massive amount of energy so that human can grow and meet new metagalactic standards. And here's the most curious thing. The metagalactic trend emphasizes processes whose development in human not only has not been unstudied, but has been obscured and unpleasantly hushed up. Having met with many scientists from fields related to the understanding of Human, we came to an unexpected and disappointing conclusion: no one sees or knows the human, his true structure and expression. Yet, they teach, educate, and even develop!

In other words, no one truly knows or truly understands human. By applying also a metagalactic methodological approach, we discovered that the unformed and often disorganized processes of human internal and external organization are shaped, organized, and directed by the universal-forming forces of the Metagalaxy, in the general direction of the planet's expression of the Metagalaxy's biosphere.

We called these Human Parts, synthesizing and organizing which, we assimilate the universal-forming forces of the Metagalaxy, directed at the planet for the development of every sentient human being. These Human Parts grow out of processes such as consciousness, reason, intellect, holoversum, heart, mind, soul, and much, much more. Would anyone in his right mind deny this, deny that he has it? And how does it function or exist?

At the same time, all these Human Parts, as they organize themselves, actually differentiate within the Human Being, taking shape but still existing inseparably within the human being's

integrity. In fact, we examine and identify them through the human being, without dissecting him, without dividing him into these parts—this is simply impossible. And this is a new, nonlinear perception and study of the human being.

Delving deeper into their organization, we saw that these Human Parts actually shape and organize the development of the Human in the Metagalaxy. We compiled a list of the primary Human Parts to distinguish the wholeness of the Human, not dividing them, but rather examining them with an inalienable and unbiased perspective. Taking into account that the Human Parts biologically develop the Human and, among other things, express the biosphere of the Metagalaxy, which, due to its well-known scale, is not to be trifled with.

Thus, we today distinguish sixty-four (!) Human Parts, responsible for his development and creation. And each of them is influenced by its own universal-forming force of the Metagalaxy, which develops and guides the evolutionary development and application of the corresponding Human Part within his integral metagalactic realization.

Human Parts:

64. The IVDIVO of Human of the Metagalaxy Fa
63. Physical Body
62. Truth
61. Eye
60. Hum
59. Absolute
58. Omega
57. Monad
56. Prasyntesis
55. Hypostatic Body
54. Reason
53. Heart
52. Thinking
51. Holoversum
50. Perception
49. Flame of the Father
48. The IVDIVO of Human of Planet Earth
47. Transvisor
46. Consciousness
45. Benchmarkness
44. Intuition of Om
43. Cube of Creation
42. Paradigm of the Father
41. Eternity of the Father
40. Competence
39. Image-type
38. Observer
37. Stratagemy
36. Logic
35. Voice of Powers
34. Passionarity
33. Potential-creation
32. The IVDIVO of Human-Creator of physicality
31. Synthesis-body
30. Intellect
29. Memory

28. Epiphany
27. Providence
26. Perspicacity
25. Faith
24. Beginnings of Creation
23. Ideafulness
22. Wit
21. Meaningfulness
20. Thought-creation
19. Feeling-awareness
18. Measure-awareness
17. Activity
16. The IVDIVO of Human of Hierarchization
15. Synthesis-image
14. Ratio
13. Grail
12. Mind
11. Unigram
10. Thread of Synthesis
09. Might of the Father
08. Rights of Construction
07. Pillar
06. Essenceness
05. Throne
04. Reflection
03. Soul
02. Word of the Father
01. Image of the Father

Of course, many of them are named in a unique and unusual way, and some of us might find even it difficult to agree with many of them. Nevertheless, the Metagalaxy's biosphere is shaped and defined by these sixty-four formalized expressions of the unalienated integrity of Human, and nonlinearly directs their development within us through universal-forming forces.

The process of identifying and distinguishing them took us twenty-five years. Their formal, organized, and meaningful expression through specialized considerations and specific activities is only just beginning. But the Metagalaxy's biosphere has only just arrived on the planet. So, there's still more to come.

Of course, this isn't a philosophical or psychological examination of them, although these foundations are undoubtedly present. Each Human Part carries its own structural and organizational principles of existence, the synthesis of which leads to human perception of the Metagalaxy's biosphere and the formation of the human of the Planet the Human of the Metagalaxy.

For those who doubt and are too clever, let's simply recall Christ's first commandment and the article by the mathematical academic (!) Rauschenbach on the Trinity. The first commandment reads: "Merge with the Heavenly Father with all your heart, all your soul, and all your reasoning!" That is, with an unbiased and well-known methodological analysis, we can distinguish easily three independent human expressions, which we must use independently of one another, but in unity. What else could we call these if not Human Parts? Of course, if you have a soul, or reasoning, or a heart. Or not? Perhaps not each one does.

As history has shown, Human Parts were formed through human historical activity in the expression and development of the planet's biology. But in planetary biology, this was more of a process. Reasoning isn't exactly Reason, but a process that develops it.

So, the planet's biosphere also dealt with these issues, if it weren't a hierarchical expression of higher biological systems, previously inaccessible to perception. Academician B. Rauschenbach, in his profound article, perfectly demonstrated the Hypostatic Trinity of the Father in His Unity, with various aspects of the Trinity's expression.

Following the assertion that we are created "in the Image and Likeness of the Father," we must conclude necessarily that we, too, must develop triune aspects of expression through the process of development or evolution. This is the rationale behind the ancient texts. Not everything there is so ambiguous.

After all, Christianity "saves" the Human Soul! And if we look at this from the perspective of development, we can both assume and see that Christianity actually carried out the process of formation and development of both the Human Soul and the soul within the Human being, organizing the body with all the necessary processes. This included attunement to the biological processes occurring in the planet's biosphere, with all their complexity, nonlinearity, and incomprehensibility for most inhabitants of past eras.

"Religio" in Italian means reunification. Indeed, Christianity reunited with the processes of the planet's biosphere, actively expressing and organizing them through its own creativity. Moreover, following Christian logic, the biosphere could have been created by the One or Heavenly Father, following whom religion arrived at the elements of biospheric expression. And this is just one of many existing examples.

Or, for example, the development of Consciousness by Buddhists. Or another example: the whirling dervishes of Sufi Muslims, who developed the Transvisor, which induces the body into "special" states, trances, transcending the limits of possibility. And so on, and so forth.

If we collect multiple expressions of individual specific phenomena of different peoples, religions and many other things, synthesizing all these processes, we can come to the same conclusions, considering the Synthesis of various Parts of Human in his unalienated Whole, Integral and Holistic expression.

It is simply time to "gather stones," collecting what many, many people, known and unknown to us, have expressed and created evolutionarily under the guise of different processes and expressions, and to synthesize all of this in one (!) Human, as the pinnacle of the Synthesis of these evolutionary processes.

What was developed by individuals, groups, and entire organizations, in various forms and expressions, we synthesize as a single Human, using the universal-forming forces of the Metagalaxy, through the process of Metagalactic Self-Organization. These forces guide us toward the synthesis and generalization of all that has been achieved, revealing from the existing system of parts and processes a new phenomenon of Human Integrity, but now as a Human of the Metagalaxy.

And this is the ascent to the next stage of evolution in the manifestation of metagalactic expressions by each Human. This means that Human will begin to live and express himself within the metagalactic biosphere — a new, integral Biosphere, expressing the formation and action of the 64 Human Parts within the Metagalactic environment, the socio-biological environment of metagalactic relations. And this is a completely different, Metagalactic Life, giving birth before our eyes and shaping the Confederation of the Human of the Metagalaxy through its entire synthesis, through itself.

6.4. THE PARADIGM OF FIRE

In the third section we will consider the Paradigm of newly emerging Life and its Metagalactic components:

The Paradigm of the Metagalaxy is a concept for understanding new metagalactic conditions;

The synthesis of Fire is a condition for metagalactic growth (why does the Metagalaxy need this...).

6.4.1. Paradigm of the Metagalaxy

To see the effect of the Metagalaxy's Biosphere on the Planet, we need to examine the environment in which it exists, at least in a general, paradigmatic sense. But in this case, we need the Paradigm of the Metagalaxy. Naturally, no specific approaches to it have been developed on the Planet. In fact, science is currently engaged in a paradigm shift.

But the main question isn't even this — the paradigm itself and its various tendencies — but the Position of the Observer. The position from which we view the world and through which we develop the paradigm.

For the emergence of the metagalactic civilization, it is naturally important to take the metagalactic Position of the Observer, that is, to move to the rank of a Human of the Metagalaxy and consider from his point of view the necessary tendencies for a holistic understanding of reality, seeking approaches to the metagalactic paradigm.

But where can we find the basis, and even the material, for this? Strange as it may seem to us, the question lies within Human himself.

In the previous section on the metagalactic human, we wrote that the universal-forming forces of the Metagalaxy shape the Human Parts, imbuing them with the meanings they require in this expression. It's natural to assume that by shaping and molding our own Human Parts, by saturating them with universal-forming forces, we can not offer only our own meanings for the activation of these forces, but also absorb from them the meanings inherent in their action. After all, any process proceeds not only interconnectedly but also interchangeably, as in interconnected vessels.

By attracting universal-forming forces with our meanings, we become saturated with them, entering into the process of shaping our own Human Parts. But for the formation and functioning of Human Parts, and not their processes within a person, excess forces are necessary, which settle within a person as new and necessary meanings for the existence of already formed Human Parts.

That is, the universal-forming forces, in the process of forming the metagalactically expressed Human Parts, are absorbed by them, naturally assimilating the meanings embedded within them. One might say, with a metagalactic genetic code. But no longer of the biological existence of the body, but of the social existence of a person in the Metagalaxy.

It sounds complicated, even far-fetched. But we don't notice even how, with every breath, we absorb a mass of molecules containing records from the planet's information sphere, records that aren't created necessarily by us — someone has exhaled already them. Thus, a common cultural information environment is emerging. That's why people in previous centuries found it so difficult to leave their homes.

Where do we get our forces from? That's right—Mother Nature provides it! But what if Mother Nature has already "given birth" to us? Meaning, we've been formed already in the required "likeness"? Biologically. All that's left is to take the "Image" of the Father from the Gospel.

But if nature has a likeness on the planet, in the biological expression of life, then we need further a Way of Life or a Way of existence for each of us, and one from the Father. And above the planet, only the Metagalaxy exists, given that both the solar system and the galaxy are part of this universe, and the anthropic principle derives from there as well.

So, the new Way of Life, and this is social action, is brought to us by the Metagalaxy - in the development of the anthropic principle of applicability.

And what have we always, for centuries, asked the Father for in general, generally? Strength! Give us the strength to endure this, to overcome this, to receive this, and to be able to fulfill this.

That is, latently, unconsciously, these forces have carried always some meaning, a vision of a properly performed action. It's just that now they're beginning to carry it consciously and in an organized manner, if, of course, we've reached the necessary level of awareness. That is, hierarchically, and through the preparation of each individual. Those who could, took it. Quite naturally, that is, Biospherically Metagalactically. So, not everyone will be given yet it. That is, it's possible to take it, but, as always, if you can.

So, we tried, having achieved the connection of the obtained meanings of the action of universal-forming forces in our Human Parts, and conceptually formalizing them into the Paradigm of the Metagalaxy.

The first assumption that arises in this regard is the hierarchization of universal-forming forces among themselves, with the expression of different levels of matter through them. Of course, this is the phenomenon of Hierarchical Synthesis.

In examining this question, we discovered the concept of multidimensionality in modern physical and mathematical views, along with calculations by modern mathematicians of its variations up to eleven dimensions. Considering the three-dimensional space that exists around us as a sign of perceived materiality and discerning the capabilities of the Universal-Forming Forces of the Metagalaxy, we discovered that they manifest dimensions as different levels of matter in the Metagalaxy, organizing themselves into expressions of various living conditions.

But the Metagalaxy's biosphere arrives on the planet as a new kind of matter, unknown to us. It's natural to assume that it also primarily brings a new level, a new type of dimensionality — four-dimensionality. A new stage in the development of perception, so to speak. How else can we teach it, if not by distinguishing it from the previous matter of three-dimensionality? Moreover, quantum mechanics theorists of modern physics have recognized that its consideration fits precisely within the four-dimensional context of reality.

Thus, unfolding on the planet, the Metagalaxy's biosphere establishes four-dimensional relationships with our physical life, provided that the Human Parts are assimilated and expressed by the universal-forming forces of the Metagalaxy. Physicist-lyricists will say, "And where is this?" Yes, as always, little by little, gradually and evolutionarily, in the new perception of the Human of the Metagalaxy. After all, the position of the observer as a principle of the matter being studied has not been abolished.

Accordingly, only by changing ourselves we can integrate into the perception of other dimensions, especially those of metagalactic scale. It's as old as time itself. But who's doing it?

The fourth dimension, primarily organized by the Metagalaxy on the planet, we call depth. The depth of the interpenetration of the Human Parts in the expression of their matter.

Based on the 64 Universal-forming Forces of the Metagalaxy and the 64 Human Parts, in their Hierarchical Synthesis, one can see the expression of 64 (sixty-four) types of dimensionality of the matter of the Metagalaxy - from three-dimensionality to sixty-six-dimensionality of its expression.

Guided by the hierarchical principle of organization, we added a unit of complexity to each subsequent level of matter, raising the next level of dimensionality by one position, having learned this in the expression of the Metagalaxy's biosphere. The result was the sixty-six-dimensional miracle of matter in the Metagalaxy.

Some might say, "not enough." But we're still just beginning.

The dimensions of matter in the Metagalaxy further manifest the energy of universal-forming forces passionately, organizing this process on the planet through humans, who were developed naturally for this. It sounds fantastic.

But isn't this, from a natural perspective, the natural meaning of our existence? And usually, we're interested only in our own ethics. Which is natural for human existence, since we measure the position of the observer by ourselves. Apparently, it's time to feel ourselves once again a part of nature, but only of the metagalactic kind. You can't argue with it. We've mastered almost planetary nature. Now it's responded with a new challenge — sent us, so to speak, to the Metagalaxy. Or has it summoned it for help? It doesn't matter really anymore — it's time to restructure. Fortunately, everyone has learned the Russian word "perestroika."

It's difficult to imagine such a scale, but it's possible, especially if we assume that these sixty-four types of dimensional matter are responsible for the material formation of the human parts of the Metagalaxy, with all their own standards, laws, methods, and rules for each human part. Then the distinctions between the human parts, expressing different types of materiality, and the

differences in their activity with all the specifics of existence will become clear. The ancient adage, "everything is within you," is more relevant than ever.

Having logically established this relationship, we conclude that the Metagalaxy's matter has distinct levels hierarchically, existing in different dimensional orientations but united by the Metagalaxy's shared, directional existence. And this is only the "visible tip of the iceberg."

How can we verify this? At the moment, only philosophically. True, science has learned already to accept mathematical calculations as new laws of the universe. In my opinion, the next step is to embrace the logic of philosophy from the perspective of a paradigmatic view of the world. And search, search, search.

Now, just remember that we see physicality and scientific facts from the perspective of a planetary observer, and only in the three-dimensional expression of surrounding matter. This explains the "dark" and unexplored side of the universe, when science declares 70-80 percent of the matter in the Metagalaxy to be unknown, hidden from scientific understanding. In other words, it constructs cosmogonic and physical concepts of the surrounding universe based on only 20-30 percent of "visible" matter (but do we really see everything?). If we divide 100 percent by sixty-four dimensional levels, we get only about 1.5625. One and a half percent. And the brain, as some believe (though not all anymore), operates at three percent. That is, only expressing two types of dimensionality out of sixty-four. It is correct: three-dimensionality and four-dimensionality. Perhaps there is simply nothing to perceive? According to a predetermined likeness?

Well, where we see 20-30 percent with three-dimensional perception, with the development of expression in other dimensions, it may be well as little as 3 percent matter. It's like the famous philosophical parable about the elephant and the three blind men studying it. Sad, but true.

Taking as a basis the dimensional view of the observer of the Metagalaxy, we necessarily move towards the management of these matters of different dimensional orientations.

Incidentally, the Law of Conservation of Energy can account for its concentration only in one universal-forming force — the first. In other forces, this law may operate differently. Then, the physical picture of the world may be transformed radically. But this can be considered and studied only by perceiving and expressing the 64 universal-forming forces of the Metagalaxy.

If excess energy is present and metagalactically focused in universal-forming forces that carry passionarity - energy excess, then the next state of the material component known to us is light.

