



# **XITONIA**

## **BASICS OF TRANSFORMATIVE MAGIC**

Val Robinia  
Lona Robinia

2023

# CONTENT

<b>INTRODUCTION</b> .....	3
<b>SCIENCE AND THE DIVINE</b> .....	7
<b>NATURE OF MATTER</b> .....	11
HOW WE EXPLORE THE WORLD .....	11
ENERGY AND DUALISM OF MATTER.....	12
VARIETY OF FORMS OF MATTER .....	14
LIVING MATTER .....	16
<b>INTELLIGENT COSMOS</b> .....	18
MIND AS AN ATTRIBUTE OF LIVING MATTER .....	18
ARTIFICIAL INTELLIGENCE.....	20
PROMORDIAL MIND .....	21
FRACTAL STRUCTURE OF COSMOS.....	22
CONCEPT OF INTELLIGENT COSMOS .....	24
<b>THE NATURE OF CONSCIOUSNESS</b> .....	25
MIND AND ENERGY .....	25
ENERGY FIELDS OF ANOTHER NATURE.....	26
<b>LIVING MATTER AND MIND</b> .....	28
HUMANS AS A MULTILEVEL SYSTEM.....	28
SOUL AND CONSCIOUSNESS.....	29
LIVING MATTER .....	30
<b>ANIMOSPHERE</b> .....	32
INTELLIGENT EARTH .....	32
THE CONCEPT OF ANIMOSPHERE.....	33
<b>CONSCIOUSNESS AND SOUL</b> .....	36
SOUL .....	36
FREQUENCIES AND PROPERTIES.....	36
ROLE OF DNA .....	37
ANIMOSPHERE.....	39
REPOSITORY AND SOUL.....	41
<b>DESTINY AND FREEDOM OF CHOICE</b> .....	43
FATALISM AND ANARCHY.....	43
EXPERIMENTS OF THE INTELLIGENT EARTH AND DESTINY .....	44
<b>STRUCTURE OF CONSCIOUSNESS</b> .....	46
HOW CONSCIOUSNESS IS SET UP .....	46
PROGRAMMING CONSCIOUSNESS.....	47

THE ROLE OF DNA IN THE PROCESS OF FORMATION OF CONSCIOUSNESS.....	48
FORMATION OF CONSCIOUSNESS.....	48
CONNECTION WITH THE ANIMOSPHERE .....	50
<b>SOURCES OF KNOWLEDGE</b> .....	52
RESEARCH METHOD .....	53
INFORMATION EXCHANGE OR EDUCATION .....	54
ANIMOSPHERE AS A SOURCE OF KNOWLEDGE.....	55
MAGIC AS A METHOD OF KNOWLEDGE .....	56
<b>TRANSFORMATIVE MAGIC</b> .....	59
THE ORIGINAL ESSENCE OF MAGIC .....	59
MAGIC AS A WAY TO COMMUNICATE WITH THE ANIMOSPHERE .....	60
METHOD OF TRANSFORMATIVE MAGIC .....	62
MAGIC AS A PSYCHOLOGICAL TECHNIQUE .....	62
<b>OTHER WORLDS</b> .....	64
PROTO-CIVILIZATIONS .....	64
OUR POSSIBLE NEIGHBORS .....	66
THE INVISIBLE WORLD .....	67
OUR POSSIBLE SOLITUDE.....	68
<b>BIOLOGICAL PREROGATIVISM</b> .....	70
WHY REVISION IS NECESSARY .....	70
HUMAN NATURE .....	71
DRIVING FORCES OF OUR WORLD.....	72
BASIC PRINCIPLES OF BIOLOGICAL PREROGATIVISM .....	73
<b>SYNOPSIS</b> .....	76
SUMMARY OF KEY THOUGHTS.....	76
XITONIA IS AN EVOLVING PHILOSOPHY .....	78

## **INTRODUCTION**

Our lives consist of an endless series of decisions, big and small. Decisions are based on choices between different actions we can take.

Choice, in turn, comes down to assessing the consequences of each action and which one is preferable to you.

To make the right choice, in addition to a clear understanding of your desires and preferences, you need to have adequate ideas about the world around us and the laws by which it lives.

### **We need proper knowledge of how our world works.**

And here we are faced with one big problem - our knowledge about the world around us is limited and not always correct.

Plato showed well how we understand the world with his allegory of the cave. People sitting in it see only the shadows of what is happening outside, and by the way the pattern of shadows changes, they conclude the structure of the outside world and the events taking place there.

In essence, he said the following - all our knowledge is just a set of our ideas about how the world around us works and our interpretation of our observations.

### **Our knowledge is just a set of guesses that are partially true.**

This is quite logical because absolute knowledge can only be obtained from the primary source.

To fully understand the world around us, we need to have a detailed description of its structure with an explanation of the principles of its construction and the laws by which it functions.

It would also be useful for us to have an explanation for what purposes it was created, how it interacts with what is outside of it, who or what it is controlled by, and a lot of other practical information.

In other words, we need complete technical documentation with detailed operating instructions from those who designed and created this world. But we don't have anything like that.

### **We learn about our surroundings through observations and inferences, without having access to the source of information.**

As a result, we study the “black box” without having the slightest idea of what is inside it. We monitor his behavior, poke him with a stick, record his reactions, derive patterns, describe them with formulas, and then make our conclusions, building theories based on them.

If the conclusions drawn are confirmed time after time during experiments, then the theories are formalized into knowledge that is recognized as correct by scientific consensus.

### **Scientific knowledge is essentially theories accepted by public opinion as true.**

However, scientific consensus does not mean that theories formalized as knowledge are absolutely correct. Like any scientific conclusion, this knowledge can subsequently be revised - which happens regularly, especially when it comes to little-studied topics.

Does this mean that we cannot believe what we are taught and must abandon the scientific knowledge we have? Of course not. But we must be prepared to revise our ideas about the world around us as we continue our research, recognizing the inevitability of such a revision.

### **Our knowledge of the world around us is constantly changing, this is part of the learning process, and we need to take it calmly.**

We learn about the world, and in the process of studying, we begin to understand it better and better. Therefore, one cannot treat existing ideas and knowledge as the ultimate truth. You need to be open to new ideas and be ready to reconsider what seems obvious as soon as there is reason to doubt.

There is one more point that affects our ideas about the world in which we exist. It lies in the fact that our knowledge and our worldview largely depend on what ideas dominate in the society around us.

Let's look at where we get knowledge from. We have two main sources - our observations and upbringing.

In the first case - our observations - much depends on the breadth of our horizons, our life experience, access to reliable information, our ability to observe, and our analytical abilities.

Most often, the ideas about the world around us obtained in this way will be enough to make adequate decisions in simple everyday situations. But nothing more.

We still receive the bulk of knowledge from the society in which we live, including family, school, social circle, the media, and various public institutions.

This is how our ideas about the structure of the world around us are formed, the rules of behavior are taught, and life priorities and behavior patterns are set - that is, what makes us a person, with our belief system and our attitude towards the environment.

For this reason, we can safely say that we are in many ways a product of the society in which we live and that our ideas and concepts are largely artificial. And if so, then they are subject to constant changes, because this is one of the properties of social structures - to adapt to changing conditions.

Accordingly, the ability to adapt to constant changes, and to be ready to reconsider what seems obvious and the only true one, is a necessary quality for building adequate relationships with others.

### **The presence of healthy skepticism is a necessary quality when perceiving any knowledge and ideas.**

And of course, you need to remember that you cannot unconditionally rely on the opinions of others, especially those representing a particular group or association.

For example, when it comes to official science, one should always take into account the social factor, namely the personal interests of scientists when interpreting research results and when assessing various facts.

If some conclusions can harm a scientist's career, especially if they contradict the views of a group of influential scientists, then most often these conclusions will not be made, and they will try to ignore inconvenient facts.

Or the conclusions drawn will be vehemently refuted by other scientists because they pose a threat to their careers and scientific reputation. And this is far from uncommon in the scientific community.

Therefore, we should rely more on ourselves, on our abilities to understand the issue, rather than unconditionally taking on faith everything that we are told.

Moreover, each of us has the ability to obtain the necessary information from the outside, which can be defined as the third source of knowledge.

The study of the phenomenon of consciousness, and how the process of cognition of the world around us generally proceeds, led us to the conclusion that each of us has a mechanism for obtaining information about the world around us from external sources.

This helps us understand what is happening and draw the right conclusions. Without such a mechanism, we could not have insights and guesses, and science as such could not exist.

We will talk about the nature of this source separately, but the conclusion from this is this: you should always trust your instincts. We are capable of much more than we imagine because each of us has enormous potential hidden within us.

In this regard, we would like to emphasize once again that we do not and cannot have absolute knowledge about the world in which we live. But we can study and cognize it, at least within the limits available to us; we have everything necessary for this.

**To understand the world around us, we need to be open to new ideas and not be afraid to go beyond dogma.**

Our philosophy can be an example of this approach. We attempt to go beyond established ideas about the world around us to provide a rational explanation for those observations and facts that official science tries not to notice or recognize.

Many of our conclusions may seem too bold and do not fit into current ideas. However, they are all based on an analysis of existing facts and logical conclusions, which is why we offer them as our vision of the environment.

## SCIENCE AND THE DIVINE

Modern science is emphatically materialistic. She does not recognize metaphysical phenomena and completely denies everything that indicates the supernatural nature of what is happening.

For this reason, research in areas that do not have a pronounced materialistic nature is under an unspoken ban in the scientific community. At least, if research in such areas is carried out, it is usually without much publicity or by small groups of enthusiasts.