Where the speed of light determines the spatial characteristics of its exploration and perception, the ability to control the space perceived by light.

After all, the paradigm of modern physics was based, among other things, on the speed of light as a fundamental constant. But this, too, will have to change. Or rather, as with classical physics, it will become a special case of metagalactic physics. This will occur thanks to the system of interdependence between hierarchically different dimensional levels of matter.

Understanding light not from the perspective of the matter of the Metagalaxy itself — we can see it only one-sidedly and three-dimensionally — but from the perspective of the diversity of activity and specificity of the Human Parts with all their processes, we naturally notice the different speeds of both reactions and expressions of each Human Part within the whole of Human. That is, the speed of thought is one thing, the speed of feelings is another.

If speed is determined physically by light, it's natural to assume that different Human Parts of the body experience different amounts of light at different speeds. After all, first and foremost, different speeds are expressions of the speed of light — how else do we measure it (measure — dimensionality, measure to bear)?

But in modern planetary physics, the type of light and its speed are unique. That is, there is only one light and one speed. But if we assume that the speed of light varies in different material dimensions, then we will see also different types of light with different speeds in different dimensions of matter in the Metagalaxy.

If we used the principle of single-step complication in the dimensional organization of matter, then by method of elimination, the logical next step is the method of doubling speed. One, then two, then three... After all, according to the anthropic principle of the universe, the Metagalaxy

formed us, which means we think by the standards and laws that underlie its existence. In other words, it's impossible to invent something that doesn't exist, especially since our comprehension stems from the activity of our own Human Parts, which have absorbed the meanings of the universal-forming forces of the Metagalaxy into their foundation.

Thus, it can be recognized that light doubles its speed with each subsequent dimensional level of the material organization of the Metagalaxy.

It is clear, that for practical physics, this will be more of an assumption than a fact based on "scientific" material evidence. But how can you measure what you can't see, what you can't perceive? And to see, you must change yourself — adapt to the conditions of the Metagalaxy. But we're used to adjusting everything to suit ourselves. Matter itself can be recognized as multidimensional mathematically, by developing the appropriate apparatus. But these are battles for the next stage of science. It is true, that the evidence itself changes based on the paradigm by which it is measured. We propose a different paradigm. This means that different evidence is needed, from a different paradigm and a different, new position of the observer, which scientists use to understand their achievements. And that's a completely different story. Perhaps we'll see something, we'll discover something. New horizons of science simply will open up.

So, for a three-dimensional kind of matter, this will be approximately three hundred thousand kilometers per second - this is the primary standard by which we measure the distance of cosmic spaces, so it is not practical to change it.

This is most likely the source of the two-dimensional speed — one hundred and fifty thousand kilometers per second. It is at this speed that subjects of perception will disappear into so-called "parallel worlds." But that's a whole other story.

Then, for four-dimensional matter of the second kind, this would be six hundred thousand kilometers per second; for five-dimensional matter of the third kind, one million two hundred thousand kilometers per second; and for six-dimensional matter of the fourth kind, two million four hundred thousand kilometers per second. And so on. These are truly staggering numbers. But if we master them, travel through the Metagalaxy will move into a completely different, practical plane of consideration.

Thus, in the Metagalaxy there are sixty-four types of dimensions of matter, which organize all the material interdependence of its objects, existing at different speeds of light of these dimensions, which in turn organize different parts of the subjective existence of the Human of the Metagalaxy, called Human Parts or the organized-expressed form of Spirit of this matter by the Human.

And so, we remember that we are born in the Likeness, and must acquire the Image in Heaven, by being born again from above: "Truly, I say to you, Nicodemus, only by being born again will you enter the Kingdom of Heaven!" Jesus Christ pointed out. Isn't this an explanation for the fulfillment of the Covenant? Science, after all, once emerged from religion. It shouldn't forget its foundations.

If we take into account that each type of dimensional matter expresses its own Human Part, then we can introduce a new term - reality - where a Human Part is real in a certain organization of space-time of matter, carrying its own essence of existence and expression of it.

This will be explored in more depth in the next section of the Manifesto.

So, let's summarize. The Metagalaxy is constructed from sixty-four types of matter — realities hierarchically arranged relative to one another and expressing the varying qualities of its structure through dimensional orientation with a progression of varying speeds of light, requiring from the biological forms it embodies a new 64-fold integral organization of life and the conditions of Ecospheric Synthesis for its existence.

The translation into a metagalactically feasible life is organized by the Biosphere of the Metagalaxy, activated by any exit of a biological life form beyond the biosphere of its planet through the phenomenon of expression of the universal-forming forces of the Metagalaxy with given meanings-characteristics of the necessary existence, organization and development of life.

The universal-forming forces of the Metagalaxy activate the universal-forming forces of the Planet, and by reorganizing them with their own passionate force, they reconstruct them into a metagalactic way of life.

The biological life forms of the planet — in our case, Human — receive a double concentration of power: continuing to live in the external environment under the conditions of the reorganized planetary universal-forming forces, in the internal conditions of life they begin to express the universal-forming forces of the Metagalaxy in their meanings-characteristics of existence, forming a developed and sixty-four-parts expressed world of Life.

Under the emerging conditions of natural selection, ready-made beings — in our planetary case, Human in 64 Human Parts — receive an evolutionary leap and move on to a new level of organization and expression of life — the metagalactic one.

This metagalactic life is characterized by the Synthesis of sixty-four-fold integrity of Human Parts, coordinated with various dimensions of the matter of the Metagalaxy in the expression of different speeds of light and the results of the activity of the developing Parts of the metagalactic Human - ideas, thoughts, feelings, sensations and similar phenomena of realities - organized kinds of matter by itself.

By saturating the spheres of the planet with these phenomena in the organization of the universal-forming forces of the Metagalaxy, but already in a human way, with their individualization in each one, we, as the geological force of the planet, bring into it a new, metagalactic expression, and the planet is transformed into new conditions of metagalactic development.

It is a process objectively determined by the metagalactic order and independent of us. But it can proceed quickly — in explosive leap, as now — or slowly — in a millennia-long integration into the new, as in the previous era. This information explosion is for some a collapse, or the end of the old world, if you will.

With this we receive a new, higher level of organization of Life, but no longer planetary, but metagalactic, and freedom of activity in the new Metagalactic Biosphere, but throughout the entire Metagalaxy.

We mustn't forget that it is intended for the perception of the Human of the Metagalaxy with a mindset that encompasses the holistic consideration of the matter of the Metagalaxy, as opposed to the discrete thinking of modern planetary human, who is currently capable of operating at roughly the first horizon of perception. It's about the speed of processed light. This sensation is akin to a medieval person learning about cellular communications. After all, any other dimension is also a different type of dimensional matter. And, therefore, a different perception of the speed of light. We can say confidently that in other realities and dimensions, we will feel just as confident as we do physically; it's just that for that kind of matter, there exists a specific characteristic of the speed of light, which is as natural and unnoticeable there as here. In other words, if we move away from the category of speed, then this type of light flows in that type of dimensional matter as an analogue to the speed of three-dimensional light in these speed parameters. But in another type of dimensional matter, the matter itself is different. And it is biological beings, the most universal of which is Human, who are engaged in its stabilization. And proof of this is the principle of Human adaptation to other forms of phenomenon of substances (their creation, for example, plastic), and to other forms of matter. For example, the mastery of astrality by the Soul — an entire stratum of Christians is engaged in this. Or the phenomenon of mastering Buddhism by Consciousness — an entire stratum of Buddhists is already engaged in this. And so on, and so forth...

It remains to be seen what stage we are at in mastering these metagalactic universal-forming forces that have arrived on the Planet. And here, things get even more interesting.

According to the conditions of the Metagalaxy (no one will predict this in advance), what one person achieves is transmitted by the passionarity of the Universal-Forming Forces to everyone — both those living nearby and the nation to which the individual belongs, and then, ultimately, to the entire planet. And the expression of the Metagalaxy begins with the activation of each Human of this nation, even those who don't understand the Essence of what is happening, since it is

expressed by the simple, natural perception. Those who understand pass over the natural state and move into a civilized social structure, organizing new possibilities for humanity, but first, as a single nation.

On December 25, 2011, an evolutionary metagalactic leap occurred in Russia, which began to realize its own metagalactic civilization, which, in fact, prompted this Manifesto. This Law is not retroactive.

The only one, the first (the language of the Metagalaxy) and the team operating with it, turned out to be Russian citizens. As predicted earlier, everything begins with Russia. It has begun. Although it is quite difficult to comprehend, much less accept, this.

We explored these possibilities and tested them for a long time — for twenty years. This included testing ourselves for hubris (anyone can make a mistake) and the ambition of what was happening (did we just imagine it?). But time has demonstrated not only the objectivity of what is happening, but also expresses the acceleration of what we cannot yet express.

Natural metagalactic matter is simply vigorously reworking, transforming us. Perhaps a new sector of the galaxy requires our more active participation there? A collective, institutional study of these processes is now necessary. Otherwise, science risks becoming disconnected from the new physical reality and remaining in the past. At least, its individual expressions. What lies behind this can be studied in history. Oh well. We must move on, into the Metagalaxy — the process cannot be stopped, after all.

As in any hierarchically complex system, in the metagalactic biosphere there are laws that control the realization of manifestations. And since the Metagalaxy reaches its full potential through socialization, in our planetary case, this has become an expression of the nation — the smallest unit of the metagalactic biosphere, enabling the activation of metagalactic living conditions for everyone.

Therefore, starting with one person, we implemented this process for many people through a specialized education system in several nations, where the critical threshold of quantity into quality was crossed — the process became irreversible. In this part of the work, in addition to Russia, citizens of Ukraine, Belarus, Kazakhstan, Moldova, Kyrgyzstan, Uzbekistan, Germany, Italy, and the United States were trained in sufficient quantity and quality, forming a critical mass of Humans of the Metagalaxy. Not by each nation individually, but collectively, for all humanity on Planet Earth.

With this, we began to include planetary humanity in the metagalactic processes of existence. Additionally, to support the diversity of this process's development, some citizens of European countries and more than twenty other countries on the planet received training, but the overall process of nationally integrating metagalactic conditions yet has not been completed.

But the Metagalaxy lives by the principle of the Fourfold integrity — it is one of its main Laws, just as on the Planet of the Trinity. And if, with Russia — at that moment — there were four nations whose citizens, by Right, were able to enter the metagalactic civilization with their diversity, then it is unfolding already on the Planet as a whole. This was accomplished, simultaneously, on December 25, 2011, for the entire Planet and planetary humanity.

Such are the Conditions of the Metagalaxy, independent of us. Truth cares not from what angle it is viewed. It simply is. And it simply acts. No matter what that means for others. After all, it is embedded within the position of the observer perspective, which is always limited by the emergence of a new perspective of Truth. And this, too, has become our new development and accomplishment.

And on December 25, 2011, we officially became the Metagalactic Civilization of Humanity of Earth. For the entire Metagalaxy. Although we still have a long way to go in its expression. And into it, too. But the road will be mastered by the One Who Walks, the One Who Knows where to Go!

6.4.2. Synthesis of Fire

To formulate the Paradigm of the Metagalaxy more or less fully, one element is missing that would complete the overall picture of this presentation. The complexity and specificity of this element, as well as the worldview importance of its consideration, allowed us to single it out as a separate chapter of the Manifesto.

When we consider the cosmos and, further, the Metagalaxy, we see, first and foremost, macro-interactions between stars, systems, and galaxies. At the same time, the star itself and other expressions of the Metagalaxy are also a melting pot of micro-interactions. And since micro-interactions are the only ones that can manifest primarily the metagalactic biosphere on the Planet, they are what interest us.

After all, the climate is clearly changing, and there's no longer any need to prove its specific changes, which are obvious to all of us. And suspicion for this falls primarily on micro-interactions. We could long speculate or religiously admire the nonlinear action of the universal-forming forces of the Metagalaxy, simply not understanding their meaning or developing forms of worship that lead to their assimilation, as was the case in past centuries, if not for the recent discoveries of physicists and astronomers.

At the end of the last century and the beginning of the new, it was announced that the Solar System had entered a stream of charged particles, the nature and actions of which remained largely a mystery to scientists. It was suggested only that the Solar System had entered a new sector of the Galaxy, where these specific particles were observed. Research into this phenomenon may still be ongoing, but the Paradigm shouldn't be distracted by the specifics — the main point is: "highly charged particles." And a deep bow to our science for that.

I believe it won't be a shock to recall the movement of charged particles in an electromagnetic field and the assumption that universal forces are streams of charged particles, each with its own field of excess energy of a specific charge, which causes what we call passionarity. The specific action of these particles has become the preparation of conditions for new life by the metagalactic biosphere, with a certain influence on both the external environment and the internal biological environment of the individual, as we have written about previously.

To believe this, a planetary-minded observer usually requires external paradoxes expressing this process, otherwise it's not true. And they exist: in recent years, scientists have noted dramatic changes in the solar system. Most (!) planets in the solar system have changed their magnetic fields or undergone a polarity reversal, except, naturally, our own (!). Some planets, most importantly the Moon (!), have shown signs of developing an atmosphere, and our sun itself has become dipolar.

These phenomena cannot be explained — there's no explanation yet. But a sectoral flow of charged particles was detected clearly. Where are the conclusions? It is true, that evidence is needed, but it clearly lies within the realm of a different paradigmatic perspective. So, we remain silent. There are even popular films on the subject released at the beginning of the millennium.

So, the external signs are clear for both specialists and the curious, who can assimilate easily this information. The internal signs in Human are more complex, so let's first approach it from a completely different, religious perspective, which has become a nonlinear revelation for us and which science has so far discarded, clearly attempting to approach it from a different angle.

But it's time to balance the imbalances. In difficult and new times, we need the full synthesis of accumulated resources, knowledge, and tools, no matter their source. Otherwise, we will miss and misunderstand existence, where the source we've identified for ourselves is unimportant. Nonlinearity presupposes a multidimensional synthesis of everything-in-everything, revealing a new Truth within ourselves.

As became clear from an analysis of religious tenets, various religious forms, through their constantly recurring rituals, evolutionarily developed and prepared humanity for the next evolutionary leap. The natural influence of the surrounding world, evolving according to its own

programs, including within us, was aimed at this nonlinearly and very naturally. And the conceptual framework within which the insights and prophecies of various religious movements were realized only confirms this. We will demonstrate this in a little more detail later, but for now, let us recall two or three extremely striking elements of prophecy or experience by which the Christian, Muslim, and Buddhist worlds live, in order to express admiration and reverence for each of them. In this sense, everyone is swirling in the same vortex of preparation for the next stage of evolution, having prepared previously the "ground" for its perception.

The first and most striking, and at the same time closest to our presentation, is naturally the Apocalypse: "And there will be a new Light, and there will be a new World; we will not die, but be changed." It is clear, that we are being asked to view this phrase metaphorically and, with our fear, follow into the bosom of the church.

Having nothing against an inspiring and joyful Faith, moreover, considering it necessary and important for every Human, we think that fear is the suppression of Faith, coercion to it, therefore, using the Manifesto, we "force to a new world", but fearlessly and freely.

First of all, "there will be a new Light." I think the previous chapter, which showed the 64 different speeds of light, already contains the answer — we need a new Light, and this means a different speed and a different dimension of expression of Light, established on the Planet. Accordingly, according to prophecy, a new Light is coming to the Planet, and we will not die from it, but will be transformed.

It happened exactly as predicted — the new Light arrived, people who perceived it appeared, they didn't die, but changed — in them, in these people, new Human Parts emerged, perceiving this new Light. The author of these lines is one of them, having gone through it and experienced it firsthand. First among Equals.

It's clear that the metaphor of Light will not be explained by a single explanation. But no one has ever offered such an explanation before, much less been transformed by a different, new Light. And people with bihemispheric, holistic thinking must not see only different metaphors but also resolve them, so that new, higher metaphors for the next stage of evolution can emerge. For example: "And there will be a new Spirit, and there will be a new Primordiality, we will not die, but be transformed!" And although we already know the answer to this statement, it is new, and for many, many more is yet to come. We simply no longer see anything apocalyptic in it. Having mastered the Light that brings Knowledge and Wisdom: "Knowledge is Light, ignorance is Wisdom," we move on, mastering Spirit that brings Life. And this is the foundation for the new millennium.

Knowledge can answer easily this: each Human Part, manifesting a new speed of Light, also manifests a new Spirit, defining its life. I think it's easy to analogize that in other dimensional states of matter, there is a different Spirit, formed by a Human Part. However, acquiring this Spirit and accumulating it into the ability and effectiveness of a Human Part is difficult. This is where the work of Spirit of each Human is now taking place. Just as Christians accumulated Spirit, shaping the Soul — through prayer, fasting, and repentance. The process for the Soul is known already.

All that remains is to find and organize the manifestation of Spirit of the remaining 63 Human Parts. After all, Knowing is not the same as Doing. And this illusion exists in many who have accepted Light but have not mastered it.

The remaining question is, "And there will be a new world." Here, too, there are two answers. The first we see in Christianity: "Let us all pray with all the world..." That is, common prayer unites people into their own, special world. Naturally, people who perceive different types of Light — metagalactic light, as opposed to planetary light — create their own, special world of metagalactic humanity. Even if they themselves don't see it.

And another answer. The world is a special organization of life's expression, which we will return to in more detail in the chapter "The House of the Father." But the metagalactic world is clearly different from the planetary world — in the number of dimensions, speeds of light, realities of the Metagalaxy, and, finally, Spirit of the Human Parts. In synthesis, this represents such a

diversity of life that it is now simply difficult to imagine, although individual elements are visible, perceptible, and exist.

This Is another world. The world the Soviet Union, without even realizing it, was heading toward: "We will build our new world, he who was nothing will become everything!" Quite Christian: "And the last will be first!" And its pinnacle is Human's flight into space! We continued its construction, but no longer socially externally — that proved too organized, without Human's inner development and exploration of the new world — there was no balance within what existed externally. Balancing experience, we went inward, but now we no longer forget to balance externally. And by synthesizing 64 types of Spirit, we are creating a new, Metagalactic World — growing before our eyes, both externally and internally. Several thousand people are living already in it, which is a little for the Planet, but in the Metagalaxy, every single life unit is important, and that is a lot! So, it's already here on the Planet, and we haven't died, but rather changed, continuing to unfold new manifestations. And this is just the beginning.

We'll use another thought from the Quran — grains of Truth are scattered across many sources. "And the righteous will enter the Fire and stand before Allah, but the unrighteous will not be able to enter the Fire, nor he will be able to stand before Allah." This prophecy is crucial for understanding the essence of the process. If we move away from the metaphor and take it literally, recognizing that we are talking about perceiving something new from the Metagalaxy, we can recall that what we call fire is present in most stars — the "melting pot" of particles and energies of the Metagalaxy.

We call these thermonuclear processes. Note: "thermo" refers to the melting point of the particles, and "nuclear" refers to the creation of new nuclei and the combination of particles around them, creating atoms and elements of matter (according to the basic principle of the periodic table).

Thus, what we call fire, by analogy with stars, is a process of subnuclear fusion, where the nuclei themselves are formed by the fusion of small particles, and larger particles organize around the nuclei, forming the actual atoms of matter. And so, we remembered that we once calculated the total energy reserves of one person, and they turned out to be equal to the Sun (!) (possibly for an instant of radiation). That is, quite stellar parameters.

And if we remember biology, our body consists of cells, in the center of which there is the nucleus (!), and further in the depths (by the way, the fourth metagalactic dimension is depth) there are molecules (DNA, including), atoms, particles and much more - all of which modern scientific knowledge does not know.

That is, in principle, we are composed of atoms, molecules, and particles in bound or free states. And the universal-forming forces of the Metagalaxy carry charged particles that interact at the submolecular and subnuclear levels of each of us, and by interacting, they give birth to a new metagalactic state for each of us. This is an evolutionary explosion-leap. As an example, at least this can explain climate change on the planet — particle interactions occur not only within us.

But let's continue. A righteous person must stand before Allah! And that means being formed, not only able to withstand the pressure of these metagalactic interactions, but also be organized by them.

In the microcosm, the distances between the nearest nuclei are so great that, in terms of size, they are even greater than the distance between the nearest stars in the macrocosm. That is, at the microcosmic level, in the interactions of nuclei, particles, and atoms in the human structure, there are very large distances between them and a great deal of empty space. This empty space is occupied by particles that travel from the Metagalaxy to us and into us, connecting with each other and forming structured interactions in the form of 64 Human Parts at the microcosmic level. But this is only a first approximation and a first glance.

Inside, these charged particles bind together around specially generated nuclei — clots of fire that are highly charged force energy of a hierarchically higher, metagalactic order relative to the planetary one. The formed nuclei attract and shape the charged particles, forming the atoms and molecules of the organized structure of a particular Human Part.

And so, the Righteous One who has shaped these Human Parts with fire and mastered this process will appear before Allah in a new form. Those who fail in this endeavor will not enter this fire and will not be able to stand before Allah. That is, he will not advance to a higher stage of evolution, but will remain at the previous one, possibly experiencing problems from these charged particles of the new, meta-galactic stage of evolution. Metaphorically, this can be expressed as burning in this fire, going to hell. However, this could mean anything: illness, economic turmoil, climate change — as the saying goes, according to your faith, so shall it be given to you.

We don't know the laws of their propagation, but we suspect that the only reason our planet's poles haven't changed in the entire solar system is because there are so many consumers of the Metagalaxy's charged particles — humans. Both overt, aware of this, and covert. And simply there isn't enough concentration to trigger a pole shift — there are so many consumers. So, it's all in our hands.

Thus, the Righteous One enters the Fire with the vital thermonuclear energy of the universal-forming forces of the Metagalaxy, carrying new charged particles of their passionarity, organizing with them the formation of 64 Human Parts of the Human of the Metagalaxy in the vortex of the Fire of the Metagalaxy, and synthesizes all the Nuclei of the metagalactic fire and its particles among themselves, thereby transforming into a new 64-fold integrity of the Human of a new evolutionary stage of existence.

In this Fire, the Righteous One appears before Allah — the galactic exponent of Life's new existence, preparing the expression of the Metagalaxy within us. Whirling dervishes, in principle, learn to express the same process, attracting and assimilating new particles through their whirling. So, there is an analog to this action. There is even experimentally confirmed scientific data that a quarter of a Human's mass is actually Fire! Or at least the processes that produce it. Thus, science has confirmed religious tenets.

Naturally, to grasp all this magnificence, different speeds of light and its modes are needed, bringing different possibilities to each person. And here, another experience accumulated by humanity — the experience of Buddhism — is helpful. After all, metagalactically, what one has accomplished can be acquired immediately by others, and everyone entering the metagalactic process receives the quintessence of the experience of all humanity. It is true, that abilities are required to utilize this. But here, it's a matter of where the curve takes us. Or the nonlinearity of each person's accumulations, leading to His New Wholeness.

The third thought, this time from the Buddhist world, concerns Light. The celebrated enlightenment, or awakening, as Buddhists themselves say, is associated with the penetration of a certain Fire (samadhi, satori) into a prepared person, causing his transformation by Light — enlightenment. Leaving mystical experiences to religious processes, which is correct — there are as many opinions as there are people, and therefore, so many versions of enlightenment — let's consider something else: what kind of fire and light were used to enlightenment? Clearly not the one we are accustomed to in physical existence.

But then, this was the light of another world, a world with different characteristics of being, to which one had to adapt and express oneself. That is, to reach a different level of matter, and thus to enter a different speed of light. But then, this different speed of light was provided also by other, more charged particles, which were accumulated through special practices and, at some point, self-organizing, introduced a transformed state of being. Then, fire came into play, organizing these particles into a new form of Human existence. It was not for nothing that Buddha distinguished three bodies of the enlightened: Nirmanakaya, Sambodhikaya, and Dhammakaya. Are these bodies of three Worlds? Three types of Light? Three types of Fire (samadhi (Buddhic), satori (atmic), and the Spark of the Fire of Life (monadic))? The Trinity of Hypostases in the fullness of the physical transformation of matter? All three. All this simultaneously, but in a human and planetary manner. That's why he was called the Perfect Human. In any case, he expressed the three planetary types of the Fire of Life, the three planetary speeds of Light, and the three Worlds organized by them through his own organized inner bodies. This became the precursor to the formation of the Human Parts.

Now, expressing this as a synthesis of human experience within ourselves, each of us, everything appears Metagalactically. But already in a sixty-four-fold integral manner, where the three bodies - the Pillar, the Transvisor, and the Synthesis-body - are part of the Physical Body. Everything is according to Buddha, but metagalactically, from a new perspective and achievement. This is a fairly simple explanation of the entire process of enlightenment, not describing all its aspects, subtleties, and possibilities. But from the perspective of the Manifesto, it is quite valid. Especially since the author himself has undergone this experience in its full realization, and, according to the canons, can declare its new perspective.

Simply put, during the process of preparation, and especially the realization of enlightenment itself, the awakened entered into the assimilation of a different, new speed of light, and through its particles they awakened (enlightened), capturing the new Fire within themselves, which is confirmed, in fact, by the experience and traditions of its fulfillment. Although an understanding of the depth of these possibilities is only just beginning to dawn on us.

In this regard, there is another nonlinear confirmation, since we are using already the grains of Truth from the Quran. The coming Imam Mahdi, according to Muslim prophecies, will enter the Flame — the physical expression of Fire — as the Perfect Heart. And what is Flame physically? A vortex of charged particles with thermal support. We call the flame of a campfire fire. But if a vortex of charged particles from the Metagalaxy swirls around a Human, utilizing the energy-excess (passionary) effect of the universal-forming forces of the Metagalaxy, penetrating him — isn't that Flame or Fire, only metagalactically?

And the Heart — we do speak of a "strong" or "weak" Heart. But only a Strong Heart can withstand the action of the Universal-forming Forces of the Metagalaxy within a Human and assimilate and utilize all the charged particles of the Metagalaxy, which are bound together within a Human into new Human Parts. Truly, the Perfect Heart. There's your metaphor.

It turns out that the human of the future is prophesied in the form of Imam Mahdi, and it is even partially described what will happen — what is happening now. It is true, this is described within the understanding and level of knowledge of that era. But modern texts also have a distinctive language, where sometimes even an expert would be baffled...

Having referred to the various approaches and grains of Truth of the great religions that prepared humanity for new phenomena, having seen that, in principle, they contain the laws of this preparation, no matter how unscientific it may seem (and what was scientific in past centuries?), - especially since science emerged from religion - we can focus now on the Synthesis of Fire itself, mastering this experience in the fullness of being.

So, a certain thermonuclear energy, penetrating the planet and us metagalactically, is carried by universal-forming forces in fused and melting streams of charged particles of varying densities, dimensions, speeds of light, and so on. It carries clots of plasma with the fire of subnuclear states and is organized within us by certain efforts in the Human Part — and the Righteous One is precisely the right efforts — and is formed by this.

This process can proceed without the effort of an individual, naturally, over a relatively long period. But the Metagalaxy is testing us for consciousness and reasonableness. So, it's better to make your own efforts. I wouldn't be surprised — and such data exists — that the metagalactic information environment records everyone who engages in this process through his own efforts, individualizing his capabilities.

It is true, that individualization of possibilities through nature is "complete nonsense" for our science, but perhaps this is only planetary nonsense? Is this natural in other hierarchical levels and orders of natural taxonomy? It wasn't for nothing that Christianity fought for each Soul. Isn't this an expression of a higher Law? But let's return.

Clots of fire and plasma, compacting in a new environment and being optimized by it, form nuclei of various fire-images, around which charged particles in varying quantities gradually begin to revolve. These particles can be of different dimensions, different speeds, and in different quantities around each nucleus. Moreover, these nuclei themselves (i.e., clots of plasma and fire) can be of different dimensions, different speeds of Light, different types of Fire and plasma

compacted within them, with different magnetizations of different particles, different speeds of light, and, accordingly, different levels of fire-images and hierarchical orders of nature in the Metagalaxy organized by it.

We introduce the term "fire-image" to denote not only and not simply particles, but hierarchically diverse expressions of the foundations of matter with different dimensional, speed, and informational components that determine both its quality and the quantitative indicators of its implementation. Where "fire" signifies a clot of a specific fire, compactified by the synthesis of plasma of the dimensional level of reality, the speed of corresponding light, and the passionarity of the energy of the universal-forming force, into the nucleus of the hierarchical order of matter. And "image" signifies the informational and magnetic essence emanating from this nucleus, creating a specific magnetic force field that attracts both particles and other fire-images hierarchically lower in order. In the Essence of action — Fire-Image.

We abandoned the definition of all such actions as particles, as it turned out that particles express only the second level of metagalactic matter, scientifically known as vacuum or (previously) ether. Or, the second reality of the Metagalaxy, with the second speed of light. This is precisely why physical science periodically returns to the idea of constructing an etheric field theory. Particles are responsible for organizing matter fields on the second level of matter in the metagalactic universe — four-dimensionality, with the speed of light at six hundred thousand km/s. And in the Metagalaxy, this is precisely what is called ether.

But this won't express all sixty-four-dimensional matter — only the second level. That is, modern physics is attempting to move from the first level of awareness of reality to the second. Of sixty-four. Therefore, we have a poor understanding of the true laws of the universe. Perhaps the nuclei themselves define a higher dimension, attracting particles of the lower one. And perhaps the number of dimensions determines the number of particles around the nucleus and the quality with which they revolve around it at the speed of light. At the same time, the nuclei of higher-level fire-images hierarchically can attract and fix the rotation around the axis of all lower fire-images, increasing the complexity of the expressed matter, its quality, and its organized quantity. But these are the smallest forms of complexity in examining this content.

It is precisely these fire-images that construct the Human Parts within him, where the hierarchical level of the fire-image determines the Human Part it forms. But there is the formation of 64 Human Parts within a single dimensional environment and the prospective formation of 64 Human Parts in 64 types of environments of 64 dimensional variants. This is already the growth of the Human of the Metagalaxy. But this life is already in the biosphere of the Metagalaxy, although its action is quite realized on the planet.

In this regard, we can recall once again and expand on Jesus Christ's very interesting explanation: "Truly, I say to you, Nicodemus, only when you are born again will you enter the kingdom of heaven." And this may be not only a metagalactic birth, but also the formation of Human Parts — Hypostases — within a human. In Christ's time, this could have been the Soul, Reason, and Heart — according to the first commandment. For the planet and Human of that era. After all, Christ was initially the "Son of Man," who "had yet to become one who would perhaps be worshiped." Forming Human Parts? Was that divinity?

In principle, the famous and magnificent article by the Soviet (!) academician and mathematician Rauschenbach, "The Logic of Trinity," clearly expresses that God is revealed in three Hypostases. Externally, this is the Trinity, and within the Father One Himself (!), these are His Parts, parts of a single expression — the wholeness of the Father, thus the One, which we strive to express in the Image in our Likeness, entering into the fullness of the Image and Likeness. After all, we are born in the Image and Likeness.

So, the fire-images carry the informational essence of the Images of Human Parts in their birth by Human himself, shaping new possibilities through fire. Isn't this a process of new Creation? Only the Father is now acting Metagalactically, leading us to the "Light of God." For a materialistic consciousness, this is a completely natural phenomenon. But even here, Synthesis is clearly manifested.

Everything is not only natural, but also purposeful. Everything is manifesting too quickly and clearly. The conditions and mechanisms for implementation and preparation have been found. But no longer planetary, but metagalactic — at the next stage of natural evolution. And in our time, these are already sixty-four Human Parts of the Human of the Metagalaxy, containing the same Soul, Reason, and Heart, but transformed. And it's not for nothing that they say that the Father gives ten times more...

After all, we knew the six Human Parts of the Human of the Planet: the Body "with all your strength," the Soul, the Reason, the Heart, the Consciousness, and the Monad by the Spark of Life (Leibniz). Ten times is sixty-fold integrity out of the six previously active and developing Human.

For the different Human Parts, there exists metagalactic matter of varying dimensions — to organize the different living conditions of each Human Part, with its own process of light orientation and expression. The general process is roughly expressed as follows: nuclei are formed, around which spins begin to rotate, attracting particles. When atoms with stable particle positions are formed, the process of bonding between atoms begins in the formation of a particular Human Part. When stable bonds are formed between atoms, free atoms remain, which begin to revolve around the nuclei of the forming molecules, which incorporate the DNA of a particular Human Part in its gradual "Birth from Above."

Further, already in a deep connection and birth, when there are enough molecules and their connections, free molecules are needed to begin spinning around the nuclei of the elements, which are what form each Human Part finally, forming from the elements what we call cells, but in a different structure and dimensional expression.