This is flawed in principle because science must study the world as it is, without restrictions, even if such research conflicts with established views and concepts. However, she doesn't do this.

### **Modern science is inherently dogmatic, which is not normal.**

There is a rational explanation for this phenomenon. Modern science began to take shape approximately three hundred years ago, when witch trials were still in full swing across Europe and North America, and the Inquisition had not yet been abolished. Therefore, enlightened researchers perceived religious obscurantism as their main existential enemy - which they were undoubtedly right.

We can say that the foundations of modern science were laid during the struggle against the dictates of religious ignorance. However, having won this struggle, science began to slide into dogmatism, turning to some extent into a religious cult.

Taking as a basis the complete denial of everything related to religious dogmas and ideas, the scientific world eventually imposed a taboo on the study of those phenomena that cannot be explained from a worldly point of view. This is one of the biggest flaws of modern science, limiting our ability to understand the world around us.

### **Denying the idea of the divine principle, modern science is forced to pass over in silence any topics that conflict with materialistic attitudes.**

This approach is wrong. If only because many strange phenomena can have a completely rational explanation.

Secondly, the study of such phenomena can lead to the discovery of new properties of matter, about which we currently have no idea - as has happened many times in the past.

Finally, and this is the most important thing - if a rational explanation cannot be found, we should recognize the presence of some forces, the nature of which we will perhaps understand later.

For example, the question about the origin of our world, cannot be answered without the assumption of the presence of a creator God - no matter what we mean by that.

**The idea of God did not arise out of nowhere. Today this is the only rational explanation for the phenomenon of the appearance of our world.**

How did our world come into being? What was the beginning of the beginning, and what came before it? Where are the limits of our world, and what is beyond these limits? Where do the laws of nature come from? How is it that they can be described by mathematical formulas? The most important thing is what forces created our world, for what reason, and for what purpose?

We will probably never get an answer to all these questions, as well as to many other similar questions. Our consciousness operates only with those concepts that we deal with in the reality around us, and here a completely different scale of thinking is required.

In particular, the finitude of everything that happens is critically important for our consciousness.

In our understanding, every process must have its beginning and must have its end. We can operate with the concept of infinity only as an abstraction, without the possibility of real awareness of what it is.

The very idea that the process has no beginning, and we cannot give any logical explanation for this, causes cognitive dissonance in us. And this is what we are dealing with when it comes to the creation of our world.

We proceed from the fact that our world could not have arisen from nothing. It is also obvious to us that the laws of nature that determine the properties of matter and the nature of its interaction also could not have formed by themselves, due to happy accidents.

Therefore, following logic, we can only accept as an explanation of the origin of our world the idea of a certain intelligent force that stands behind its creation.

It was this force that set the rules and algorithms that we call the laws of nature, and according to which our world develops.

**The idea of a creator god was born out of the need to give at least some clear answer to the question of the origin of our world.**

If we talk about official science, it avoids the issue of origin. Science proceeds from the fact that our world has always existed.

How it arose, where it came from, what existed before the beginning - all these questions are taboo. Because otherwise we will have to admit the presence of some intelligent supernatural force behind the act of creation. Which is unacceptable, since it contradicts the canons of the materialistic approach of modern science.

In this regard, the ancient philosophers were much more consistent and honest, attributing the act of creating our world to the demiurge god.

Moreover, the concept of the demiurge god has nothing in common with the concept of god in modern religions.

God the demiurge is not constantly present in our lives, we do not have to account to him for our earthly affairs, he does not give us commandments to fulfill, he has no direct relationship with us at all.

**God the demiurge is an abstract rational entity of a nature unknown to us, which stood behind the creation of the world. She has no other role or task.**

We are forced to assume this concept from the indisputable fact that there must be something behind the creation of such a super-complex formation as our world, with its extensive set of laws and algorithms by which it exists and develops.

What kind of essence this is, what is the purpose of creation, how it happened - all this, of course, we will never know, it is all beyond our understanding.

We just have to accept the very fact of the existence of such a creator, without delving into further thoughts regarding his nature. For us, what follows from this fact is much more important.

**Our first postulate is that our world is the result of intelligent activity. The second postulate is that our world exists and develops according to universal laws and algorithms specified during creation.**

It would seem that these are obvious conclusions, but they are unacceptable for modern science since they contradict the underlying materialistic worldview.

Perhaps all these are echoes of the struggle against religion, the fear of providing a powerful argument in favor of the concept of the divine principle, which modern science had to struggle with in the process of its formation.

However, the fact remains that modern science categorically refuses to recognize the rational nature of the creation of our world, as well as everything else that follows from it.

In particular, if there is an intelligent force that created our world, then it is quite logical to assume that intelligence is a universal phenomenon; Not only people have it. That the environment in which we exist can also have intelligence.

Another conclusion that can be drawn from the presence of an intelligent force boils down to the following - the laws and algorithms by which our world exists and develops are universal, they are the same for our entire world. Because universal approaches are a distinctive feature of intelligent activity.

It follows that life is a common phenomenon, it can be present everywhere, taking on a variety of forms. We can also assume that humanity as a bearer of intelligence is not a phenomenon; this is a completely ordinary case.

Finally, our world as the environment in which we exist, is an intelligent organism in the process of development and shaping itself.

This, of course, does not answer the question of where intelligent force came from, what existed before, and what lies beyond our world, but in any case we will never get an answer to these questions.

**For us, the more important conclusion is that we exist in an intelligent environment, which is constantly transforming according to the algorithms embedded in it.**

What does this knowledge give us? First of all, the opportunity to look at the surroundings from a different angle and explore the world without looking back at the restrictions that are imposed by scientific officialdom.

You need to understand that modern science at this stage has largely transformed into a type of religion, with many taboos and an outdated ideological basis.

This requires reform. This should begin with where the enlighteners of the 18th century, who laid the foundations of modern science, began - they rejected the dogmas that interfered with their research.

This is what we do when we rethink the nature of the world around us.

## NATURE OF MATTER

One of the fundamental questions that we have to deal with when studying the world around us is its nature, what it is made of, and how it works.

The answer would seem to be simple - our world consists of matter. But in this case, what should we do with our thoughts, with our consciousness, and in general with everything that relates to the non-material state? Most importantly, what is the nature of matter, and what is considered matter at all?

## HOW WE EXPLORE THE WORLD

Before we begin to analyze the nature of the world around us, it is worth talking about the methods of its study. More precisely, why we should reconsider existing approaches.

We live in a material world. We judge what surrounds us by the experience of interacting with it, thus forming for ourselves an idea of the universe. At the same time, we rely mainly on our sense organs, and on the information our brain receives from our receptors.

**Our experience of interacting with the environment through sensations is the main source of our knowledge.**

At the everyday level, in simple situations, this approach, called the empirical method, works quite well. However, to understand the world as a whole, understand its structure, and identify the algorithms by which it exists and develops, this approach is not sufficient.

Its big flaw is that we build our ideas about the world around us solely from the experience of interacting with it. This experience is limited to what we deal with on an ongoing basis. At the same time, everything outside our habitat, in the broad sense of the word, is unknown and incomprehensible to us.

Every time we enter new areas, we have to learn about them and adjust our knowledge. At the same time, our method of cognition works as long as we can see, hear, touch, or measure our surroundings using the instruments we have created.

**What we cannot perceive with our senses, and what we cannot record with the instruments we have, falls outside the scope of our knowledge.**

As soon as we encounter phenomena that we cannot explain, our method fails. It's good when scientists recognize the existence of such a phenomenon and begin to study it.

However, often the anomalies recorded by scientists are ignored and explained by observational error. This is exactly what happens with what belongs to metaphysics. This is a big mistake that comes from not understanding that the metaphysical also has a material nature, like everything in the world around us.

But for this, it is necessary to reconsider the very concept of matter.

## ENERGY AND DUALISM OF MATTER

In modern physics, the concept of wave-particle duality of matter is currently accepted as the main one.

Its essence is that material objects, under certain conditions, can exhibit the properties of classical waves, and in others - the properties of classical particles. The smaller the object, the more often it exhibits wave properties, and vice versa.

There is a simple explanation for this, and it lies in the fact that matter is a state of energy.

Einstein's famous formula  $E=mc^2$  more than clearly shows the relationship between energy and mass, which is the measure of matter. This logically leads us to the important conclusion that our world and all the matter that makes it up is a form of energy.

**Our world appeared as a clot of energy of an unknown nature, which we call  
“primordial”.**

Now let's see how energy behaves, what its properties are, and how energy is transformed into matter.

The main property of energy is that it flows from points of high concentration (high potential) to points of low concentration (low potential). Thus, due to the potential difference, energy is redistributed in space.

There can be many reasons for the appearance of potential differences, including the initial uneven distribution of energy in space. However, most often the cause must be sought in external influences, direct or indirect.

At the very least, in order to avoid the state of entropy, to which all closed systems sooner or later come, our world necessarily requires external impulses that introduce disturbance.

To explain the source of such impulses, we again cannot do without the presence of an intelligent creative principle that supports the entire system in an active state. Objectively, without this, our world cannot exist indefinitely in time, while remaining an active, self-sufficient closed system.

Another important property of energy is that it is transmitted through waves.

## **We can quite confidently say that our world is basically a wave structure.**

This is quite logical - if matter is a state of energy, and energy is transmitted through waves, then the conclusion about the wave nature of matter suggests itself.

At the same time, the stages of transformation of energy into matter have now been more or less studied.

The essence of this process is the compaction of energy, its concentration at a single point as a result of the action of certain forces.

All elementary particles of the quark level, from which matter is formed, are clots of energy.

That is why, at the lowest level, in its simplest form, matter has mostly wave properties. As more complex structures are built from elementary particles, the wave properties of matter appear less and less, being replaced by the properties of classical particles.

In the processes of energy compaction, force fields of various natures play a decisive role. In practice, we deal primarily with electromagnetic and gravitational fields, but the matter is not limited to them.

Modern physics also operates with the concepts of fundamental fields, which include such exotic fields as fermion and bosonic fields.

Today, scientists do not have a clear understanding of the nature of physical and fundamental fields. There are only various assumptions and theories, among which the most famous is string theory.

Based on what we know today, we have concluded that the shape and characteristics of matter directly depend on the frequency of vibration of the waves of “primordial” energy from which it is formed.

## **The frequency of vibration of waves of “primordial” energy determines the shape and properties of matter, thus generating its diversity.**

We are talking about the fact that due to the different frequencies of oscillations of the waves of “primordial” energy, there is a huge variety of forms of matter.

From these different forms of matter, separate material worlds are formed that do not intersect with our world. We know nothing about these worlds, what they are, what the properties of their matter are, and what happens there.

## VARIETY OF FORMS OF MATTER

Taking into account the fact that everything in our world obeys universal laws, and all processes follow universal algorithms, to understand the concept of the diversity of forms of matter, the method of deductive reasoning can be fully applied.

According to this method, we infer what we do not know from what we already know.

In particular, we can take as an example the differences in the properties of electromagnetic waves depending on their frequency. By superimposing this example on the concept of the wave nature of matter, we can conclude that depending on the frequency of vibration of the waves of “primordial” energy, the properties of matter also change.

It should be especially noted that modern science knows nothing about the “primordial” energy from which our world is built, its properties, and what laws it obeys. We only observe the behavior of what is created from this energy.

At the same time, observation takes place in a very narrow spectrum that is available to us. Everything that lies outside this spectrum is unknown to us. Therefore, we can only make assumptions based on the facts and logical conclusions known to us.

**For us, the picture looks like this: “primordial” energy is always in wave motion, with different oscillation frequencies. Which, in turn, leads to the formation of different forms of matter and types of energy fields in different segments of the frequency range.**

Therefore, we perceive our reality, the material world with which we deal and in which we exist, only as a special case, as a separate segment of an incomparably wider range of objective reality.

**The world in which we exist is only a narrow spectrum of the material world, adjacent to other worlds consisting of matter of a different type and having other characteristics.**

This, in particular, explains the presence of other dimensions and parallel worlds.

It turns out that simultaneously with us in our three-dimensional coordinate system there exist other worlds, the form of matter of which differs from ours.

For this reason, they are inaccessible to us, we cannot see or touch them, and our empirical methods of understanding the world around us simply do not work in this case.

The exception is the worlds bordering us, with which, under certain conditions, we can partially overlap and receive at least some information about them.

To better understand how this is possible, let's look at the different states of water. Depending on the temperature, water takes the form of ice, steam, and water itself. Now imagine that instead of water we are dealing with matter, and instead of temperature, the determining factor is the frequency of vibration of the "primordial" energy.

In this case, water passes from one state to another with a qualitative change in one of the environmental parameters - temperature.

Approximately the same thing happens with matter when it passes from one form to another with a certain change in parameters - in our case, the frequency of wave vibration.

In this case, as in the case of water, during all transitions from one state to another, border states are always observed.

Taking into account the fact that under certain combinations of parameters, these boundary states can shift in one direction or another, a theoretical possibility arises to "look" into the neighboring reality. Many unexplained phenomena may be connected precisely with this.

An example of such an overlay of realities on each other is the behavior of radio waves when tuning into stations in old analog receivers.

Unlike discrete digital receivers, in analog receivers, the transition from one wave to another was smooth, with the signal increasing as it approached the desired frequency, and attenuating as it moved away from it. At the same time, in intermediate states, signals from neighboring stations overlapped each other regularly.

The same thing happens with the material world. Different realities, having different forms of matter, smoothly transition into one another, creating rather blurry boundaries at the transitions. And on these blurred boundaries, we can encounter phenomena that come to us from other realities.

Moreover, for now, we are only talking about one additional plane, in which different types of matter are formed on an extended frequency spectrum, and, accordingly, parallel realities arise.

If we assume that wave oscillations of the "primordial" energy most likely occur not in one plane, but in many planes, and depend on many other parameters unknown to us, then we will end up with a much more complex structure of our world than we can even imagine, and about which we have no idea.

What conclusion can be drawn from the above considerations? Such that, in parallel with our world, there are a huge number of other worlds with which our world does not intersect. But which, nevertheless, can have an indirect impact on our world.

Another conclusion is that theoretically, under certain conditions, borderline states can arise, creating the possibility of contact and establishing communication channels with those segments of reality that border on our reality.

We are talking about the potential for mutual penetration and establishment of contacts with intelligent beings inhabiting these worlds.

## LIVING MATTER

Finally, there is another important conclusion that we draw based on the fact that the basis of matter is energy.

### **Our world, consisting of “primordial” energy, is essentially a living organism.**

The wave energy nature of matter means that any material object consists of a “living” core - clots of energy that form the particles from which this object is formed. Even such “dead” objects, such as stone or water, basically have a “living” clot of energy, and to some extent can be considered alive.

It should be noted that we use the concept of “living” in a broader sense than is usually used to describe the environment around us in everyday life.

In particular, for us grass is alive, but stone is not. However, if we approach the assessment of “living-non-living” purely philosophically, the picture immediately changes.

In essence, everything that exists can be considered alive if dynamic processes take place in it. Or, at a minimum, there is energy that can lead to the occurrence of such processes.

Living things cannot arise from non-living things. What we consider as non-alive is essentially a primitive form of life. However, they have the same basis, and this basis is living “primordial” energy.

Moreover, the “primordial” energy, itself being a living organism, grows and develops.

Modern science believes that our Universe is expanding as a result of the Big Bang. It seems to us that the observed expansion is a process of growth, the result of development from a simple form to a more complex one. But this is a topic for another discussion.

At this stage, we need to capture the idea that our world is a living organism.

The similarity with a living organism is added by the fact that our world is hypothetically mortal. If it reaches a state of absolute entropy - which means a uniform distribution of energy throughout space with the disappearance of waves carrying energy - all dynamic processes in it will stop, which we define as death.

We would like to especially note that to explain the processes and understand the nature of what our world is made of, we provide analogies that are close and understandable to us, which is not entirely correct. It is also worth keeping in mind that we are trying to find explanations based on our existing knowledge and logical conclusions, which is also not entirely correct.

But this is the best we can do when looking for answers to questions about what the world around us is and how it works.

In conclusion, the following should also be noted - we are part of this living organism, which we call our world. Insignificantly small, but a part.

The closest analogy that can be given is the relationship between cells and the human body. The scale and degree of complexity are certainly incomparable, but in general, the principle is similar - we are the very microscopically small cells from which the whole organism of our world is ultimately formed. This is an important conclusion to which we will return later.

## INTELLIGENT COSMOS

Our world is a living, developing organism that also has intelligence.

It is not difficult to come to such conclusions. To do this, simple inferences combined with a methodological approach known as Occam's razor are sufficient. The essence of his method is that the simplest and most obvious explanation is most likely the most correct.

You should start looking for answers with obvious inconsistencies that catch your eye. We will then begin to provide logical explanations for these inconsistencies. By choosing the simplest and most likely explanation among these explanations, we will get the answer.

### MIND AS AN ATTRIBUTE OF LIVING MATTER

One of the inconsistencies that strikes the eye when discussing the nature of the mind boils down to the following - how could it be that man turned out to be the only creature in the vast space of our world that has consciousness and the ability to think?

This cannot be. If we, a tiny quantity compared to everything around us, a fleeting fluctuation on the scale of infinity, have intelligence, then intelligence cannot be a unique phenomenon. Quite the contrary.

**With a high degree of probability, intelligence is a universal property of all living matter.**

In particular, this is indicated by the presence of intelligence in one form or another in almost all living beings on Earth.

Of course, one can argue that in terms of intelligent activity, man is not comparable in level of development with everyone else on Earth, and only he is the bearer of real intelligence. To some extent, this will be true, but it does not change the essence.

One of our mistakes is that we compare everything with ourselves, considering ourselves the standard. But finding something like this is an extremely difficult task. Our world is diverse and unique. This also applies to the mind.

**All living things have intelligence in one form or another, it just differs from ours.**

We are just one species among many other living beings, each of which has its organization and its forms. Therefore, it would be wrong to look for absolute similarities between humans in other living beings.

How then to decide who has intelligence and who does not? First, we need to define intelligence, what can be considered a rational activity and what are its main features.

**Intelligence is the ability to make choices, to decide to change behavior patterns in connection with changes in environmental parameters.**

This is the simplest type of intelligent activity, but this is what defines it.

It is enough to compare human behavior with the behavior of other living beings to notice the general thing - our actions are essentially a reaction to changes in the environment and come down to the choice of what to do next.

As an example, we can consider how protozoa such as amoebas behave. When nothing bothers them, they are relaxed. Once something disturbs them, they shrink.

This is the simplest reaction in general. Which, however, requires a change in behavior model under the algorithms embedded in the body. At the same time, switching to a different behavior algorithm requires a choice based on an assessment of the degree of change in environmental conditions. And these are all elements of intelligent activity.