Incidentally, we also call types of organized matter in the periodic table "elements." Perhaps we're talking now about matter organized at different dimensional levels, but with the same typological characteristics of application and expression — the same number of particles, but different dimensionalities. This would lead to four-dimensional hydrogen, five-dimensional hydrogen, and so on.

The process then progresses with an increase in the quality and quantity of organized fiery expressions within the structure of a particular Human Part, but this is called already metagalactic self-improvement. Even with this, a person makes an explosive leap, moving to a new evolutionary stage — the metagalactic one.

The spaces in the microcosm between the nuclei of the atoms of the human body are filled with new nuclei of new Human Parts, and by connecting these nuclei together, the human himself is transformed. We call the process of forming new vital elements in the birth of the Human Parts the Synthesis of the Fire of the Metagalaxy by each of us.

This is a perfectly organized process, to which Mother Nature has led us — to the Creator Father. And as confirmation of this, let us recall Christ's first commandment: "Merge with the Heavenly Father with all your Heart, with all your Reasoning, with all your Soul." Why? We already know from the previous description: in the previous era, premetagalactic or planetary, the Soul, the Reason, and the Heart were still being formed. Naturally and slowly. That's why we don't notice them in everyone — some simply haven't yet formed these Human Parts or Hypostases of the Trinity, the benchmarks of which the Planet has taught us.

The Father of the Planet, in the Synthesis of the Trinity of His Hypostases, Wholly, Entirely, definitively formed them in the righteous, who through right effort and fulfillment of Christ's first commandment achieved the formation of these three Human Parts within themselves. And the Church contributed to this in every way it could.

That is, the Heavenly Father imbued the righteous who had merged with Him with planetary-expressed universal-forming forces, His Passionarity, and the Particles, facilitating the formation in them of the three Parts of the Hypostasis of the Trinity of the Heavenly Father — as Human expresses the three aforementioned Parts. Anyone who did not possess this or was closed off from the Father in this process was declared a demon — not a human being. Anyone who could not assimilate this process with certain qualities and properties "burned" from it, effectively consigning himself to hell. For the Spirit of Human is immortal, meaning that even after death, the

assimilation of the necessary natural portion of particles continued. Only the physical body was no longer there, which could assimilate and shape these particles into Human Parts. And the particles continued to come, charging human with themselves — "utter hell." It is true, that "I came not to bring peace, but a sword." And so on until the next incarnation of this Spirit (Soul) into the body - after all, Free Will, granted by the Father, exists at all levels of Human existence.

So, we live more than one physical life. Not everyone is organized enough internally to remember this. But in the Metagalaxy, this Law is One for everyone — the Law of Conservation not only of energy, but also the "Law of Conservation of Spirit."

So, the cause of Christ lives and triumphs, but no longer planetarily, as before, in His physical expression, but Metagalactically, in His new, synthesis-reality metagalactic expression. "And many will recognize me, but will not see me..." Is there nothing with?

Now the time has come to take the exam before the Metagalaxy, the Father of the Metagalaxy, under the new conditions of Life, now with a larger number of Human Parts — sixty-four — and in full awareness of the process. After all, the Planet enters the Solar System, then the Galaxy, and then the Metagalaxy, as a part, isn't it? So, we express this process through the Human Parts...

Fire-images are a phenomenon of subnuclear synthesis, generating nuclei of interactions through the formation of clots of fire with a specific directionality by content, encapsulating form through compactification, thereby manifesting the nuclearity of matter. Subnuclear synthesis is an information-rich, primordial-fiery environment of prenuclear interactions, synthesizing nuclei through the directionality of temporality through fire and spatiality through spirit, through the perspective of dimensionality, in their synthesis, by itself. Time, space, dimensionality, and beginnings are the four fundamental interactions that determine the depth of matter's synthesis of substance in its subsequent construction by it. Subnuclear synthesis compactifies the fundamental interactions among themselves, the number of which is determined by the perspective of the quantity of dimensionality and quality carried by this quantity of beginnings, giving birth to nuclei of the prospective construction of matter, collectively known as fire-images, which exist as the deep compactification of a clot of fire with a specific image informational orientation.

The concentration of Fundamental Interactions is determined by the boundaries of their existence, forming Shells, called the House in their synthesis. Within each shell, self-organization of one main type of nuclei occurs, with additional interactions by all others resulting in a complementary synthesis. With stable self-organizing interactions, the shell transforms to the sphere of constant Conditions of Formation, where each nucleus already carries the conditions for the construction and development of matter. Thus, the Fire-Image is born — a nucleus of concentrated fire with stable, directed content, with a force field of conditions for interaction around itself and among itself, at a certain level of interaction. This is supported by the spheres of the House, called the IVDIVO, by the spheres of the Human Parts of the 16th horizon of interactions, which contain and independently control the fire-image environment of each Human and the commands of Humanity as a whole.

Let's present a taxonomy of fire-images. The first four fire-images are known to us from planetary expressions.

Fire-images:

- 64. Nucleus of Synthesis
- 63. Nucleus of Will
- 62. Nucleus of Wisdom
- 61. Nucleus of Love
- 60. Nucleus of Creation
- 59. Nucleus of Construction
- 58. Nucleus of Replication
- 57. Nucleus of Life
- 56. Nucleus of Resurrection
- 55. Nucleus of Awakening

54. Nucleus of Genesis
53. Nucleus of Humanness
52. Nucleus of Service
51. Nucleus of Accomplishment
50. Nucleus of Practice
49. Nucleus of Mightiness
48. Nucleus of Idivnity
47. Nucleus of Super-Passionarity
46. Nucleus of Truthfulness
45. Nucleus of Eyeness
44. Nucleus of Beauty
43. Nucleus of Constant
42. Nucleus of Knowledge
41. Nucleus Measure
40. Nucleus of Standard
39. Nucleus of Law
38. Nucleus of Imperative
37. Nucleus of Axiom
36. Nucleus of Beginning
35. Nucleus of Principle
34. Nucleus of Method
33. Nucleus of Rule
32. Nucleus of Fire
31. Nucleus of Spirit
30. Nucleus of Light
29. Nucleus of Energy
28. Nucleus of Subnuclearity
27. Nucleus of Form
26. Nucleus of Content
25. Nucleus of Field
24. Nucleus of Time
23. Nucleus of Space
22. nucleus of Speed
21. Nucleus of Dimension
20. Nucleus of Reunification
19. Nucleus of Self-Organization
18. Nucleus of Emanation
17. Nucleus of Substance
16. Nucleus
15. Nucleus of I-Am
14. Nucleus of Imperio
13. Nucleus of Versum
12. Nucleus of Continuum
11. Nucleus of Volume
10. Nucleus of Ball
09. Nucleus of Drop
08. Nucleus of Spark
07. Nucleus of Spark-Point
06. Nucleus of Point
05. Nucleus of Element
04. Nucleus of Molecule
03. Nucleus of Atom

02. Nucleus of Particle

01. Nucleus of Spin

Understanding the forms of fire-images initially may be difficult due to familiar conditions of perception. First of all, it's important to remember the metagalactic perspective of fire-images, where our planet is a point floating within a solar system drop in the cosmos. Therefore, some categories, expressed in our perception as externally visible objects, have different dimensions, sizes, and statuses within the dimensions of the Metagalaxy. Accordingly, they also can be perceived through the conditions of microinteractions or microexpressions.

Some names of fire-images don't have a clearly perceptible, visible form for us, and sometimes are even more conceptual than organized by physical expression. But that's what the Metagalaxy is for, to bring us new possibilities for forms of perception.

For example, in elementary particle physics, there is a concept of two states of particles around the nucleus of an atom: corpuscular and smeared in rotation. Accordingly, the smeared state is also a certain expression of the particle's form of action, but it has not clearly defined, form-organized meaning for us. Moreover, it could be very well a particle of a different, higher dimension, entirely corpuscular, but visible in our dimension in a "smeared" state in its orbit.

Likewise, some fire-images are a form of certain states of the Metagalaxy, playing an important role in the construction and development of matter, the stability of which gives them form, especially in light of the different scales of perception within the Metagalaxy itself and the different dimensional reference points of this perception. There will be much to learn and much to rethink.

Naturally, when designating the category of a particular fire-image, we sought an analog of form and content in various sources and areas of Knowledge. After all, the Metagalaxy is the synthesis of everything we know, and the synthesis of the maximum of all our perceptions within it.

Around the compactified Fire in its plasma state, in connection with the surrounding environment, where the dimensionality is determined by the quality and quantity of the expressed Fire Clot, and the plasma is determined by the passionate energy of the universal-forming force, the magnetism of the speed of Light of the manifested plasma and the information recorded in it is formed, and the Nucleus is born.

Sixty-four types of such nuclei are formed, and each type is quantitatively expressed by the dimensionality of matter — four-dimensionality gives birth to four nuclei, five-dimensionality to five, and so on. By engaging in magnetic interactions with each other, the nuclei attract all hierarchically lower-dimensional fire-forms, which are formed further by nuclei that have entered into plasmatic interactions with the surrounding environment.

Each fire-image contains a certain number of particles, atoms, molecules, elements, points, point-sparks, and so on, hierarchically capable of revolving around a nucleus of a higher dimension than their own. This creates multidimensionally complex fire-image complexes in various variants and forms, which we call matrices (as in elementary particle physics).

Matrices can disintegrate into unstable connections, but with a stable organization, when a single for everything content has been recorded in each nucleus, the matrix becomes an organized phenomenon that forms and cultivates some individual capabilities of the Human Part.

With a certain quantitatively enormous number of matrices developing into a qualitative expression, a Human Part is born. But for this to happen, it must be developed through its inherent activity, with the possibility of developing its inherent skills and abilities.

The record of the necessary connection of fire-images with each other and the variants of the boundaries of activity is contained in the Clot of Fire, and we call this record Synthesis, which must unfold through the activity of this Clot of Fire. The combined action of the record — Synthesis, and Fire itself, in its characteristics, leads to the Synthesis of Fire.

Thus, we are entering a new era of assimilation of the Metagalactic Fire-Images by planetary life and the gradual transition of some planetary beings into a metagalactically feasible life.

This is facilitated by an objective natural phenomenon called metagalactically the Synthesis of Fire.

6.5. HOUSE OF THE METAGALACTIC CIVILIZATION

1. Formation of the House - Construction of the House of the Nation as a whole through the unity of the formation of the House of the citizen in particular;
2. The House of the Father is a single harmonious Space of the Metagalactic Civilization, a Synthesis of its possibilities.

6.5.1. Formation of the House

Each Metagalactic Civilization, wherever it operates, has its own House - the cradle of its life, providing conditions for its most comfortable existence. By this, we most often mean the planet's natural environment and its conditions for organizing life. This is true for the comfortable existence of biology.

But human is not only, or even primarily, biological being, but primarily social being, reflecting the culture and values by which he lives. The unification of these parameters — biology, natural environment, sociocultural conditions, and value orientations — leads to a new form of human existence — a civilizational one.

Civilization itself is becoming already an independent unit of development in the History of a collective of people, but even it fully does not define all the deep meanings and parameters of Human existence. Human always seeks something higher, more spiritual, and more recondito than the bright, external expression of civilization. And this recondito concept, carrying the Spirit's deepest aspirations, has become House — the House in which we live and to which we aspire after death. It has become such an integral part of our existence that we simply overlook all the conditions and conventions, all the time and opportunities we dedicate to our House.

Indeed, where did so many believers yearn to go after death? To Paradise. But why? If we look beyond all the beautiful images of a comfortable existence in Paradise, expressed in terms of its cultural level, values, and mentality, we can see that Paradise was a garden surrounding the House of the Father — the building where the Father lives for the believers.

That is, the meaning of Paradise wasn't to lie beneath beautiful trees, admiring the various forms of beauty, depending on the individual's perception of them. Rather, it was the Garden of the Father — *Sadbala* (Bala—Father), where the Father emerged from his House and strolled. And the righteous could contemplate the Father, at least occasionally. At the same time, the Father himself lived and governed all that was under his dominion in the House, known to us as the House of the Father. It was from this source that all the ideas of the House- Garden as an organized and beautiful space for living emerged, and many phrases defining the conditions of our existence arose — ecology, ecosophy, economics, where *eco* means house (Greek, Latin).

Naturally, the idea of building our own harmonious House captured the minds of active people. This meant a House that would replicate the conditions of the Father's beautiful existence. After all, we, too, are created in His Image and Likeness. And this idea remains unrealized. Perhaps because the scale of our perception previously corresponded to the place where we lived on the planet, or, in fact, the planet at most — that is, to the conditions within the House, upon which we depended, comprehending the idea of the Father's creation of all things. This clearly took place within the House, where the Father lived, acted, and created.

But having transcended the planet's boundaries, even if only some representatives of humanity, we also go outside the House that defined the conditions of our existence. And the world changed. The conditions that supported our planetary existence immediately came under our control — literally, they fell upon the planet, upon us. The planet itself entered the conditions of a higher existence — the Metagalactic, moving from the House of the Father of the Planet to the

House of the Father of the Metagalaxy, which holds new conditions for us — we simply fulfilled the old ones by going beyond them.

Without denying the existence of the Father of the Planet (the Celestial One) and, moreover, the Father of the Metagalaxy, even believing that they exist, giving impetus to creation and the beginning of the further self-organization of life, we will offer a different image and symbol for materialists. It is known already that specific spheres exist around the solar system that block harsh galactic radiation from reaching us and support our life. Such a sphere exists around the Metagalaxy, within which the constant relic radiation revolves. I think it is no secret that a similar sphere exists around our planet, supporting the biological uniqueness of our life naturally, let's say, through specific radiation.

Upon going beyond these spheres, a new principle of self-organization is activated, shifting our conditions into the sphere of hierarchically higher relationships — in our case, the conditions of the Metagalaxy sphere. The conditions previously operating in the planetary sphere are reorganized by new principles of self-organization, influencing them and attracting those who have gone beyond their previous self-organization. That is, to the Owners who have gone beyond their conventional existence.

Naturally, the old conditions of the planet's existence began to revolve around us, gradually forming those Houses of the Father that we noted in the new structure of the Human Parts as types of the IVDIVO — spheres around the body that maintain the conditions of planetary coordination as the planet enters the conditions of metagalactic coordination. This is a protection of life, so to speak. And it doesn't matter that in religious symbolism this was called the House of the Father, and in materialistic perception — a sphere of protection and organization of the planet's living conditions. The main thing is that it actually exists.

Moreover, if we consider NASA images that show the Solar System as a droplet flying through space, then with a certain amount of creative thinking, we can imagine that in another, higher dimension of galactic matter, within the Metagalaxy, there stands a building (under the conditions of that dimension), within which this droplet flies. In a lower dimension, this building is invisible, but in a higher one, it exists. Thus, we obtain a combination of the House of the Father and the sphere of material conditions of existence, mutually organized.

Meanwhile, in the mid-1990s, the author attended a conference at the Academy of Public Administration under the President of Russia, where mathematicians from Moscow State University presented an interesting paper. They fed most of the known laws of science into a supercomputer with one question: "What law governs all of this?" The answer they received a few days later struck them deeply, even in their mathematical souls: "To control all these laws of nature, external control is necessary!"

Naturally, this was a revelation to people with a materialistic and mathematical mindset, a doctor and candidate of science, and they shared it with us. At the time, however, drawing conclusions on this topic was difficult. Now it's possible. After all, this Manager actually may be located in a certain Building, which we call the House of the Father, simply living in a higher dimension of existence in the Metagalaxy.

We only gain access to this dimension based on the previous chapters of the Manifesto, and this Manager — the one we call Father, having no other name in previous modes of thought — has many names for the Father (all of us?! Although He is quite a Creator, even by the standards of science.

And in order to develop to the level of such a Manager, we must master those conditions of existence that the planet has provided us with, having entered the Metagalaxy, having passed, so to speak, another test of reasonability.

And we consciously must master these conditions, as a new stage of evolution. After all, we are created in the Image and Likeness of God (the governing Image of a high metagalactic dimension?! This means we must learn to master the conditions of existence around us just as He did, while simultaneously reaching a new level of relationships — the metagalactic one. That's it. So, it's time to begin building the House that will shape these conditions for us.

And here the category of House appears in two guises - it can be considered both as a building in which an individual lives, and as a certain sphere of individual conditions formed by the life around him, by all the actions he performs.

In this context, it's clear that there are two words denoting the phenomenon, and therefore two completely different understandings of their possibilities. Buildings as the individual's dwelling, his body, if you will, and Houses as the conditions of a given Person's existence, conditions woven around him by his activities and shaping his unique relationship with the world.

When an individual imbues a building with these conditions, it becomes a House. Otherwise, it remains a building. So, when we speak of a House, we speak of a synthesis of the conditions of existence — a unity of internal development and external existence — that define a person's unique style, his potential, and the variations of planetary-metagalactic interactions that surround him, the sphere of his primordial existence and the defining conditions of life.

There are two approaches to creating a House — individual and collective — which are interconnected. The individual approach states that each individual, according to his preparation and capabilities, shapes, swirls, and attracts the conditions of his surrounding existence, shaping his House. Moreover, this House is a multi-level House, consisting of sixteen hierarchically increasingly complex and elevated expressions, designated in the Human Parts as a House, four of which are included in the 64 basic Human Parts: the Initially Highest House of the Human of the Metagalaxy Fa, the Initially Highest House of the Human of Planet Earth, the Initially Highest House of the Human-Creator of Physicality, and the Initially Highest House of the Han of Hierarchization.

This is entirely consistent with the four complex types of matter with which we live — the Planet, the Solar System, the Galaxy, and the Metagalaxy. Each system has its own conditions of existence, and each system operates by its own laws. Accordingly, the House types responsible for this formation must be also different.

The synthesis of these types of Houses gives birth to the IVIVO of each one, or, as it can be called socially, the House of the Citizen. But no matter how objective and rational an individual may be, he always has his own, individual perspective on what is happening. And this is wonderful — it gives birth to a diversity of opinions and a multipolarity of judgments. But each individual also attracts the conditions of existence according to the likeness of the capabilities and accumulations of his Human Parts.

In this case, the ancient saying, "Like attracts like," becomes clear. That is, only those conditions that correspond to a person's characteristics, qualities, and individual features, such as his thinking, are formed around him.

Accordingly, such a person will not be able to express all the planetary conditions of existence in his House. Only a part of them. According to his position of the observer and the likeness of the capabilities of his Parts. Accordingly, to express the planetary and emerging new metagalactic conditions, a collective House is necessary — the House of the Nation. A House where all individual Houses synthesize with each other and form a single space of existence — the House of a collective of people living by the same conditions of existence — a Nation. Of course, one could say the entire Planet, but, as it is demonstrated previously, the unity of Nations is necessary for the realization of the House of the Planet's Metagalactic Civilization. This does not yet exist. Moreover, the House as a condition of Life came from the Metagalaxy, which means that the citizens of the nation must begin to express the conditions of its existence in themselves. And there is still a lot of work to be done here.

As of December 25, 2011, only one nation emerged that expresses the metagalactic conditions of existence — Russia. And it is Russia that has assumed now the planetary conditions of existence and is the expression of metagalactic development trends. This is what has happened objectively.

According to preliminary data, unique conditions for this have emerged in Russia — clearly prepared in advance by the development of planetary existence. To build a House on the Nation's separate territory, accepting the conditions of planetary existence imposed upon us by our entry into space, the Nation must coexist (economically and socially) with at least one hundred million

people. Moreover, they must form a single state and live within it in every sense of the word. This is precisely what has happened. In fact, we were even luckier. Russians, who form the basis of the multi-ethnic palette of Russians, number over one hundred million. In other words, we have expressed the uniqueness of this law through the number of people of a single nationality. By comparison, European nationalities of such magnitude simply do not exist.

This is precisely why Europe is uniting under the conditions of the new era — each individual country lacks the necessary minimum number of agents expressing this process. But the nature of things demands it. This is precisely why much in modern history is shifting to the East and Asia — there are multi-ethnic nations there capable of expressing these legislative conditions of existence. And the world begins to revolve around them, forming from them the communities it needs.

The process is very strictly defined and objective. In this sense, Russia has fulfilled another condition — more than one hundred — more than two hundred nationalities and national cultures coexist within its territory. According to the Law of Likeness, expressed earlier, this diversity has been reflected in other countries of the Planet, allowing a single Nation to express metagalactic conditions of existence as a reflection of the entire Planet. But this also determined Russia's metagalactic choice. Thus, it is precisely according to these characteristics that planetary-metagalactic conditions will shape the Houses of Nations, around which the Pole of Multipolarity of the Metagalactic Civilization gradually will emerge. These are the conditions of existence that purposefully shape the foundation of life.

Naturally, such a Nation, entering such conditions, naturally becomes the driving force behind these new conditions, around which a metagalactic center of existence will form. Other nations, smaller in number, will unite around it to cultivate the necessary metagalactic quality. And the Eurasian Union fully corresponds to this. It is simply a metagalactic requirement of life. However, it requires no fewer than eight, but more than eight countries, for more active development. Moreover, it is desirable for eight of them to have a population of at least ten million people.

For planetary conditions, quantity is very important. It's essential for expressing metagalactic quality. A minimum of eight such centers are needed also for the entire planet, in order to build a multipolar Metagalactic Civilization that encompasses all citizens of the planet. Without eight, it simply doesn't exist. That's why BRICS is gaining strength — four countries with a population of 100 million at their core. By finding and introducing four more, we will achieve an irresistible metagalactic unity — conditions will coalesce into a new quality.

Having digressed slightly, we've outlined some objective prerequisites for the planet's conditions and the formation of a metagalactic civilization on it. Returning to the topic, however, Russia is building and expressing the foundation of the planet's metagalactic civilization. The cards are in our hands, as they say. But for this, it is necessary to build a House of the Nation, a House of the Metagalactic Civilization of Russia. All the prerequisites and conditions for this exist. It is necessary to engage in its conscious creation, with the decision to establish it in order to activate the conditions it attracts for development.

Why? The point is that only a House, clearly formed in the consciousness of citizens, when they understand and accept it, can shape the conditions of the Planet into the direction necessary for the nation.

Procedurally, the conditions exist, but they are organized precisely in the House. The conditions are self-organizing, but the direction of development and action within the nation may be conditional.

In practical terms, what is the House in material terms? It's a collection of fire-images constantly active within the territory, interconnected and interdependent upon one another during the formation of the House, generating a shared, directed existence in reflection of one another, uniting into a common developmental project. With each new fire-image, the project changes, refines, and restructures. But the direction of the overall movement remains.

Based on this, the economy of a given territory, for example, is built nonlinearly. After all, it's an eco-friendly House. The conditions of ecological (synthesis of natural content), ecosophical

(synthesis of fire-image content), and ecospheric (synthesis of interconnected fire-image projects) development change. And the nation develops much faster, more actively, and with higher quality. This means life becomes more comfortable and organized.

And while this previously existed on its own, in the new metagalactic conditions it must be constructed, organized, and directed. The time has come to change in our social actions, adopting new decisions, meanings, and paths of development, expressing all of this in the corresponding forms of the Russian Nation's life, shaping its House with the corresponding Houses of each of its citizens.

And then, when one person faces problems, support and opportunities for all are activated. And together — nonlinearly — we overcome all difficulties, both individually and collectively, through the natural interconnectedness of our homes. One for all, and all for one.

The Metagalactic Civilization is being formed collectively, but with the obligatory condition of individual support and development. This is a new trend, and we don't know it yet; we simply don't know it, no matter what we say or think about it.

The formation of the House is the formation and organization of the metagalactic civilization itself, the formation of the conditions of which in the synthesis of their fire-images it will be expressed and created.

In reverse order: the integrity of the conditions created by organized fire-images, deployed holistically by the House, will lead them to a new resonance and will develop civilization itself from stage to stage. The only difficulty lies in the need for a prepared and developed mindset in this perception, not only to see but also to learn to control these processes. But everything comes with experience and the appropriate education. Naturally, there is no other way.

6.5.2. House of the Father

The formation of a House, no matter how much it may give us personally, does not guarantee the inclusion of higher conditions within the House, which either already exist or are formed according to Laws not yet accessible to us — say, metagalactic ones. After all, even a Nation expresses only those conditions of life that are inherent to it and expressed by its capabilities. Therefore, it builds and forms a House in its own image, just as it does the Initial House of each Citizen.

For contact between Nations and their poles on the Planet, and especially if we establish contact with civilizations on other Planets, we also need the objective existence of a House, independent of our development and objectively existing for everyone. The House of the Father of the Metagalaxy (abbreviated as "HOUSE!") has become such a House. Or simply, the House of the Father. After all, we previously knew no other. The conditions of its formative expression are similar to the House of Nations, but they exist in a metagalactic context independent of us, so all the new aspects of its expression are still very difficult to discern.

Any civilization requires a habitat, a place where it can develop and operate. We're used to the idea that this requires a specific location on our planet. But where can we find space for a Metagalactic civilization of planetary humanity? And what if, initially, this civilization is built only in a single country or group of countries? Especially since the Metagalaxy is vast, and the planet within it is tiny — smaller than a speck of dust.

Naturally, for the comfortable existence of our planet's inhabitants anywhere in the Cosmos and on other planets, we need a metaphysical view of the surrounding space. A realistic view, on the one hand, that addresses the needs of living humanity or a nation in a given territory, and an abstract, non-concrete view, on the other, that allows for the inclusion of ever-new spaces in humanity's ongoing activities.

Many will say that this is still a long way off. Yes and no. We're planning already to go to Mars and the Moon. What will we find there? And how comfortable will life on those bases be, from a humanitarian perspective? It's necessary not only to learn a new perspective in advance, but also, as they say, to cultivate it. And this cultivation is needed not only by cosmonauts, but

also by planetary humanity itself, which must be prepared also ideologically to embrace new territories. Only a non-expert would find this question idle.

So, in building a Metagalactic Civilization, we must adopt a new, universal code for its living space, one that can be not only flexible but also variable in implementation, including being very concrete when it comes to the lives of its representatives anywhere, including on our planet. This, in fact, is where we must begin.

Understanding the complex context, nevertheless we will attempt to develop an Idea that has been brewing long within humanity, possessing some expressive aspects, but not only unrealized today, but also failing to convey the full context even when partially utilized by our ancestors. This is the House of the Father.

All religions lead their followers to Paradise, in one form or another. But Paradise is a garden surrounding the House where the Father lives. And while the saints aspired to Paradise, the most advanced ascetics of any given religious tradition strove to stand before the Father — to enter the House of the Father. Hence the global idea of building a House-Garden, partially realized by the Russian aristocracy in its Estate, and now realized in country house.

The expression of the "Image and Likeness" of the House of the Father by an individual is possible and necessary, but it is not the general construct of the Nation. If we follow the sacred texts literally, then the Father (the One, the Heavenly, Allah) created the Planet by dividing Heaven and Earth. Considering that the Planet and its Solar System are a droplet flying through space (NASA images), we can imagine, on a different scale of matter, the interconnection of the Micro- and Macrocosm, which leads to the presence of the sphere of the Universe — the Metagalaxy — within the House of the Father (the building), where creation has taken place or is taking place.

Is it science fiction? It's hard to say. In science, everything starts out as science fiction (let alone Captain Nemo's submarine).

Of course, the religious context of the Idea is highly charged, but true civilization cannot be built without Inspiration — history has proven this. Elements of religiosity are essential building blocks for civilization, as are jurisprudence, governance, culture, and much, much more that synthesizes and hierarchizes what we call civilization. And we organize the perception of the Metagalactic Civilization, which for the average person is also anomalous, just like the above-mentioned words.

But the House of the Father is interesting precisely because it is recognized by all major religious views. This means that consensus is possible here too.

So, the entire Metagalaxy is within the House of the Father, and wherever we fly, we are at Home! In this context, "Healing Faith" is very important. But this Meaning is also crucial for humanity's "cradle" — the Planet. It is necessary not simply to live on the Planet, but to establish the House of the Father of the Planet, which we inherited and are now organizing. After all, we will establish later other Planets, clearly in the same way as ours. As we establish our Planet, so we will establish our future territories in the Metagalaxy. This is illustrated beautifully by modern films about this. True understanding and skills are lacking. I believe this will inspire more than one Nation to reorient its meaning from the egoism of local existence to the project of developing the Metagalactic territories of the future.

It's no coincidence that the prefix "Eco" (translated as "House") is present in all the most active global concepts today: eco-nomics, eco-logy, eco-sophia, eco-niche. Are we being taught this in advance? So, could the entire crisis of modern civilization lie in the changing conditions of the House of the Father? In conditions that shift our perspective and Position of the Observer from the Planetary to the Metagalactic realization? In conditions in which we already live, but do not yet know how to live. We simply don't understand it and, it is worse, don't recognize it. And does economics, as the Laws of the House (nomos, Greek for "Law") of other, new conditions, simply reflect this? And by constructing or restructuring the conditions of the House of the Father, the economy will be transformed, creating new Laws of being? To some extent, yes. But how can this be understood?

According to the ideas of Japanese physicists, the Universe, or the Metagalaxy, is surrounded by a Sphere — the boundary of its space — within which relic radiation has been active since the very beginning of the Big Bang. This radiation records all the laws and conditions of the Universe's development, influencing all its processes. This is a perfectly clear assumption, consistent with the Anthropic Principle of the Universe, which states that all conditions and laws of the Universe are subordinated to the maintenance of the creation of human life.

In other words, there are radiations in the universe that direct the process of formation and maintenance of life of Human beings, taking into account the peculiarities of natural and ecological expressions that exist on individual planets.

This means there are conditions of existence that are rigidly, literally genetically determined for this realization. And if the predetermined conditions in inanimate matter simply exist as the foundations of formation, then with the creation of living matter — nature, human — these conditions are revealed and begin to operate.

First and foremost, these are the conditions of existence around us — temperature, air composition, magnetic environment, etc. But if the incoming Metagalaxy Biosphere reformats the natural conditions on the Planet, influencing social conditions according to the next level of hierarchical action, then from natural radiations (for example, magnetic ones) new conditions of social metagalactic organization will be revealed for the introduction of thinking beings into new, metagalactic conditions of existence.

Everything would be fine, let nature take its course, and we, naturally, may continue to ignore the changing anthropogenic impact, just as we didn't notice it before. But, as we've already shown, the metagalactic biosphere is testing also the intelligence of the collective of beings entering it. This requires a conscious acceptance of the laws and methods of the unfolding Metagalaxy on the Planet. And their clustered concentration constitutes the conditions of external existence and the conditions of internal development for each living being in their synthesis, realized through their individual econiche — Eco, or House in Russian.

But while this may be biospherically sufficient for an individual being, for collectives of such beings, in addition to the natural component of development — the Ecosphere from the Biosphere of the Metagalaxy — a social component of development is also necessary. And not an automatic, naturally determined one, but an intelligent one, guided by both the laws of nature and human.

We shouldn't forget the geological impact of human beings on the planet (V.I. Vernadsky's research). We already predict the same impact on near space, and then on the entire Metagalaxy. This is already a different level of spatial organization. And "nobody" will allow us to mess around with environmentally polluting factories ("ecology" in translation is knowledge of the House!).

This new social organization of existence becomes the House of the Father - the living space of Nations realizing the Metagalactic Civilization, professing the same Conditions of external existence among themselves and in the Metagalaxy and building the Conditions of internal development in the uniqueness of each Nation, but according to the Laws of the Hierarchical Synthesis of everyone.

The interconnection of these and further other conditions of existence revolves around one space of the existing civilization - the House of the Father, which emphasizes not the primacy of one over the others, but the equality of everyone in their Hierarchical realization of the House of the Father, no matter how metaphysically and transcendently this may be thought of in its implementation.

By building a common Planetary House for existence in the Metagalaxy, we will not only reconcile but also ascend to new levels of life's existence in our realizations. This is precisely what is required of us. Building Paradise on Earth is an ancient, archetypal task for individual nations and for all of humanity. But for the people, for the Nation, Paradise is the House of the Father, the space for its rational, naturally interconnected, and inalienable fulfillment, "the good of each for the good of all."

One could call this scientific research — let scientists and philosophers sort it out — if the Metagalaxy with its biosphere weren't standing at the threshold, knocking loudly on the door with

powerful climatic and social changes. Try not to open it. And philosophy, as it always has historically happened in these conditions and circumstances, becomes politically and socially significant, defining the next level of existence, having reached it together with humanity, will once again retreat into the shadows to develop the conditions of the future.