Obviously, from the height of our abilities, the reaction of an amoeba, like the reactive behavior of the simplest organisms in general, cannot be considered intelligence. However, this is intelligence, only in its simplest form.

The difference between humans and single-celled organisms lies primarily in the incomparable complexity of the organization of our bodies. This brings us to the idea of intelligence evolving as the challenges it has to deal with become more complex.

**The complication of the system leads to the complication of intelligent activity.**

Our world consists of much more complex and massive formations than humans/ These formations most likely have a much more developed intelligence than us. We must accept that a reasonable environment surrounds us.

Let us repeat that people as a form of living intelligent matter are only an isolated case. Living matter, like intelligence, can take on completely bizarre forms inaccessible to our understanding and imagination, nevertheless remaining living intelligent matter.

## ARTIFICIAL INTELLIGENCE

Another discrepancy relates to the phenomenon of artificial intelligence. In this case, we are dealing with a form of intelligent life created by man.

In particular, purely functionally, a computer can be considered a living, intelligent organism that performs tasks inherent in intelligent beings. Undoubtedly, this is the most primitive form of life and intelligence, which is fundamentally different from humans, but this does not change the essence.

At the moment, this form of intelligent life is not autonomous, self-sufficient, and self-reproducing. However, if we combine all this with a robotic system and load algorithms for constructing similar robotic systems into a computer, we will get a complete analog of a human being.

Moreover, such a design at some point may begin an evolution, independent of us.

This is an example of how we create a living, intelligent life form from “non-living” matter. This form of life has a completely different nature than ours but is built on the same principles of intelligent activity as ours.

As a result, we come to an important conclusion. If even we, the result of an evolution of 200-300 hundred thousand years, are capable of creating an intelligent life form, then intelligent activity must be based on fairly simple principles.

**This can be explained by the fact that the algorithms of intelligent activity were initially included in the set of rules according to which the development of our world takes place and that intelligence is a property of all living matter.**

This is the same conclusion that we came to earlier, but it was obtained differently.

Another conclusion that suggests itself is that living intelligent matter can create new forms of living intelligent matter. It looks like the algorithms and rules set during the creation of our world provide for such a process of self-reproduction, and this is somehow connected with the goals of creation.

**We can speak of it as a fact that intelligent activity can create matter that also has the ability to conduct intelligent activity.**

From this follows a conclusion that plays a very important role in our philosophy and in our approaches - perhaps, and most likely it is, that a person, and in general all life on Earth, is the result of someone's intelligent activity. For example, intelligent Earth.

## PROMORDIAL MIND

Another inconsistency that strikes the eye is the incredible complexity and scale of our world, combined with the meaninglessness that we attribute to it. We believe that everything in our world happens accidentally, without any purpose or plan. But there is no logic in this.

There must be some rational principle behind the appearance of our world. This can be taken as a fact.

Assessing the complexity of such a project, with the presence of an extensive set of effective rules and algorithms by which our world exists and develops, it is logical to assume that chaos has never been the meaning of creation. And the only way to organize chaos and direct processes along a creative path is intelligent activity.

Therefore, the cosmos, by which we mean the space of our world filled with “primordial” energy, must be either an intelligent formation, or it must be controlled by an external mind. Otherwise, we would not have the ordered structure of the world around us that we observe.

**Being the result of intelligent creation, our world must be part of some meaningful action with a set task, which presupposes the presence of intelligent activity in the process of implementing this plan.**

In this regard, it is worth thinking about the reasons for the appearance of our world. Logically, there is no point in creating such a super-complex structure as our world if it is known in advance what will come of it.

Therefore, the creation of our world is more like some kind of experiment with a result unknown in advance.

We do not and cannot know what the experiment is about. However, some obvious things allow us to understand at least a little what is happening.

Our world, which arose from the “primordial” energy, obeys initially set rules and algorithms. This means that the behavior of everything in our world is predetermined. But this is provided that there is no intelligent activity.

As soon as the factor of conscious choice appears, predestination immediately disappears.

Let us recall that we defined intelligence as the property of living matter to make a choice, taking one or another action depending on changes in the environment, including influencing this environment.

The emergence of individual formations possessing intelligence from “primordial” matter transforms a chaotic process into an orderly one. At the same time, intelligent activity creates multivariance, generating an endless set of different scenarios for responding to an emerging situation.

As the organization of matter becomes more complex, its behavior becomes more variable. As a result, we end up with complex behavior that, in combination with other factors, leads to unpredictable results.

At least, such a scenario for the creative development of the world, set by an intelligent beginning, looks much more logical than an uncontrolled explosion of a clot of energy with its transformation into matter without any goals or objectives.

## FRactal Structure of Cosmos

Much indicates that our world has a fractal structure. The essence of such structures is that they reproduce themselves, repeating the structure of “parents” in “children,” but on a reduced scale.

An example of a fractal structure is a tree that, as it grows, produces branches, which in turn produce new branches, and so on, until a dense crown appears. Apparently, our world is a tree that is constantly growing, reproducing itself.

One of the properties of fractals is their ability to take on new forms during reproduction. They are built using complex formulas and algorithms, and even a slight change in one of the parameters leads to the appearance of a completely new configuration. Despite the fact that their creation follows the same universal algorithm.

Perhaps the mechanism of evolution as a property of adaptation to environmental changes consists precisely in the fact that during reproduction the parameters of the formulas used to create new fractals slightly change, as a result of which the “children” turn out to be slightly different, more adapted to new conditions.

What indicates the fractal structure of our world?

First of all, the similarity in the structure of the macrocosm and microcosm. For example, star systems have roughly the same structure as atoms. The structure of the neural networks of the human brain coincides with the structure of the network of galaxies in the Universe. And there are a lot of similarities.

This fits perfectly into the understanding of the structure of our world, the development of which follows a set of universal algorithms and rules that we call the laws of nature. For this reason, the same algorithms are used at all levels of complexity, which indicates the fractal nature of the ongoing processes.

One important conclusion follows from this - the “primordial” energy filling the space of our world transforms over time into something else, it “grows”. The expansion of the Universe, which is attributed to the Big Bang, is actually a sign of the growth of a living organism, which is the living cosmos.

In fact, in the case of space, we are dealing with a living organism going through stages of transformation from one state to another.

For example, just as a chick is formed from the protoplasm of an egg, something grows from the “primordial” energy, which is the purpose of creating our world.

**It is obvious that without the ability for intelligent activity and without the ability to follow the algorithms embedded in it, such an organism cannot exist.**

If we take the fractal structure of our world as a working hypothesis - and a lot of points to this - then the presence of a mind in a person allows us to look at our surroundings from a different angle.

Given that fractals are self-replicating structures in which new elements inherit the characteristics of their “parents,” including the ability to act intelligently, then people must also have inherited the ability to act intelligently from someone or something else.

The fact that our form is in no way similar to what we came from should not bother us.

As we have already indicated, in fractal structures, self-reproduction occurs according to the same algorithms, but even small changes in parameter values can lead to completely unpredictable results. Which is exactly what we have in the case of humans.

It is important to understand what is being reproduced here. We assume that the physical body is first created, while intelligent activity is the consequence of such emergence. In practice, everything is exactly the opposite.

**It looks like during reproduction, an intelligent entity is first created, and it then determines the physical form.**

If we use current terminology for better understanding, it turns out that the soul creates the body. This is a completely different concept than the soul, which moves into a ready-made body.

This is, of course, an interconnected process, because first a material embryo arises, it generates consciousness, which already determines the physical characteristics of what will be the result.

But for simplicity of understanding the process, we can assume that the intelligent entity is reproduced first, and it is already responsible for the material form.

One more observation should also be noted, from which an important conclusion follows.

**As matter becomes more complex, it gains the ability to generate its algorithms of behavior and reproduction, thus overriding what was originally inherent in it.**

In particular, even through psychological techniques of influence on a person, it is possible to override his innate instincts, such as self-preservation and sexual attraction, which indicates the possibility of reprogramming the mind.

Changes in behavior algorithms can be much more significant when it comes to adapting to changes in the environment, especially if it has changed as a result of conscious actions.

Apparently, this is also one of the rules set during the creation of our world - matter must evolve and create for itself models of behavior and algorithms based on which these models are built.

For this, she needs to have a certain degree of freedom to correct her behavior patterns, which presupposes the presence of reason. At least this largely explains the mechanism of evolution.

## **CONCEPT OF INTELLIGENT COSMOS**

Undoubtedly, many things, especially new concepts, are extremely difficult for us to understand and accept. The reason is that we start from our life experience, which is extremely limited.

This also concerns the awareness that we exist in an intelligent environment, that intelligence can manifest itself in completely different ways than we are used to and expect, and that it is inherent in those forms of matter that we do not perceive as intelligent.

But all these concepts must be accepted to understand the environment in which we live. This is a logical continuation of the process of understanding the world around us, even if the new concept contradicts our existing worldview.

Suffice it to remember that until recently, life experience told us that the Earth is flat, the Sun revolves around the Earth, a person cannot fly across the sky, he cannot communicate live with a person located on the other side of the ocean and the like. But in reality, everything turned out to be completely different.

The same applies to the fact of our existence in an intelligent environment, and that we are part of this intelligent environment. Sooner or later, we will have to take it for granted.

This is especially important because the concept of intelligent space and the concept of the intelligent environment surrounding us opens up new possibilities for us, explaining many phenomena that we attribute to metaphysics, but which are a manifestation of the properties of the material world.

# THE NATURE OF CONSCIOUSNESS

The nature of our consciousness remains a mystery. Today, it is believed that intelligent human activity takes place in the brain using a system of neurons that form and transmit complex electrical impulses.

This leads to two important conclusions:

1. intelligence is a property of living matter;
2. intelligent activity is associated with energy processes.

## MIND AND ENERGY

It is also known today that all living tissues have bioelectrical activity. To measure this activity, a characteristic such as biopotential is used, which shows the difference in the potential of the energy charge in living tissues.

In this case, bioelectrical activity is observed at the cellular level. It has been experimentally established that the potential of the excited region of the cell is less than the potential of the unexcited region. If we talk about a tissue fragment, then its biopotential is the sum of the biopotentials of the cells that make up this fragment.

Measurement of the biopotentials of living tissue is the basis for such methods of research and diagnosis of the state of the brain as electroencephalography and magnetoencephalography, which measure the electrical and magnetic activity of the brain.

As you can see, we are talking about the fact that any intelligent activity is in one way or another connected with bioelectrical activity, and the transmission of information signals is the transmission of energy impulses.

**This leads us to the conclusion that intelligent activity is based on the transmission of energy impulses.**

In addition to human consciousness, we have another object to study, which, albeit conditionally, can also be considered intelligent. We are talking about computer systems with artificial intelligence programs installed on them.

As in humans, intelligent activity in such systems is also realized through the transmission of electrical impulses, and, accordingly, also has an energetic nature. This speaks to the universal nature of energy processes as the basis of intelligent activity.

Another conclusion that suggests itself from what we know about the processes in our body is that intelligent activity is already observed at the cellular level.

In particular, the transition of a cell into an excited or relaxed state is the result of choice, which is a characteristic of intelligent activity. In this case, a conscious change in the state of the cell is accompanied by a change in energy potentials, that is, electromagnetic processes.

From this, we can also conclude that intelligent activity is directly related to energy.

Even though such a connection has been established as a fact and cannot be doubted, at the same time there is no clarity regarding the role of energy in this process. As a result, we have three options to choose from to explain this role:

- the energy component is secondary, it is a by-product of processes occurring in organic matter;
- the energy environment is needed for signal transmission and is an integral part of the process of intelligent activity in living matter;
- energy fields are the main environment in which intelligent activity occurs.

Considering what we know about intelligent activity in general, and that our world is created from intelligent “primordial” energy, we come to the unequivocal conclusion that intelligent activity is carried out mainly in energy fields.

### **The energy field is the environment that provides the conditions for intelligent activity.**

This is also supported by the speed of signal transmission. It is obvious that in the energy field, the exchange of impulses occurs incomparably faster than in the material environment.

And if at the lowest level of development of intelligent matter, speed is not of fundamental importance, then as the organism becomes more complex, and as the tasks facing it become more complex, this factor begins to play an increasingly important role, and at a certain level, it becomes critical.

## **ENERGY FIELDS OF ANOTHER NATURE**

How does our understanding that intelligent activity takes place in energy fields fit with modern knowledge about the functioning of the human brain?

Our approach fully responds to this knowledge. At the same time, we are moving further in understanding the nature of our consciousness.

We proceed from the fact that the energy field in which intelligent activity takes place does not arise on its own. It is generated by the material body. In the case of a person, this is done by his brain. At the cellular level, the environment for intelligent activity is generated by the cell.

The electromagnetic fields and changes in bioelectric potential that we detect in living tissue may be side effects of the process of generating energy fields created for intelligent activity.

**According to our ideas, all intelligent activity occurs not inside a material object, but in the field surrounding it.**

At a minimum, the idea that intelligent activity occurs in energy field structures around living matter, and not inside it, looks much more logical, taking into account the required speed of signal transmission during intelligent activity, and the capabilities of these environments, which are different.

This also makes it possible to explain such phenomena not recognized by science as the aura effect, which in many ways has something in common with the “Kirlian effect” known to science.

If we follow our theory, it turns out that the space around us is filled with fields of intelligent activity of living organisms.

Why then do we not register these fields if we are literally swimming in them?

The answer suggests itself - apparently, in the case of intelligent activity, we are dealing with fields of a different nature, about which we know nothing.

**These fields of an unknown nature to us (let's call them “mental”) provide wave processes that carry signals in the form of energy impulses, thanks to which we observe intelligent activity.**

Electromagnetic radiation, which accompanies the processes of intelligent activity, is a side effect of the action of fields of a “mental” nature and is somehow connected with them.

Scientists are already beginning to suggest that in the case of intelligent activity, we may be dealing with fields of some nature unknown to us. The next step for them will be the recognition that the processes of intelligent activity occur in these fields, and not in matter - this is what we came to in our conclusions.

What follows from this? Having a different nature than electromagnetic waves, waves of “mental” fields may well not have the speed limitations that electromagnetic waves have. And most likely they don't have them.

Therefore, we can quite safely assume that waves of a “mental” nature are transmitted at a much higher speed than the speed of light. This assumption is extremely important because it allows us to look at the cosmic mind and our interaction with it from a completely different angle.

## LIVING MATTER AND MIND

We are accustomed to believing that only humans can have intelligence. Or, at a minimum, intelligent behavior is inherent only to biological beings. However, it is not.

We have already shown earlier that intelligence is an inherent property of matter. More precisely, the ability for intelligent activity is a property of “primordial” energy, from which matter is then formed.

Another thing is that both matter and mind can manifest themselves in a variety of forms and types. Therefore, we need to understand that our form of mind is only one of many. Perhaps it is unique in terms of its manifestation, but in essence, it is an ordinary phenomenon in our world.

We have also shown that any intelligent activity is based on the transmission of energy impulses. It is in energy fields that wave transmission of information occurs, it is in them that specified algorithms are stored and executed, and it is there that what we call memory is stored.

Moreover, the more complex the system, the more complex the organization of information transfer within this system.

## HUMANS AS A MULTILEVEL SYSTEM

If we consider the human body as a system consisting of a set of separate blocks (organs), the work of which is coordinated with each other, then we get a rather complex structure. If we take into account that each of these blocks, in turn, consists of a huge number of cells of more than a hundred types, and all of this is interconnected and interacts, then the complexity of such a system moves to another level.

How does such a system function, who manages it, and how?

Let's start at the cellular level. We previously noted that intelligent activity in the human body is already observed at this level, as evidenced by changes in the biopotential of the cell in its various states.

Obviously, in the case of a cell, we are dealing with one of the most primitive forms of intelligence. However, even at this level, we are dealing with a conscious reaction.

In its simplest form, intelligent activity consists of a set of sequential operations.

First, signals received from outside are processed. Next, depending on the received signal, the corresponding behavior algorithms are called up and worked out as a reaction. After selecting a behavior model, control signals are transmitted for execution to the appropriate authorities. And this all happens in the simplest organism - a cell.

Cells form individual organs. It can be assumed that each such organ also has intelligence; without this, it would be impossible to develop algorithms for the functioning of this organ and ensure interaction with the cells of which it consists. Otherwise, cell proliferation would proceed uncontrollably, which would quickly lead to the deformation of the organ and its death.

In general, the work of the body is coordinated by the work of the brain, which is responsible for interaction with individual organs and for synchronizing their work.

Here, a conditional boundary should be drawn between such concepts as mind and consciousness. What makes us individuals and allows us to make decisions that go beyond our instincts is consciousness. But by its nature it is the same mind, only having a more complex form.

### **In fact, consciousness is a certain stage in the evolution of the mind.**

Thus, a human body as a system - and this is a truly complex system of biological nature - has at least three levels of control, with each level becoming more complex as parts of the system are integrated.

As can be seen from the example of the human body, the mind can be of varying degrees of development. The higher the degree of complexity of a system, the more complex the form of intelligent activity takes.

## **SOUL AND CONSCIOUSNESS**

It is generally accepted that all intelligent activity takes place in the human brain. Its memory is also stored there, and the algorithms and behavioral models necessary for the functioning of the body are laid there.

It is also generally accepted that the brain is responsible for managing all processes in the body and monitoring the functioning of organs.

However, there is much to indicate that this is not the case. Our brain is not sufficient to perform the entire range of complex tasks that confront it, especially at the speed required for thought processes.

If we take into consideration such living creatures as ants and bees, living in society and obeying complex rules of the community, then their miniature brain will be even more insufficient for what they are capable of.

Where then can thought processes take place if the brain is not enough?

### **We concluded that the processes of intelligent activity take place in energy fields of a nature unknown to us, which are generated by every living organism.**

In particular, even cells create such a field, not to mention individual organs, especially our brain. As a result, our body generates a combined energy field around itself, and we are actually inside an energy cocoon of a nature unknown to us.

However, to simplify the task, we will assume that our mental activity is connected only to the brain (although this is not entirely correct).

### **We proceed from the fact that the tasks of the brain include generating an energy field in which intelligent activity will be carried out.**

Obviously, some of the functions related to intelligent activity are carried out in the brain itself - in particular, reading signals from receptors, transmitting them to the energy field, receiving instructions from there, and transmitting them in the form of control signals to organs. However, the bulk of the work is carried out in the processor, which has an energy field nature.

This is the most logical explanation of the nature of thought processes in the human brain, which also provides completely rational answers to many inconvenient questions for modern science.

For example, this echoes the concept of the soul, which resides in the body but leaves it at death. According to our philosophy, the soul is an energy field in which the processes of intelligent activity take place and in which our consciousness is formed.

Once the body ceases to function, it loses the ability to generate energy fields around necessary to support intelligent activity. This is death.

Along with the cessation of physical activity comes the cessation of intelligent activity.

A person's consciousness, his set of behavioral algorithms, and his memory are what make him human. When all this disappears, his personality dies. Along with this, his soul also disappears.