So, the House of the Father is not a socio-philosophical assumption, something that can be discussed at length and inactively, but a very specific action of the Nation and each of its individual representatives, otherwise we simply will not survive in the new conditions of metagalactic existence.

It is time to raise all the reserves of existence, and not only to be aware, but to act, to develop these very Conditions of external existence and Conditions of internal development of each Nation of the Planet and their totality for the Metagalaxy, where we are one humanity of the planet, living by the principles of one House - the House of the Father.

We will adopt once again, from religious Ideas, the entirely secular Idea of the House of the Father of Nations, expressing the Father through themselves or bringing new conditions of metagalactic existence. This, too, was conceived clearly previously of as something produced by the Father.

After all, if we believe in the Heavenly Father, then beyond the planet's sky lies the cosmos of the Metagalaxy, i.e., the House where the Father lives, serving in the planet's heavens. Isn't this the religious meaning of the House of the Father — to call us to look not simply at Heaven, but beyond it — to where the Father lives, to reach out to him and enter the Metagalaxy.

After all, science also emerged from religion. We pay very little attention to the inspired meanings of the Nation's life, to the right-hemisphere-brain meanings. Perhaps it's time to correct this. Building the House of the Father will be much more active than simply living. Even metaphorically for non-believers.

How much we need a new moral imperative now! The nation is simply suffocating without it. So perhaps spirit of the times is the application of certain religious imperatives to the secular development of nations? Moreover, there is no danger to religious fulfillment either — what believer would refuse to build the House of the Father on the Planet by raising the Moral Banner of Life?

And here, there's not even a technical, but an ethical and aesthetic imperative to continue life in general, not to mention its individual expression. Simply for the sake of Beauty and the convenience of existence. It's time not only to build holistically, but also to create together.

That is, initially, metaphorically, we were given the idea of a star-shaped path to the Father who lives there. But for this to happen, the House of the Father must be built on Earth, something our ancestors understood perfectly well when they built royal houses and aristocratic estates. Taking these developments into account, but now for each citizen, we implement them as a nation, building and creating together new conditions for shared existence, formalized by the House of the Father, where each citizen's House will become also a unit of the House of the Father of the Nation, living according to the Heart and with Faith.

The Eight Ideas for the Formation of the Essence of the Metagalactic Civilization are only the first of many on the Path of the Metagalaxy, being tested and implemented today. And these are only those we were able to see at the Beginning of the Path.

Naturally, this Path requires elaboration and further development, practical applications, and much more. But the road can be mastered only by those who walk it, and most importantly, by those who have it, not by those who merely dwell on its familiar themes.

It's time to hit the road. To develop the life of the Russian Metagalactic Civilization.

The global, passionate, metagalactic evolutionary leap we are now making and will achieve, will not cover only all costs but also elevate Russia to a new level of existence, allowing it to lead humanity for a very long time in the metagalactic era of the Planet's Metagalactic Civilization. ON THE WAY!

Meshcherskoye, 2016

CHAPTER 7.

METAGALACTIC PROSPECTS

7.1. PHILOSOPHY OF RUSSIA

Russia's military doctrine provides for the goal-setting and organization of the Russian Federation's defensive policy, which is crucial for the state. But in the context of hybrid influence and information warfare, an equally crucial component is the provision of meaningful information to citizens, and, most importantly, their ability to recognize pitfalls, delve into the content, and read "between the lines." Having freed ourselves from the shackles of ideology with the collapse of the Soviet Union, as historically aptly put it, we threw out the baby with the bathwater. We have entered a post-ideological and supra-ideological era. On the one hand, unipolar ideas should not dominate society; on the other, it was precisely ideas, essences, meanings, and thoughts that made our previous empire a great power. Even the education system, largely founded by Soviet specialists, has an ideological foundation for its upbringing, without which we are producing ill-mannered generations and disoriented youth. And these are the future politicians, engineers, and teachers! Under these circumstances, we have no need to return to the ideological past — the new is forging new paths. But there is a historical need to formulate a development goal for the Russian Federation, one that will serve as the foundation for the education of both young and older generations of Russian citizens. And there is a historical answer to this — **the Philosophy of Russia.**

Russia is one of six countries with its own philosophy, philosophical school, and traditions. However, it makes no use of these great achievements in its public sphere. This includes creative thinking in achieving new results in any activity, flexibility in developing and mastering new ideas, and a sense of self among citizens who see common development prospects, all of which create a sustainable trend in the development of society and the community. Who are we? Where are we going? How are we developing the country? What is acceptable? What is unacceptable? The answers to these and many other questions are crucial for the existence of the country and everyone within it. Furthermore, this is an entirely new trend in the development of the state — the adoption of a philosophical doctrine for its existence. This will elevate the country to new, advanced, and high standards of implementation compared to other countries in the world, and will set a new vector for their development.

VS

7.2. THE PERFECT CITIZEN

The rise of civic sentiment and civic responsibility in the Russian Federation prompts reflection on an often overlooked phenomenon: the Russian citizen themselves. Beyond the legal formulations of the Russian Civil Code, there are the citizens themselves, with their own needs, thoughts, and organizations. Citizens face numerous challenges — economic, social, legal, educational, commercial, and many others — but, often unaware of or lacking the necessary state, municipal, economic, legislative, and other tools of any kind, they fail to implement their plans. They don't start their own businesses, don't undergo retraining, don't promote their own technical solutions, don't apply for grants, and so on. This slows down the development of the Russian Federation in our age of high-speed communications and solutions, and gradually becomes a burden on Russia's development. After all, paying taxes and developing the country are their civic

responsibility! It is essential to build a public-private partnership with every citizen! After all, when we talk about public-private partnerships, we often see only professional relationships in the economic sphere, most often. And in the civil sphere, aren't they built on the digital government and the private public services portal?

We propose taking Russia to a new, higher level of development by adopting the doctrine of the Perfect Citizen. This doctrine will underpin civic education in schools, civic responsibility in society, and the training of citizens in all civic tools for their own development within the country and the nation as a whole. This will create a creative impetus for the development of the Russian Federation in many areas and spheres, where perfect citizens can direct their efforts. However, this will require also the country to train citizens in the tools of public-private partnership, implementing it not in general but with each Perfect Citizen of Russia, who possesses the tools and capabilities to define and organize their activities in implementing the full range of measures provided by the state to citizens, and who also will empower the state. This will usher in a new level of unity among Russian citizens and will address many issues, including the various destructive influences on individual citizens and society as a whole. In our challenging times, it is necessary to introduce a unified legislative standard and the doctrine of the Perfect Citizen in the phenomenon of private-public and private-state relations. This standard is not ideological or spiritual, but rather instrumental, where the various opportunities, rights, and organizations of both citizens and the country are organized into a unified whole and help each individual and all in all live together.

VS

7.3. Civil Confederation

The pinnacle of democratic processes are Freedoms and Human Rights. However, the very word "democracy" contains a legal contradiction: freedoms are defined by the Individual, while democracy is the power of the People. However, Freedoms and Rights are not defined by the People. We believe that, given the current trends of economic and political growth in the Russian community, where the emphasis is on each citizen paying taxes, receiving government services, and shaping Russia's future development through personal initiative and public-private partnerships, the time has come to form a new direction for social life in Russia: **the Civil Confederation.**

This is a new type of social order, defining not a faceless people, but each citizen as responsible for his country. But "people" is a national concept, leading to nationalism, as demonstrated by the history of European democracy and which is completely impossible in multinational Russia. A higher and more economically viable expression of modernity has become the Nation, which, in essence, is the Confederation of citizens who implement it. Accordingly, the Civil Confederation is the next, highest, supra-democratic type and mode of development and social relations in the Russian Federation.

This is a new trend of new social development, strategically deployed by the logic of historical development and leading to the necessary tactics for following it. And the sooner we recognize this, the more stable and stronger our country will be. This will be painstaking work to build new social relations of a civil confederation, and this will become a new milestone in the development of the Russian Federation and all of Russian society.

VS

7.4. Metagalactic Civilization

The entire Universe creates us — this is the foundation of the world's scientific paradigm. But if we look at it politically, creation is the allocation of a tremendous amount of energy in the formation and development of human and humanity. So why aren't we taking advantage of such an unprecedented gift? Russia, entering a new technological era, is imperative to foster citizen creation of new technologies, constructive developments, and educational trends. But this requires creative energy within each person. And its passion, according to historical research, has been growing for centuries. After all, we have the entire Metagalaxy at our fingertips, creating each of us! So why not utilize this resource directly? In the beginning was the Word — our Christian civilization has developed this principle. The Universe in Christian terms, the Metagalaxy in scientific terms, and in the secular version, it is more natural to utilize this metagalactic trend. Even for the protection of our Christian, Muslim, and other traditions of a multinational and multi-vector Russia, a common civilizational structure above all the conventions of existence is a blessing. And this blessing is the construction of **the Metagalactic Civilization of Russia**.

We propose a rebranding of Russian civilizational constructs and, while preserving their Foundation and Values, elevating them to a new level of existence — the metagalactic one. And the nationally oriented path of Russian civilization, which narrows the meaning of existence even for the Russian spirit, which has embraced universality and internationalism for centuries of creativity, will reach a new, unprecedented scale and trend. After all, it is the Metagalaxy that creates us, and therefore, it is through it that we can launch a new civilizational project, incorporating into it a full understanding of Russianness and the philosophy of Russian cosmism. After all, it was we who revealed the first Human in the Cosmos. Therefore, it is up to us to begin a new Cosmic civilization of the Planet — the Metagalactic Civilization of Russia! We can call it cosmic, but there will be no boundaries, and therefore no clearly defined development, for the cosmos is infinite, unlike the human mind and heart, and the boundaries of the cosmos are precisely the sphere of metagalactic existence. And this metagalactic existence synthesizes all the Meanings and the entire Essence of the historical Path of Russia, all its possibilities, which we will bring into the new private-state structure - **the Metagalactic Civilization of Russia**, bypassing all haters at the turn with the wise technique of Russian philosophy: "Belittle without touching!"

VS

CHAPTER 8.

CONCLUSION

Brief Paradigm of the Metagalaxy

In the context of the formation of a new paradigm for the scientific worldview, it is necessary to define the boundaries of the next scientific breakthrough and the promising development of human civilization, as these fields of activity are inextricably linked. In the process of researching the principles of the structure and development of Human, his Position of the Observer, the accumulated cultural information has revealed the widespread phenomenon of the principles of planetarity, solarity, and galacticity in human experience. At the same time, astronomy also presents a broader, more comprehensive view, the fourth in the material hierarchy, noted by various works in the field of cosmology — Metagalactic. Based on this, a conclusion was drawn regarding the next step in the development of the Human Position of the Observer and the subsequent prospects for scientific advancement in the recognition and development of Metagalactic tendencies and the foundations of the Nature of Things. This is not simply new research on this topic; it is the redefinition of a new position of the observer from the perspective of the Metagalaxy, the definition of boundaries and prospects, and the formulation of a new, unique concept of the Paradigmatic Being of science, based on new principles and beginnings. At the same time, this does not negate the scientific results and experience achieved, but rather makes them a special case of a broader development that occurs at the next stage of scientific organization — the Metagalactic.

Another essential aspect of the new scientific Paradigm is public resonance, generated not only by social science research but also by society's attitude toward Science itself. In this sense, the Paradigm must lead society by building new horizons and public perceptions based on scientism and scientific significance. An attitude in which inspired sponsorship is given over to religious organizations, and science is relegated to applied roles without the inspiration of social development and a shared collective interest, leads science itself to stagnation due to a lack of new scientific personnel and public demand for the scientific development of its own projects in various fields, as well as scientific expert understanding and support for them. This will naturally create a reverse push in supporting science itself with human resources, ideological and meaningful content, and financial support. For only inspired perspectives can attract people to new developments and participation in them. From this cultural, but no less important, aspect of the public view of Science, the Paradigm must also provide answers to these questions. Where are we heading? How are we developing? What kind of society are we building (based on scientific principles)? What civilizational prospects do we have? Since civilization is founded on secularism, scientific modeling of its development is its internal, semantic trend. Therefore, it is science that must determine the prospects for its development, its construction, and the limits of the possible.

Understanding all this, and seeing many other reasons, including the growing number of facts determined by technical means but not explained scientifically, we have come to the conclusion that a fundamental shift in the scientific and civilizational paradigm of the development of both Science and Society as a whole is necessary, as science and society are one. However, this shift in conceptual foundations must be led not by *socium*, given the unique collective forms prevalent in its existence and development, but by science itself. It is precisely the loss of this social and civilizational foundation, which existed in the USSR, that, in its current state, leads scientific organizations to seek other perspectives. And new perspectives — separation from *socium*, a retreat into practical scientific and purely research interests — are impossible, for they separate the scientific community from society, turning it into a professional community that does not lead civilization itself, but only pursues its own narrow, corporate and professional interests.

It is precisely through these approaches that we have synthesized a new scientific Paradigm of development, restoring the scientism of social development and the scientific significance of civilizational prospects – the Paradigm of the Metagalaxy.

At first glance, this seems ambiguous. But given the diversity of matter around us, we must have limits to its exploration, certain boundaries understood and perceived by the reason. Once reached, we can expand them and move on. And the ultimate astronomical breadth of vision is the Metagalaxy (planet – solar system – galaxy – metagalaxy).

On the other hand, it was in Russia that the Philosophy of Russian Cosmism developed, with its internal meanings and contexts for social development. And if we remove Russian cosmism from its religiosity, where religiously minded researchers are so eager to direct it, and consider the full diversity of philosophical understanding, we can discern easily within it a scientific perspective, which — not at all religiously, but rather scientifically — led to the construction of the USSR. This means that people see the meaning of Russia's social development in the Cosmos. So why shouldn't Science lead this trend? After all, there are simply no other trends in modern Russia!

What is the limit and cosmological boundary of a conceptualized Cosmos? Only the Metagalaxy, which is the boundary of a scientifically understood cosmos. Boundaries are necessary for the human reason to develop adequately and generalize. Accordingly, by the nature of things and the accumulated experience of modern humanity, the next stage of Human development is Metagalactic. That is, the formation and development of a Metagalactic Civilization. Not a Cosmic Civilization, for space is boundless, and without boundaries, it would lay already the foundation for its eventual demise from the very beginning due to the lack of boundaries and the lack of reasonability in the boundaries imposed by socium. But the Metagalaxy is the clear and unambiguous boundaries of the Cosmos. After all, we even imagine the Milky Way galaxy in cosmic terms. And our Metagalaxy? No! And we're not even trying! Therefore, the next, entirely natural and evolutionary stage of human development is Metagalactic. The Human Reason must master it! Otherwise, it is not an active, natural Reason!

It's clear that beyond our Metagalaxy, there may be other Metagalaxies, which will lend these prospects psychological stability. Just like with galaxies. But the next step truly must be mastered! And who will lead this Path? Only Science! Accordingly, socially, this will be the construction of the Metagalactic Civilization in response to the civilizational crisis surrounding us. Moreover, the Metagalactic Civilization built on the foundations of Russian Meanings and Essence, since the very Idea of Metagalacticity originated in Russia. That is, the Path of the Metagalactic Civilization must incorporate all Russian approaches to existence and development.

Science must respond to the Metagalactic trend to have the right to advance further scientifically civilizational constructions, forming — philosophically and ideologically — the Metagalactic Academy of Sciences, engaging all the world's scientists in collaborative work within the Scientific Paradigm of Metagalactic Development. This will advance the current state of affairs to the next, higher level of development, generating inspiration in society and interest in its results and prospects, which will attract, among other things, sponsors of metagalactic research and funds for the development of science itself in a new direction of scientific existence. Recognizing these contradictions and constructing a new, promising, purely Scientific View, we begin to consider the Brief Paradigm of the Metagalaxy as the next stage of mastering Matter within new cosmic and planetary boundaries, the Metagalactic Position of the Observer, which is being formed within us by the corresponding phenomenon of metagalactic civilization through the metagalactic perspective of scientific research.

Brief Paradigm of the Metagalaxy.

The Metagalaxy is a continuum of matter of the boundaries of the cosmos, defining the creation of each person within the specifics of a single being. The Universe, in creating us, determined the natural social formation as a whole. The Metagalaxy, in creating each person,

captures all its possibilities individually, through the antinomic unity of macrocosm and microcosm within each one.