## LIVING MATTER

When talking about a person, we use the definition of a "combined energy field." Its meaning is that even the human brain consists of different areas, and each of these areas generates its energy field. The same applies to individual organs, including cells.

As a result of the overlay of these fields and the establishment of a complex system of connections in them, an energy shell is formed around the human body, which is responsible for the coordinated functioning of the entire organism. As a result, we have, to some extent, an analog of what can be observed in such communication systems as the Internet.

Moreover, such similarity is quite understandable - everything in our world is built according to the same universal principles and under universal algorithms.

Therefore, with a high degree of probability, in one form or another, approximately the same thing that we observe in humans, we can observe in other living beings.

And here we need to make an important note. The living world is not only the biological world, as we are accustomed to believe.

**Biological creatures of our planet are only an isolated case of living matter, one of the forms of a huge variety.**

One of the conclusions that we have drawn from observations of the world around us is the following - all living matter has intelligence.

Which includes everything that is in development, and within which active energy processes take place.

In particular, space objects such as stars and planets can be considered living organisms due to the active processes that take place inside them.

Accordingly, it can be assumed that these objects may have intelligence.

**This leads us to the conclusion that both the Earth and the Sun have intelligence.  
Which, like the human body, can generate energy fields around themselves in which  
intelligent activity can take place.**

The following testifies in favor of an intelligent Earth. The history of the emergence and development of life on Earth has unexpected and inexplicable turns. If we accept that the Earth has intelligence and controls what happens on its surface, then a lot falls into place.

If we draw analogies between man and the Earth as a living being, we will find a lot in common.

Therefore, it is quite possible to assume that the Earth, like humans, also has a combined energy field with a multi-level system of management and control over the environment.

This is also supported by two conclusions that we made earlier.

In the first case, we are talking about intelligence as a property of all living matter, and the Earth fully meets all the characteristics and requirements.

The second argument lies in our idea of the environment, that our world has a fractal structure. And if a person has reason and consciousness, then his parental basis - in this case, the Earth - should even more so have both reason and consciousness. And at a much higher level.

In conclusion, it is worth noting that the concept of a thinking Earth was quite common among the ancients. Perhaps these beliefs arose from unawareness, but it is possible that they were based on knowledge that is not yet available to us.

## **ANIMOSPHERE**

We have already said more than once that the basis of matter is “primordial” energy, which has intelligence. We have also shown that even in living organisms of a biological nature, intelligent activity takes place in the energy fields created by these organisms.

**This means that intelligent activity is based on the transmission of energy impulses, carried out in field structures, and a mandatory element of such activity is the presence of waves that transfer energy.**

At least, this is how intelligent activity works in living organisms, including humans. Taking into account the fact that everything in our world is built according to the same principles, according to an initially given set of algorithms, it is quite logical to assume that in other forms of intelligent matter, intelligent activity is organized the same way.

## **INTELLIGENT EARTH**

Following this logic, we can conclude that the Earth, as a dynamic energy system, also has intelligence.

In particular, the Earth's core consists of hot magma, which is in constant motion. The same applies to the various layers of the planet, which are in constant motion relative to each other. As a result, the Earth creates fields of various natures around itself - at least electromagnetic and gravitational.

These processes are similar to what happens in the human body, which also generates an energy field around itself. Accordingly, those fields that are generated by various parts of the Earth's core are the environment in which processes of intelligent activity take place.

**Planet Earth should be recognized as a living organism with intelligence.**

In many ways, the Earth's core looks like a giant computer that creates the necessary environment for intelligent activity. Moreover, due to the scale of the Earth, the level of its intelligence and what it is capable of is beyond our understanding and perception.

The similarity of the Earth with living organisms is also manifested in the fact that it can influence the environment through changes in natural conditions and climate, as well as through changes in the landscape.

Controlling magma flows, changing the strength of energy fields and their redistribution, and other processes of the same order lead to volcanic eruptions and earthquakes, changes in the composition of the atmosphere and water, changes in the landscape, and other similar metamorphoses.

As a result, we are talking about the fact that the Earth itself regulates what happens on it. Moreover, it is the intelligent activity of the Earth that can be behind the appearance of life on the planet, and a series of different forms of life that suddenly appear and then also unexpectedly disappear is explained precisely by the actions of the “conscious” Earth.

Apparently, this behavior is also embedded in the algorithms by which the planets act as intelligent entities.

### **Accordingly, life on our planet is not an accident, but the result of the intelligent activity of the Earth.**

Moreover, being a product of the intelligent activity of the Earth, all living things largely depend on it - just as the work of organs and cells in the human body is subordinate to the tasks that the brain sets for them as a higher-order control organ.

In other words, people, animals and the rest of the living world are elements of a single living organism, which is created on the basis of the Earth as a result of its intelligent activity. It is obvious that everything in this organism must be interconnected, synchronized, and subordinate to common tasks.

## **THE CONCEPT OF ANIMOSPHERE**

Considering that the Earth and all life on it have energy fields around them, which are the environment for intelligent activity, we get an integrated field structure.

This integrated field environment ensures the transmission of energy impulses, making interaction between the Earth and individual living beings possible.

Moreover, such an integrated field environment can serve as the basis for interaction between entities of a biological nature - for example, between people. This, in particular, can explain telepathy.

To understand the described scheme for building an integrated intelligent environment based on a conscious Earth, we can take as an example the Internet, which is built on the same principles.

Obviously, we can go further and make an assumption about conscious stars - about the intelligent Sun in particular. Here we are dealing with pure plasma, which is a bunch of energy of enormous power. Considering the scale and energy potential of the Sun, the degree of intelligence of such a formation is incomparable with the intelligence of the Earth, and even more so of such creatures as people.

If you look at the solar system as a single organism - which in all respects it is - then it makes sense to talk about a single intelligent environment, where the main element with the highest hierarchy is the Sun.

This all resonates with the ideas of the ancients about the Sun and the Earth as divine personalities with whom one can conduct a dialogue and ask for mercy.

At least the worship of the Sun as a deity has much deeper roots than mere superstitious ignorance.

But even if we take the Sun out of the equation, the perception of the Earth as an intelligent substance on which our existence directly depends remains fundamentally important for us.

**We should accept that an intelligent environment of field nature surrounds us, and we constantly interact with this environment. In this regard, we introduce the concept of animosphere.**

The concept of the animosphere requires explanation, especially since it plays a key role in both our philosophy and our practices.

According to the theories of Teilhard de Chardin and Vladimir Vernadsky, we have three layers of the Earth - the geosphere, biosphere, and noosphere.

The geosphere includes the inanimate world - the landscape of the earth's surface, the atmosphere, and water bodies.

The biosphere includes living beings that influence both each other and the geosphere.

For example, when beavers build dams on rivers, they have a direct impact on both the lives of other living beings and the geosphere, changing the surrounding landscape.

The third layer - the noosphere - is the result of the influence of intelligent human activity on the geosphere and biosphere.

We are talking primarily about the appearance of material objects in the form of various structures, changes in the landscape and composition of the atmosphere as a result of human activity, and the emergence of new breeds of animals and plants as a result of selection and breeding. In addition, the noosphere includes a cultural intangible layer created by man.

We are adding a new layer to this list - the animosphere.

**The animosphere is an integrated field structure of energetic nature in which the intelligent activities of the Earth and all living beings take place.**

The animosphere has a complex multi-level hierarchical organization, in many ways similar to a tree structure, where the thinking Earth is at the top of the hierarchy. In this structure, everything is divided

into specific and subspecific clusters, with the possibility of vertical connections between levels, as well as horizontal connections both within clusters and between clusters.

**At least, the animosphere is the environment through which a person interacts with the Earth as an intelligent being.**

In conclusion, we can add the following. It is obvious that star systems, including our solar system, are part of larger formations. Those, in turn, are part of something even larger, and so on, step by step, to the very top.

At the top of this entire hierarchy is a living, intelligent cosmos, formed from “primordial” energy. Which, in turn, represents the original intelligent substance.

As a result, we come to the idea of a common intelligent environment, that same universal mind that ancient philosophers spoke about. They also spoke about the unified principles for constructing the macrocosm and microcosm, which we are now arriving at in our own way, based on existing knowledge and logical conclusions.

## CONSCIOUSNESS AND SOUL

One of the most entertaining and exciting mysteries of existence is the question of the origin of our consciousness, which we identify with the soul.

A mystery that torments many people - what will happen to our souls when we die? Is there a place where souls go after death? How does the soul enter our body, and for what purpose?

It is obvious that we do not have answers to most of these questions, and apparently never will. However, we are quite capable of understanding the nature of the soul.

### SOUL

An explanation of the nature of the soul and the phenomenon of its appearance must be sought in such a property of matter as intelligent activity.

#### **The soul is the equivalent of our consciousness.**

Consciousness, in turn, is a product of the intelligent activity of our body. When consciousness awakens in us, the soul also awakens. Along with the fading of consciousness, the soul also leaves us.

The brain plays the main role in this process, as the main organ for generating energy fields in which processes of intelligent activity take place. In essence, the brain is nothing more than a tool for creating field structures necessary for the emergence of our consciousness.

After our body dies, and the brain dies with it, the field around our body disappears, and along with it, our consciousness dissolves into oblivion. This is what the ancients called "the soul left the body."

Probably, the description of ghosts in the form of a soul that separates from the body after death and turns into a luminous substance has something to do with the energy shell that the human body generates. This is largely consistent with the Kirlian effect recorded during experiments and has something in common with the aura effect.

As we have noted many times, the energy field around the human body either has a nature unknown to us or electromagnetic radiation in a range about which we also know nothing. Accordingly, we can only guess how the energy shell behaves after the death of a person.

### FREQUENCIES AND PROPERTIES

We have studied electromagnetic processes quite well in those ranges that are accessible to our senses and the devices we have created. Therefore, if we take them as an example, we will get an idea of what happens to fields of a different nature, in which processes of intelligent activity take place.

At the same time, we proceed from the fact that all processes in our world are universal and are subject to the same rules and laws.

Let's take as an example the range of electromagnetic waves that is responsible for the light spectrum.

When we talk about light, we mean the narrow spectrum of electromagnetic waves visible to our eyes. Beyond this spectrum, there are infrared and ultraviolet spectra, invisible to our eyes, which in turn pass into the microwave spectrum and the x-ray spectrum, respectively.

Radiation in each of these spectra has its properties and qualities. The same applies to the range of radio waves, which are also electromagnetic.

For example, long-frequency radio waves and ultrashort waves have completely different properties, although they perform the same task - transmitting information.

Long waves are used to transmit radio signals over long distances, although they are unstable and the quality of information transmission is low. Ultrashort waves provide much higher signal quality, but their distribution is limited by line of sight.

These two examples clearly show the variety of wave processes that surround us.

But that is not all. In addition to electromagnetic waves, we constantly deal with gravity. And these are forces of a completely different nature than electromagnetic ones.

Therefore, it is quite logical to assume the presence of fields of another nature unknown to us, especially in the case of such an immaterial process as intelligent activity.

**In fact, we are talking about a special energetic environment of an unknown nature, which provides the conditions for intelligent activity, in which consciousness is formed, and in which what we call the "soul" arises.**

It turns out that, in essence, the soul and consciousness are just wave processes occurring at a certain frequency in the energy field that is generated by our body.

## **ROLE OF DNA**

Understanding the nature of the soul - or our consciousness, which is the same thing - does not answer the question, but how it is formed, and where it comes from. So let's start from the very beginning.

We have already determined that the mind in its most primitive form manifests itself as the ability to make conscious choices with a transition to a different model of behavior when conditions in the environment change.

As an example, we cited single-celled organisms that respond to external influences by contracting or relaxing. To perform these actions, a fairly simple algorithm is required, which is processed whenever the environment changes.

To perform more complex actions, a set of more complex algorithms is required, and in larger numbers. The more complex the action, the wider this set, and the more complex each of these algorithms.

**Thus, as the structure of the organism becomes more complex and the tasks facing it become more complex, the intelligent activity becomes more complex due to the expansion of the set of algorithms used and the complication of the algorithms themselves. This is how the mechanism of evolution works.**

Now let's look at how human consciousness arises.

At conception, a new organism begins to form and develop from female and male cells. The cells in it should begin to divide, simultaneously forming new types of cells. Then these cells must unite and form into organs, after which these organs must begin to work in harmony.

The most complex, well-coordinated work is underway according to precise instructions on how and what should be done.

Where do these instructions come from? Who manages the process of their implementation?

Obviously, some of the instructions are transferred to the new organism by the parent cells as part of the heritage in the form of DNA.

However, given the complexity of the task of forming a new organism from two cells, it is somehow hard to believe that all the necessary information can be contained in DNA. The management and coordination of all processes occurring in the body requires so many algorithms and such complexity that, in principle, they cannot fit there.

It is even more difficult to believe in DNA as a repository of all necessary information if you try to simulate the processes and behavior patterns of an already born organism, be it an animal or a person.

Without receiving such information from the outside, it is not possible to explain its appearance in the consciousness of a new organism.

**There should be some mechanism unknown to us for loading a set of algorithms and other necessary information into the mind of a living being.**

And if at the time of conception and the initial stage of the formation of a new organism, the maternal organism, which is physically connected to the child's body, can serve as such a source, then after his birth this mechanism no longer works.

You also need to understand that before its birth, a new organism has too weak capabilities to receive from its mother and store within itself the entire set of algorithms that it will need throughout its life.

We do not know what is the source of the algorithms necessary for a living organism for its existence and development. However, it is obvious to us that there must be a kind of repository (storage) of algorithms to which all living beings gain access from birth, and from where they draw the necessary information.

The most logical thing that can be assumed in this regard is the presence of an intelligent environment around us, which we call the animosphere. Which, ultimately, is the very repository of universal information.

But what role does DNA play in this case if we deny it the role of a comprehensive repository of information?

**DNA is, first of all, a unique identification name of a living organism of biological origin, necessary for communication with the animosphere.**

At the same time, no doubt that DNA contains a set of algorithms necessary for a new organism to form its basis.

In particular, even to receive instructions from the outside for building the body and being able to carry it out, the corresponding organs must first be formed. How we see the process, DNA contains the algorithms for constructing these critical organs. But nothing more.

## **ANIMOSPHERE**

So, we came to the conclusion that a person must receive instructions, or behavior algorithms, from somewhere. This applies to everything - the formation of his body, functional abilities, mechanisms of cognition of the environment, instincts, and so on.

**Our development and behavior are determined by the algorithms that are embedded in us.**

Most likely, we receive all this information from some external repository with which we have a connection. From our point of view, this repository is an energy field with intelligent activity going on

there. By its nature, it's the same energy field that living beings create as an environment for intelligent activity.

We call this intelligent environment external to a living being the animosphere.

How could the animosphere be formed, and what is its source?

There may be many answers. For example, it could be a combined energy field formed by all living beings.

Just as the space around us is filled with radio waves, it can also be filled with the energy fields of living beings in which their intelligent activity takes place. These fields can interact, creating a combined intelligent space, or collective mind.

However, it is more logical that this repository is located in an intelligent environment created by an organism of a higher hierarchy than living beings of a biological nature.

Such an organism can be the Earth or the Sun.

Taking into account the fact that active energy processes are taking place both inside the Earth and inside the Sun - which, by definition, classifies them as "living" matter and presupposes the presence of intelligent activity - it is quite acceptable to draw parallels between them and the living organisms inhabiting our planet.

But it doesn't matter to us what is behind the repository of the information that we receive from the outside. What is really important to us is the very concept of its presence and the mechanism of interaction with it.

We define for ourselves the "intelligent Earth" as the most likely holder of such an information repository, but instead of it, there could be anything else, any other conscious substance.

When it comes to where the information in this repository of information comes from, we can only speculate.

Considering that everything in our world is universal in nature, and man only repeats what already exists in nature, we can draw an analogy between the repository and how the Internet with its cloud services is built.

If we follow this analogy, then the mind of a higher order - in our case, the "consciousness" of the Earth or the Sun - constantly generalizes the experience of all living beings, and analyzes the set of algorithms by which they act. In this way, a library of optimal algorithms is formed, to which all living beings have access.

This largely echoes such a concept from theosophy as the Akashic Chronicles, although of course there is no talk about its identity with our concept of the animosphere. This only suggests that the idea of having some kind of repository of information on a cosmic scale comes to mind not only to us.

It should also be added that in addition to vertical connections in the animosphere, there is apparently the possibility of horizontal connections, that is, the possibility of the exchange of information between creatures of the same species.

In fact, we are talking about a cluster multi-level organization of the repository, with a certain degree of autonomy of each cluster, which fully complies with the principles of optimization of such structures.

## REPOSITORY AND SOUL

So, how is the soul born, based on our ideas about the animosphere and the role of DNA in this process?

When a new organism is conceived, a new personal DNA is formed for it, which serves as its unique identifier. In addition, this DNA contains a basic set of algorithms for the formation of an organism, firstly organs for receiving information from the outside.

While the fetus is in the mother's womb and is physically connected to her, it receives a set of necessary algorithms from the mother. After birth and the beginning of their independent life, he begin to receive these algorithms from the information repository through the animosphere.

Moreover, this process is mutual, and it is not limited by only the obtaining of behavioral algorithms. It looks like we are constantly receiving instructions and necessary information from the animosphere, in return transferring our accumulated experience there.

This can explain the phenomenon of sleep and its vital necessity. It is during sleep that the body of a living creature establishes a connection with the animosphere and exchanges information.

This also explains why young children sleep so much - at this time algorithms are loaded into them and the consciousness is trained to execute them.

Let us repeat that behind this there is clearly some kind of intelligent substance of a higher hierarchy than any living creature on our planet. It doesn't matter to us what kind of substance this is, but for convenience, we will assume that this is the "intelligent" Earth - especially since it fully meets all the requirements.

It is logical to assume that she is also the administrator of the repository.

Another assumption is that the repository stores not only algorithms but also other information.

In particular, the history of what happened during the entire existence of intelligent life on the planet, information about all living beings that inhabited the planet, and the like. And DNA in this case is simply the number of the folder where records about a specific living creature are stored.

We have already written that our world is more like some kind of experiment. And the purpose of any experiment is to collect information and analyze it. The activities of intelligent beings, patterns of behavior, various deviations, and their causes - this is the material that needs to be studied.

**Therefore, it is logical to assume that our lives are recorded and studied. And all this information is stored in the animosphere.**

Considering that the solar system, and especially the Earth, is only a tiny part of our world, which is built according to common principles, we can assume the existence of a larger repository, including initial knowledge about our world and its history. The very operating instructions that are necessary to understand your surroundings.

Returning to the animosphere - after our death, information about us is stored for some time in an information repository. This is where the soul goes. It dissolves in the general information field. But as an individual, we cease to exist.

It looks like we are nothing more than a turned-on computer in which the programs downloaded to us are executed.