The new Anthropic Principle, "The Metagalaxy creates each individual," is based not on considering the entire natural human community as a whole, but on capturing each individual's influence on the matter of the Metagalaxy through the development of his Position of the Observer. And these developed individuals — in the metagalactic creation of each individual, with his own structured development and existence — form a confederative community for the next, new stage of social existence, in new relationships of a civil confederation. And with this realization, we move to a new level of both scientific and civilizational development in the cosmic exploration of Life.

The Metagalaxy is being built:

1. 64 kinds of matter,
2. 256 types of matter,
3. 16384 organizations of matter in 64 phenomena of each one,
4. 4 states of matter,
5. 16 evolutions of matter,
6. 64 kingdoms of life of matter,
7. 256 elements of the nature of matter,
8. 16 384-fold integrity of the Human of the Metagalaxy,

in the synthesis of the continuum of the Metagalactic Sphere of Being, cosmologically represented as the ultimate sphere of the boundaries of the Cosmos.

It is more logical and correct to speak not of the Metagalactic Sphere of Existence, as cosmologically understood, but of the Metagalactic House, within which all processes and conditions of continuum mutual organization are realized. Let us consider them in the same sequence.

If Metagalactic perception is more defined by a spherical approach, which must be designated as integrity or holictism (in English translation), then Cosmic perception is more defined by a hierarchical approach, where hierarchy is the synthesis of multi-level antinomic nonlinear systems and organizations that, at their ultimate maximum, form a single, homogeneous wholeness of the next stage of existence. This distinguishes the Metagalaxy as the wholeness of the existence of all cosmic processes and the Cosmos as hierarchically organized processes and phenomena of various continuum organizations in their systemic relationship with each other. At the same time, the category of the Metagalactic Sphere, adopted cosmologically, impoverishes our understanding of the Cosmos, since in our current perception, a "sphere" consists of shells, and then, again, spheres of varying calibers of existence. It would be more reasonable to introduce the category of "House," consisting of multiple spheres of hierarchical organizations of the matter of the Cosmos, which, in turn, consist of shells of varying systemic orientations. This will provide already operational scope for understanding metagalactic realities, overcoming the planetary-dual, which characterizes only planetary-solar interactions at the quaternary levels of the organization of the Cosmos.

Entering the fourfold trend of understanding and adding galactic-metagalactic perspectives to the levels of cosmic interaction, overcoming one's own duality of perception, it is necessary to introduce wholeness and higher wholeness beyond spheres and shells. And having entered already the metagalactic expanse of consideration, to add a human, anthropic positioning: initially higher integrity. The Metagalaxy, creating each individual, fixes upon him an initially higher integrity, consisting of high integrities, integrities, spheres, and shells, which, in their synthesis, creates a unique House for both each Human and the Metagalaxy as a whole. Thus, the first stage primarily addresses the issue of organizing metagalactic and cosmic perception, as well as the organizational interaction between Human and the Metagalaxy, of course, without considering the mechanism for its implementation. Thus, we will define the category "House" as consisting of :

1. Initially Higher Integrity

2. High Integrity
3. Integrity
4. Sphericity
5. Shells of spheres
6. Hierarchized continuum in each of them.

The House offers us a rich palette of perspectives on metagalactic and cosmic processes as such, united by the all-unity of the House. We conclude that the entire Metagalaxy, operating through various types of integrities, operates continuum within the House, and the entire cosmos, operating hierarchically through various types of organizations and systems of any continuum configuration, also operates within the House. But all these processes are essentially different modes of organization of matter itself, which allows us to conclude that the House is the boundary of matter, constructed by the ecumene of human existence at the entrance to a higher cluster of events and relationships.

64 kinds of Matter.

The first point of consideration of the Metagalaxy is the 64 kinds of matter (Appendix), where the physical picture of the world, which science primarily follows today, corresponds to physics — the first kind of matter. Meanwhile, Planet Earth, in the specifics of its organization, operates with the sixty-third kind of matter, and the Metagalaxy with the sixty-fourth. And before the 63rd, completely different kinds of matter operate, organizing various processes and phenomena, which collectively form the hierarchical matter of the Cosmos. Our "active" reason immediately recognizes the smallness of the given and affirms the possibility of greater things. But the universe, in creating us, imposed certain limitations on the limits of possible genetic perception, of which there are precisely 64 basic codons. And these are the limits of genetic perception, revealing that each codon is an expression of a corresponding kind of matter present in the genetic makeup of each of us. Thus, 64 kinds of matter are the limit of today's perception. Not to mention that we think more planetary than metagalactic. If we consider humanity's cultural experience, chess, the I-dzin system, and other accessible institutions speak of a sixty-four-character encoding of humanity's natural development, which in itself serves as indirect confirmation of this assertion. It should be understood that, given the paradigmatic focus of this work, from here on out, we will only outline the problem of future research, stating in advance that it is impossible to describe three decades of research in such a limited space. We are summarizing merely the new Metagalactic View, which will guide Science further.

In addition to the genetic approach to analyzing and synthesizing the metagalactic possible, we utilized the ancient principle of "know thyself, and you will know the world!" After all, the Metagalaxy creates each individual, and therefore, each individual emits certain wave functions that it absorbs, organizing itself through each individual. By determining the balance of the given, we arrived at the basic 64 Human Parts (Appendix), carefully examining, developing, and shaping them. By the process of elimination, the principle of necessary and sufficient, we discovered that the 63rd Human Part, the human physical body itself, is precisely determined by the 63rd kind of matter, organized by our Planet. The processes of Human integrity, in the fixation of the Metagalaxy on each individual, are determined by the 64th Human Part — the IVDIVO of each one, which already expresses the Metagalaxy within itself.

Thus, by exploring and developing Human, we arrived at the organization of 64 Human Parts of his unified whole: Reason, Consciousness, Soul, Heart, Mind, Intellect, Body, Holoversum, and so on. Moreover, each type of human organization exists in many individuals within the planetary perspective of the 63rd organization of matter as processes, not always developed by it. It was discovered that with the concentration of the 64th metagalactic organization of matter, these processes of Human began to take shape and organize into Human Parts, operating according to their own laws and definitions. By studying these definitions, in the different nature of the organization of the Human Parts, the 64 kinds of matter were discovered. Therefore, the reflection

and expression of the 64 kinds of matter are Human himself and the Metagalaxy, as the bearer of their manifestation. And developing the Metagalactic Position of the Observer, we determined that the Planet itself exists as the 63rd type of organization of matter.

From the Planetary position of the Observer, we simply don't notice this, living perfectly well within the 63rd organization of matter. Only with the Metagalactic position of the Observer, having nurtured and developed it, we have begun to notice the 64 kinds of matter and their organization, which shapes the sustainable development of the 64 Human Parts in corresponding metagalactic interactions.

In distinguishing 64 kinds of matter, the basic 16-fold integrity of phenomena of matter were identified:

16. Fire
15. Spirit
14. Light
13. Energy
12. Subnuclearity
11. Form
10. Content
09. Field
08. Time
07. Space
06. Speed
05. Dimension
04. Reunification
03. Self-organization
02. Emanation (wave radiation)
01. Substance

Their mutual organization forms the basic parameters of the organization of 64 kinds of matter.

It is further determined that the parameters form four states of interaction — energy, light, spirit, and fire — achieving the 64-fold integral perception of phenomena, where $16 \times 4 = 64$. The difficulty lies in the fact that we are accustomed only to the physical picture of the world, which is purely energetic. And we don't intend to disrupt it particularly. But this is a planetary physical picture of the world. The metagalactic physical picture of the world consists precisely of the interaction of 64 kinds of matter and their 64 phenomena. And this is what metagalactic evolution leads us to, the first of sixteen evolutions that allowed us to identify the 16 basic phenomena of matter in the Metagalaxy. And this is already a different physical picture of the world, the Metagalactic one. Therefore, let us determine that we are leading the Paradigmatic View from the planetary physical picture of the world to the metagalactic physical picture of the world, which is completely knowable, studyable and applicable.

Thus, we discovered that we found ourselves at a turning point in the epochs: Planet Earth entered metagalactic interactions through its own developmental cycles, and Human, simultaneously and within a reasonable timeframe for self-organization, entered the Cosmos, beyond the ecumene of his own planetary existence. The system of metagalactic self-organization for each individual was activated, with Gagarin becoming the First Among Equals, bringing this fixation back to the Planet with himself, thereby condemning us to the metagalactic age of development. And since the conversation with Yuri Gagarin in Space — via communication — was in Russian, Russian became the language of metagalactic communication among Earthlings. That's how simple everything is metagalactically, and how complex everything is planetary.

That is, with the Brief Paradigm of the Metagalaxy we move from the physical planetary picture of the world, which is the cradle of human existence, to the physical metagalactic picture of the world, which is the adult metagalactic existence and development of humankind.

In this context, let's note that the second kind of matter is ether, and recall how a century ago, physicists abandoned the idea of creating a unified field theory based on ether. This, in fact, was the opening to a new, metagalactic picture of physical existence. Of course, every cloud has a silver lining! We would have been stuck in ether and would have been unable to develop this metagalactic paradigm, as we would have been unable to see beyond ether — just as we currently see beyond planetary physicality. Quantum physics serves as proof of this, as, in principle, it is built already on the principles of the etheric kind of matter. And the complexities there are legion! Meanwhile, modern technological means of monitoring, observing, and recording already record the etheric kind of matter. And sooner or later, science will have to explain this.

Thus, Metagalactic matter is composed of 64 kinds, hierarchically arranged one above the other, so that from a given kind of matter, its lower kinds are understandable and manifested, while its higher ones are not. This is why we speak of "heavens"! Interestingly, Russian folklore mentions 40 heavens. From this, we can conclude that a technologically and scientifically advanced civilization, which defined forty kinds of matter, previously existed on the planet. And, according to technical experts, Baba Yaga's mortar, as a perfect flying device, could well have moved using the principles of another kind of matter. And, accordingly, it was made of it, and such characteristics, at a minimum, are possessed by astral matter and higher kinds of matter.

256 types of matter.

The second point in the above-published list of metagalactic matter phenomena was the 256 types of matter. The first approach was the development of the 256 benchmark Human Parts, based on the states of matter realized in four clusters of 64 Human Parts, which led us to the idea of types of matter. Unlike the planetary state of matter, four types of states of matter, with four types of interactions, are developed in the Metagalaxy:

1. Energy-plus-substance
2. Light-plus-substance
3. Spirit-plus-substance
4. Fire-plus-substance.

Clearly, defining matter solely as energy-plus-substance is somewhat outdated and is not recognized by all branches of science. However, this process itself does exist, and we have defined this quaternity as four states of matter by analogy with the state of substance, but from the perspective of matter. Accordingly, if we have 64 kinds of matter, why shouldn't its 16-fold integral parameters, based on substance, operate in its four states? Thus, we have distinguished the 64 kinds of matter as 64 types of energy-plus-substance, 64 types of light-plus-substance, 64 types of spirit-plus-substance, and 64 types of fire-plus-substance, yielding 256 types of matter. By combining this, for verification, with the 256 Human Parts in the four 64-fold integrities of their mutual organization, we have obtained the objectivity of these processes and phenomena (Appendix).

Thus, the second metagalactic phenomenon of matter became 256 types of matter, organizing the metagalactic continuum by themselves.

16384 shells of matter organization.

The third metagalactic phenomenon of matter was the 16384 shells of its continuum organization, which, at the pinnacle of their hierarchical organization, became high integral realities. Having defined the principle of mutual organization as one of the pillars of the organization of metagalactic relations, at the next level of the hierarchical organization of the Cosmos, all 256 types of matter were found in each of the 64 kinds of matter. Only the manifestation of all types of matter in each of them can achieve a consistent and unambiguous integrity of a kind of matter, where $64 \times 256 = 16384$ organizations of matter are the high integral realities of the Metagalaxy. Why high integral? Because the Metagalaxy creates each individual,

capturing the reality of each individual. In the synthesis of the realities of all individuals, the initially higher realities of the organization of Planet Earth are formed, expressing the conditions of the Metagalaxy through it. And in the synthesis already of the planet's initially higher realities, we reveal the action of the high integral realities of the Metagalaxy. Considering the vast number of planets with their various organizational modes in the Metagalaxy, their unification into a single, consistent phenomenon is possible only through the designation of a high integral reality, common to all objects of the metagalactic hierarchical organization of matter. Thus, high integral realities, or, for short, hi-realities, have their own continuum organization of the Metagalaxy in the form of a spherical shell of the Metagalaxy's boundaries, each with its own structure of 64-fold matter phenomena. Hi-realities can be viewed also linearly, vertically upward — as "Jacob's ladder," recognizing the systemic nature and principles of their hierarchical organization, where lower hi-realities are integrated into subsequent higher ones as a part, forming a new, larger-scale wholeness of existence. For example, if we consider the action of the eighth amatic hi-reality, it will no longer act independently as the eighth, but rather in the synthesis of the seven lower ones as a whole. And this is a constant growth of the wholeness of metagalactic matter. Moreover, amatically, the eighth hi-reality will allow Human to perceive the seven lower realities, but not the higher ones, from the ninth and above. And thus, the growth of the integrity of metagalactic matter reaches the 16384th type of hi-reality, uniting the entire Metagalaxy as a whole.

Each hi-reality is differentiated by its kind of matter and its type of matter aspect. For example, the 8th hi-reality is the amatics of physics, defined as $1/8$. But the amatics of etherics is 256 types of physics plus eight types of etherics (the second kind of matter also unfolds 256-fold), representing $2/8/264$, where 264 is the hi-reality. And so, the 256 types of amatics in each of the 64 kinds of matter are fourfold, in the aspects of amatic energy, amatic light, amatic spirit, and amatic fire, where the resulting amatics is encoded as $64/200/16328$ — this is the pinnacle of all amatic interactions: the syamatics of fiery amatics. Syamatics is the 64th kind of matter, fiery amatics is the fourth type of interaction in the types of matter, developed by the 200th type of matter, and this expression of matter is realized by the 16328th hi-reality of the Metagalaxy.

The distinction between each hi-reality is revealed by the action of 64 phenomena. Let's consider two parameters: dimensions and subnuclearity. If we define the planetary physical dimension of the first hi-reality as three-dimensional, then each subsequent dimension adds a unit of organization of speed, space, and time. Physics is three-dimensional, etheric is four-dimensional, astral is five-dimensional, and so on. Accordingly, the subnuclearity of the hi-reality's organization changes depending on the dimensionality. Subnuclearity is a cluster of all nuclei with all types of elementary and non-elementary particles, atoms, molecules, elements, and so on (Appendix). Through the perspective of dimensionality, velocity, and other interactions of 64 matter phenomena, subnuclearity changes its characteristics from one hi-reality to another, forming unique subnuclear continua of the shells of the Metagalaxy sphere, including all lower subnuclear realizations of lower types of hi-realities included within this one as a part. And we obtain 16384 completely unique continua of subnuclearity of hi-realities — the phenomena of the shells of the sphere of metagalactic existence — with their own unique matter, evolutionary perspective, the action of kingdoms and elements, and all conditions analogous to our physical hi-reality expression of Planet Earth, which expresses the Metagalaxy with its physical continuum.

Let's define that the physical dimension of the first hi-reality of the Metagalaxy is not 3-dimensional, as on the planet, but 16384-dimensional — based on the number of active hi-realities of metagalactic matter in metagalactic mutual reflection. Accordingly, the 16384th hi-reality has the 32767th dimension, where the 32768th dimension represents the high integrity of the Metagalaxy as the initially higher integrity of an object in the Cosmos. And it is precisely this number of dimensions that we must master in mastering the matter of the Metagalaxy.

4 states of matter.

The fourth type of material organization in the Metagalaxy is the four states of matter. These states of matter arise from the synthesis of general metagalactic states by 256 types of matter and 64 phenomena of matter in the synthesis of all variations of their possible hierarchical self-organizations within the Metagalaxy. The result of their nonlinear hierarchical synthesis is the formation of the Worlds of the Metagalaxy.

The hierarchization of matter, striving for integrity, forms preliminary whole-system states of transition from system to wholeness, but these do not form the integral shell of the Metagalaxy sphere as such. We have called this phenomenon — above the organizations of system synthesis, but below the final formation of an active whole — hierarchical synthesis, or simply hierarchization, believing that the very principle of hierarchy is built on an unfinished, yet preliminary, wholeness, when systemic relations are complete already, but integral states have not yet arrived. It is then that the hierarchy of the previously established synthesis of systems comes into play, and with its established organizational structure, it "pulls" the antinomic synthesis of systems into a new whole. In other words, this is an organizational action. If it succeeds, a new whole emerges. If it fails, the unsettled systems of the whole are integrated into the already functioning and growing systems of the existing hierarchical organization. On the scale of the Metagalaxy, in the actual synthesis of a multitude of hi-realities, ih-realities, realities, types, kinds, and phenomena of matter, this gives rise to a stable state of organizational development in the form of the Worlds of the Metagalaxy. According to the dominant states of matter, there are four of them.

The physical world in which we have the privilege of living synthesizes the state of energy-plus-substance and further, energy-plus-all 63 phenomena of matter, each individually and in their synthesis. In synthesizing all energy-plus-all 64 phenomena of matter, it actually realizes a form of energy-matter. It is from the perspective of this hierarchical organization that we perceive the entire environment. But this is merely a hierarchical organization of each one, with the perspective of the phenomenon of energy-substance relations. It is a habit and a maintained tradition from "dark," "unenlightened" eras, nothing more.

Next comes the second world — the subtle world. So named after the cultural slang of developed people — a refined person manifesting himself in various areas of life. The subtle world of the Metagalaxy synthesizes, hierarchizing and organizing, the states of matter — light-plus-substance, and further, light-plus-all 63 phenomena of matter, shaping the constant, sustainable development of light-substance, both in each being where the Metagalaxy creates each being with light-substance, and in various metagalactic processes as a whole. By synthesizing all light-plus-64 phenomena of matter, it effectively realizes a form of light-matter or subtle matter in the Metagalaxy.

The Metagalactic World of the Metagalaxy is almost a tautology, but it is so named for the specificity of spirit, naturally contained and organized by modern humanity, which, through its saturation, "translates" Human from the planetary state of matter to the metagalactic state of matter. The Metagalactic World hierarchizes and organizes the state of matter — spirit-plus-substance — creating the constant, sustainable development of spirit-substance, both within each individual, in the metagalactic creation of each one by spirit-substance, and in all metagalactic variations as a whole. In synthesizing all spirit-plus-64 phenomena of matter, it effectively realizes a form of spirit-matter.

The saturation and restoration of the Metagalaxy's nature with spirit occurs during sleep. It is interesting to note that the planetary organization of Human presupposes sleep in the subtle world, saturated with light-substance. The Metagalactic, as a hierarchically higher systemic organization, presupposes sleep in the metagalactic world, saturated with spirit-substance. Considering that, according to published research, there are still people sleeping in the physical world, the ancient state of which is best conveyed by the Iliad, which knows no colors or hues, it can be determined that modern people sleep in three worlds — physical, subtle, and metagalactic — depending on

the degree of self-organization and the need for saturation with the appropriate substance, bound into a state of matter, that nurtures certain human organizations.

Here it's appropriate to point out that natural saturation with spirit, as a relatively natural process dependent on the hierarchical organization of human, was at one time applied by church organizations, utilizing certain natural states and processes of spirit depending on the established religious tradition. However, since this application developed over centuries, it is a manifestation of the planetary natural spirit, not the metagalactic one — the planet had not entered previously metagalactic processes of existence. Moreover, the previous orientation toward universal creation conveys collective creation through processes of Spirit, which are sufficiently advanced for the ancient organization of human. With the transition to metagalactic creation of each individual, we gain a fixation of individual self-organization by spirit, which increases the chances of each individual's survival in the Cosmos, but removes us from the collectivity of spirit of a purely planetary tradition. And this is natural as the planet itself passes to metagalactic processes of existence and attunes its nature to the individual assimilation of spirit-substance by each individual.

Thus, by transitioning to metagalactic standards, science will receive the concentration of each scientist's creativity, either through energy-substance, light-substance, or spirit-substance, depending on their personal hierarchical organization, and will be able to begin research along the lines of the collective planetary natural spirit in the kingdom creation of all. This "branching" will be slow and difficult, but it is strategically inevitable. And the sooner we recognize this, the fewer tragedies we will experience along this Path. And our metagalactic evolution will accelerate.

The fourth world of the Metagalaxy, the Synthesis World, synthesizes, hierarchizes, and organizes the states of fire-plus-substance, fostering the constant, sustainable development of fire-substance, both in each one where the Metagalaxy creates each one with fire-substance, and in various metagalactic processes as a whole. By synthesizing all fire-plus-64 phenomena of matter, it effectively realizes a form of fire-matter. The Synthesis World is interesting in that it encompasses all 16384 hi-realities — that is, all types of metagalactic organizations of matter, meaning that fire-matter underlies all processes in the Metagalaxy. Therefore, the Human Parts, at the core and apex of their own organization, consist of fire-substance, which forms its clots into nuclei that synthesize the structural matrices of all Human Parts.

At the moment, in the Metagalaxy, 4 states of synthesis of the worlds' hi-realities have developed:

1. The physical world of the Metagalaxy is of 4096 hi-realities of the phenomenon of energy-substance + 63-fold integrity
2. The Subtle World of the Metagalaxy is of 8192 hi-realities of the phenomenon of light-substance + 63-fold integrity
3. The Metagalactic world of the Metagalaxy is of 12288 hi-realities of the phenomenon of spirit-substance + 63-fold integrity
4. The Synthesis world of the Metagalaxy is of 16 384 hi-reality of the phenomenon of fire-substance + 63-fold integrity.

Thus, the four states of matter form four stable organizations that determine the diversity of life, both on the planet and in the Metagalaxy. This may explain some recorded "unidentified" phenomena, clearly possessing the natural character of another substance. These, for example, could be animals from the world of light-substance, moving according to its laws, causing us, who hold the Position of the Observer of energy-substance, to wonder — what is this?

Hence, a brief conclusion: focusing on the scientific study of the four states of matter, and therefore of substances, or the entire 16-fold integrity of material phenomena from substance to fire, from all perspectives of states, will expand the observer's range of perception and the range of scientific problems and discoveries, including those with practical applications, awaiting us. And entering this range of perception with the Position of the Scientific Observer is extremely simple: "And according to Faith, so shall it be given unto you!" And this refers not only and not so much to the processes of religious perception that have allowed the preservation of ancient

scientific Truth — if we believe in this, the "blindness" of perception will be removed, and the Metagalaxy that creates each individual, accepting the "free will" of each individual, will incorporate the processes of the four states of matter with the phenomena of the 64-fold integrities of matter into the creation of each individual. And the anthropic principle of influencing matter will be realized.

The fifth organization of the Metagalaxy is and was evolution. But unlike the planet, which previously operated through a single evolution, metagalactic processes are shaped by sixteen evolutions, each shaping a particular context for metagalactic creation and development. One could say that, overall, a single evolutionary component operates within the Metagalaxy as a whole. However, to reach and see the evolution of the Metagalaxy as a whole, to attain its holistic perception, one must traverse precisely the sixteen hierarchical evolutionary organizations of the Metagalaxy. That is, in the Metagalaxy, evolution is also subject to the systemic hierarchization of processes and phenomena. And given the scale of the Metagalaxy and the systematic nature of the hierarchical synthesis of the whole, for us these are simply 16 separate evolutions, the first of which shaped the evolutionary organization of Planet Earth (Appendix).

The first approach to recognition was the 16-fold integrities of matter phenomena — each evolution is responsible for one natural organization of matter, from substance to fire. This, incidentally, explains our "immersion" in research and scientific approaches from a more scientific perspective on substance and its definitions, as the main achievement of the sciences of matter. Of course, this is only a scientific approach, but it indirectly confirms this systemic uniqueness.

It's clear that the 16 phenomena of matter are synthesizing many, many processes of metagalactic organization, forming one or another systemic hierarchical evolutionary integrity. But the most important thing here is the infinite evolutionary force operating in all metagalactic corners. And harnessing this evolutionary force for ship engines will create an energy source incomparably powerful than those we currently use or foresee in the future. And the energetic component of the first evolution can be utilized only by mastering the fourth. Thus, the systemic organization of the Metagalaxy drives development — any fourth hierarchical organization governs the first in their synthesis, according to the standards of metagalactic evolutionary self-organization. Interestingly, the fourth phenomenon of matter in the Metagalaxy is reunification, which precisely captures the evolutionary processes of matter management and mastery of the first evolution operating on the Planet. As they say, the ways of the metagalactic and hierarchical systemic self - organization are inscrutable - MISS.

Each evolution is organized by 1024 hi-realities, which, when synthesized by 16 evolutions, form the 16384-fold integrity of hi-realities of the Metagalaxy. By defining mathematically 1024 as 16×64 , we will develop a promising scientific approach to recognizing the formation of each evolution through the analysis and synthesis of the corresponding components, where the matter of the Metagalaxy is organized by the mathematical MISS (see above).

The sixth organization of the Metagalaxy is the metagalactic kingdoms of life (Appendix). Naturally, seeing them from a planetary perspective is extremely difficult, and believing them would be nearly impossible, so vast they are and scattered across various objects of the Metagalaxy's ecumene. But what purpose, then, is the creation of each Human or all Humans, if not for the sustainable development of life? And the organized, sustainable development of life follows its own laws and organizational standards. It is clear that if the Metagalaxy creates each Human, then the kingdoms of life must be developed also into organizations beyond the four known on the Planet, but continuing the evolution of Human through the Metagalaxy. Naturally, human is based on 64 codons of genetic organization. Naturally, this is the code for a distinct specificity of metagalactic life, of which there are 64. This means that there are 64 kingdoms of life in the Metagalaxy! Another element of verification is the 16 phenomena of matter in four states, which form the 64 basic phenomena of metagalactic matter. And for their stable assimilation, the 64 kingdoms of metagalactic life exist, each with its own perspective from the 64 phenomena of matter and all the processes and organizations associated with them.

The seventh organization of the Metagalaxy is the 256 elements of metagalactic nature (Appendix). Here, first of all, it is necessary to clarify that certain elemental organizations are present in different objects of the Metagalaxy. Accordingly, for their study and comparison, they must be united necessarily into common systemic organizations. And given the 64 phenomena of matter, there must be also 64 elemental organizations, which once again confirms the perspective of the 64 kingdoms of the Metagalaxy. However, the 64 basic elements of the Metagalaxy, in synthesis with the four states of matter, form 256 stable elemental formations, which, incidentally, also operate on Planet Earth! And these 256 elemental formations form a stable organization of 256 benchmark Human Parts, organized, among other things, to govern the elemental organizations of the Metagalaxy.

The eighth, final, and apex organization of the Metagalaxy was the 16384-fold integrity of Human, where the Metagalaxy, creating each individual, gradually concentrates on each individual 16384 hi-realities, forming the initially higher integrity of Human. Each hi-reality possesses all the unique characteristics of the phenomenon and specifics of the seven aforementioned organizations of the Metagalaxy, which together form that very highest integrity of each reality by them. By focusing on each Human, they form their own organizations of creative metagalactic expression, developing Human metagalactically and evolutionarily building him with the Metagalaxy. According to the four states of matter and the worlds they express, Human, manifesting 16384 organizations of metagalactic matter, forms within himself:

1. 4096 Human Parts
2. 4096 benchmark Systems of Human Parts
3. 4096 benchmark apparatuses of systems of Human Parts
4. 4096 benchmark particularities of Apparatuses of Systems of Human

This forms the very 16384-fold integrity of the Human of the Metagalaxy (Paradigm.T.1), where one hi-reality forms one or Human Part, or System, or Apparatus, or Particularity of a Human, the names of which are taken from the anatomy/biology of a Human, with the exception of the term particularity, which means the result of the phenomenon of the action of the organization of human Parts - thoughts, feelings and other organizations given by a Human.

In the Human of the Planet, as distinguished from the Human of the Metagalaxy, these characteristics are ambiguous due to the lack of a natural fixation on each individual, and, accordingly, are very, very small. Just as the Planet in the Metagalaxy is a particle of the atomic Solar System within the vast expanse of Metagalactic subnuclear relations. Naturally, evolutionary growth beyond the planet, even with such small dimensions, already scientifically reconstructed by computers, makes Human truly Free and greatly expands his material scale, both in organization and in exploration.

Moreover, each 4096-fold integrity of Human is based on 256 benchmark organizations, or of Human Parts, or systems, or apparatuses, or particularities, in 16 evolutionary perspectives of their organization, forming the integrity of the 4096-fold integrity of Human for each of the four phenomena. Thus, we clearly organize the processes of the Metagalaxy and Human, mastering both of them, mutually organizing their development.

The culmination of the Brief Paradigm of the Metagalaxy should be an Image of the Metagalaxy, a synthesis of these eight realizations, allowing a person to see it as a whole and recognize all the processes and realities of its Existence. The Image of the Metagalaxy, forming within each of us, will lead to a Metagalactic View for each of us, enabling us to form the Metagalactic Position of the Observer and begin to consider the nature of things metagalactically. This will allow us not only to view the Cosmos differently, but also to answer many scientific questions that previously remained unanswered and unaddressed. And given the enormous diversity of future explorations, scientism will transform from a theoretical possibility into a reality and a necessity, a fundamental foundation that is simply impossible without Science and Scientific Development. This gradually will give rise to entirely new civilizational constructs, which would be called most correctly the Metagalactic civilization. A civilization where Science is at the

forefront of development, the experience and organization of which, from this perspective, already exists in Russia, as do all the prerequisites for its implementation.

It is precisely this that the new Scientific Paradigm of the Metagalaxy will allow for the organization of new scientific development for centuries of future discoveries and achievements.

VS

APPENDIXES

Kinds of matter

64. Syamatics	32. Extremics
63. Esmics	31. Zertsatics
62. Imics	30. Intics
61. Etonics	29. Passitics
60. Amritics	28. Evritics
59. Abics	27. Pratics
58. Sitics	26. Syntics
57. Zhivics	25. Tyamics
56. Holitics	24. Planitics
55. Vsetics	23. Itics
54. Cosmics	22. Probuddics
53. Ergetics	21. Hrustatics
52. Contics	20. Dhjanics
51. Golomics	19. Astrenics
50. Ematics	18. Ephtics
49. Plamics	17. Tilics
48. Pramatics	16. Ivdivics
47. Visics	15. Yatics
46. Sotics	14. Imtics
45. Etimics	13. Octics
44. Omics	12. Fatics
43. Unics	11. Matics
42. Vityics	10. Nitics
41. Merics	9. Moshics
40. realics	8. Amatics
39. Plotics	7. Atmics
38. Natics	6. Buddics
37. Stratics	5. Causals
36. Logitics	4. Mentalics
35. Glasics	3. Astralics
34. Daonics	2. Etherics
33. Binarics	1. Physics

Human Parts

64. The IVDIVO of the Human of the Metagalaxy	52. Thinking
63. Physical body	51. Holoversum
62. Truth	50. Perception
61. Eye	49. Flame of the Father
60. Hum	48. The IVDIVO of the Human of Planet Earth
59. Absolute	47. Transvisor
58. Omega	46. Consciousness
57. Monad	45. Benchmarkness
56. Prasyntesis	44. Intuition OM
55. Hypostatic body	43. Cube of Construction
54. Reason	42. Paradigm of the Father
53. Heart	41. Eternity of the Father

40. Competences
39. Image-type
38. Observer
37. Stratagemy
36. Logic
35. Voice of powers
34. Passionarity
33. Potential-creation
32. The IVDIVO of the Human-Creator of physicality
31. Synthesis-body
30. Intellect
29. Memory
28. Epiphany
27. Providence
26. Perspicacity
25. Faith
24. Beginnings of creation
23. Ideafulness
22. Wit
21. Meaningfulness

Particularities of Human

16. Condition
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

20. Thought-creation
19. Feeling-awareness
18. Measure-awareness
17. Activity
16. The IVDIVO of the Human of hierarchization
15. Synthesis-image
14. Ration
13. Grail
12. Mind
11. Unigram
10. Thread of Synthesis
9. Might of the Father
8. Rights of construction
7. Pillar
6. Essenceness
5. Throne
4. Reflection
3. Soul
2. Word of the Father
1. Image of the Father

Subnuclearities

16. Nucleus
15. I-Am
14. Imperio
13. Versum
12. Continium
11. Volume
10. Ball
9. Drop
8. Spark
7. Point-spark
6. Point
5. Element
4. Molecule
3. Atom
2. Particle
1. Spin

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