## DESTINY AND FREEDOM OF CHOICE

One of the most important philosophical questions of all time relates to destiny and freedom of choice. The answer to it depends primarily on the interpretation of the role of the divine principle in our lives.

### FATALISM AND ANARCHY

If we assume that the future scenario is determined without alternative by the divine principle, then of course there is no talk of any freedom of choice. It is on this approach that the philosophy of fatalism is based, with its inevitability of everything that happens, and the complete denial of chance and freedom.

In this case, we are just the heroes of a film that has already been shot, that everything has already happened, and we are only observing the events, taking a predetermined part in them.

The opposite approach is that the divine principle does not interfere in our lives in any way. The task of this began to create the world and set the laws of development, but everything else happens without his participation.

This approach assumes that all our actions are solely the result of our choice, a product of our will.

In this paradigm, great importance is attached to the factor of chance, which is the result of endless variations in the space around us, primarily due to the freedom of choice of all living beings, and the resulting unpredictability of their actions.

Such anarchy completely excludes any predictability and predetermination.

Following our philosophy and our understanding of the world order, we are somewhere in the middle between fatalism and anarchy.

**We believe that at each stage, a mind of a higher hierarchy than us sets dynamic development scenarios, designating vectors of major changes and thereby predetermining future events. At the same time, each of us has the opportunity to determine our own role in this performance.**

At birth, a person is assigned one or another role, with his place in certain events. At the same time, each of us receives a fairly large range of freedom, allowing us to have a noticeable influence on both our destiny and the environment.

We proceed from the fact that the mind is always guided by goal setting, that is, it solves some problems. We have already noted more than once that the creation of our world looks like some kind of experiment, and it is.

This also applies to what is happening here on Earth. It looks like the “intelligent” Earth is conducting experiments, allowing various forms of life and societies to appear and develop.

Moreover, within the framework of one experiment, a huge number of scenarios are played out, which makes it possible to collect rich statistical material for study and analysis.

Naturally, the purpose of these experiments is unclear to us; we can only speculate. But for us, this is not so important. For us, it is much more important to understand how we can use what is happening for our benefit.

## EXPERIMENTS OF THE INTELLIGENT EARTH AND DESTINY

One of the main principles by which our world is built is the universality of the algorithms used and the fractal structure of the cosmos as a living organism.

Therefore, when we talk about the experiments of the “thinking” Earth, we must assume that it uses the same set of algorithms, but with different parameters. As a result, we have a huge variety of plays being played, despite the general similarity of what is happening.

In particular, when they say that history repeats itself, this is precisely explained by the development of societies according to the same algorithms.

Societies may be at completely different levels of technical development, in different climatic and geographical conditions, have different cultures, but their origin, evolution and collapse largely follow the same patterns.

However, despite the general similarity of what is happening, each time we get something unique. This is explained by the fact that the parameters of society - people - are variable, that is, their behavior is unpredictable due to the presence of freedom of choice.

Being creatures with a highly developed mind, we can react to our surroundings unpredictably, thereby introducing an element of uncertainty. In fractal structures, this leads to the appearance of a completely unique picture.

As we can assume, the experiments of the thinking Earth come down precisely to observing the development of various options for the development of both the biosphere and society (noosphere).

In fact, we are talking about the kaleidoscope effect, when unique, non-repeating patterns are obtained from the same set of colored fragments.

**The most important element in this process is that we have freedom of choice and the opportunity to influence what is happening.**

Of course, we cannot change external circumstances, but we can change our place in them. Our destiny is not predetermined, we shape it ourselves. Moreover, we can influence not only our destiny but also the environment.

## **STRUCTURE OF CONSCIOUSNESS**

Human consciousness is one of the most mysterious phenomena in nature. It is directly associated with the concept of “soul”, and it is this that makes us a person.

However, if you approach a person systematically and look at him as a complex unit of organic nature, then consciousness in its essence will not be much different from what happens in a working computer.

**Consciousness is a set of programs and guidelines that determine human behavior.**

The work of consciousness is based on the complex processing of incoming information, its analysis, and the development of the necessary decisions.

This activity is based on a set of algorithms and rules that were embedded in consciousness at birth (or even at the stage of conception); and which were acquired or produced during the development of the organism (its life).

It should be noted that the ability to create one’s own algorithms and rules of behavior is an important feature of consciousness, allowing a person to have a fairly large degree of freedom in determining his own destiny.

This suggests that human consciousness, like man as a whole, is essentially a self-sufficient and self-organizing system.

## **HOW CONSCIOUSNESS IS SET UP**

Consciousness has a multi-layered structure, divided into strata according to the degree of importance of individual groups of programs responsible for the functioning of the body and human behavior.

At the lower, deep level, which can be called physiological, there are programs responsible for coordinating physiological processes in the human body. This is what ensures his life. Here, at this level, there are algorithms responsible for the aging mechanism, as well as algorithms that control our immune system.

Failures in the operation of these programs can lead, and most likely will lead, to malfunctions of the body, and ultimately to death. At the same time, correction of these programs can solve health problems and increase life expectancy.

Above the physiological level are programs responsible for basic instincts. This level can be called behavioral; it determines the basic reactions of a person. In particular, the instinct of self-preservation, as well as the mechanism of sexual desire - all this is at this level.

Physiological and behavioral levels refer to the subconscious.

Above the subconscious are the levels that are responsible for our behavior in society, and in general for interaction with the environment. This layer can be called cultural since it is formed in the process of education, as well as as a result of the development of behavioral models based on the experience gained.

This layer is quite dynamic; unlike the subconscious, it is easily reprogrammed. Everything in this layer is subject to correction by default. This is explained by the action of the mechanism of adaptation to environmental changes, including changes in society.

Obviously, the structure of consciousness is not as schematic as described above. It is undoubtedly much more complex, including the presence of vertical connections between layers, but for a general understanding of its structure, the simplification we made is completely justified.

## PROGRAMMING CONSCIOUSNESS

The deep layers of consciousness are quite well protected from outside interference, given their importance for the normal functioning of the body. However, programs located at these levels can be adjusted. Or, at least, overlap with the action of programs located at higher levels.

In particular, reprogramming the upper layers, that is, changing programs at the cultural level, can influence the work of programs at the behavioral level, and even overlap them. An example would be a person's self-sacrifice for the sake of ideals or other people, although this comes into direct conflict with the instinct of self-preservation.

Moreover, correction of programs in the cultural layer can also have an impact on programs located at the physiological level. In particular, this is what the placebo effect is built on.

In this regard, we can confidently say that a person is programmed from the moment of conception, and he is a system controlled by a set of programs.

**In turn, human consciousness is a dynamic programmable environment based on the settings and algorithms embedded in it, with elements of self-organization.**

In practical terms, this opens up the opportunity for us to adjust our behavior and our health with the help of psychological practices and also explains many phenomena associated with the influence of the mental state on the physical state.

## THE ROLE OF DNA IN THE PROCESS OF FORMATION OF CONSCIOUSNESS

The process of human programming begins from the moment of his conception and the formation of unique DNA, which plays the role of an identifier for a specific person.

We have already noted that apparently, DNA contains a certain set of algorithms necessary for the formation of organs of interaction with the animosphere, but hardly more.

It seems to us that each block of the DNA chain is a pointer to certain features and properties of the organism.

In particular, this may be an indication of a predisposition to certain diseases, an indication of a particular psychotype, and so on.

Also, it is DNA that contains indicators of predisposition to rapid or slow aging, and it is in it that the lifespan of an organism is measured.

It's not for nothing that when it comes to life expectancy, scientists say that to achieve this, you first need to win the genetic lottery.

Therefore, it can be argued that DNA also acts as a repository of parameters that are primarily used by algorithms responsible for the functioning of the body - that is, programs located at the physiological level.

## FORMATION OF CONSCIOUSNESS

At conception, a cell of a new organism receives its own combination of DNA, which contains its physical characteristics, and largely determines its fate and, in general, its future, including in terms of life expectancy.

Thanks to the algorithms stored in DNA, the new organism first develops organs for communication with the mother, and then for communication with the animosphere. Using this mechanism, it can receive the necessary information as it develops.

At the same time, we are talking not only about the set of algorithms that it needs. Through the animosphere, he also gains knowledge about the world around him.

Based on the experience of observing children from the moment of their birth, there is a complete impression that they have, albeit a minimal, a set of knowledge about the environment that they need to survive.

After birth, as the child grows and matures, he adapts to existence in the environment, masters the rules of behavior in society, and develops approaches to decision-making.

Altogether, this is formalized into a set of algorithms that determine our personal qualities and abilities.

At the same time, the process of education, which consists of mastering the rules of existence in society and developing models of behavior, continues throughout life.

This is explained by the need to adapt to changing conditions in society and the environment, as well as personal transformation as life priorities change.

First of all, changes occur in the upper, most accessible, and most dynamic layers. It is there that the programs that determine moral attitudes and behavioral models in society are stored.

The lower layers are usually reliably protected from such corrections since their changes can lead to serious consequences. However, such a possibility exists, as we have already mentioned above.

In particular, deep hypnosis methods allow you to extract information that is repressed from the upper layers of consciousness down. Also, several methods of psychological correction of behavior make it possible to influence those algorithms and attitudes that are stored deep in the mind.

At the same time, the correction of behavioral algorithms of lower levels can occur through work with the upper layers of consciousness. This is indicated by the dependence of our health on stress and our emotional state, which directly depends on the settings in the programs of the upper layers.

This is explained by the fact that many more resources are allocated to the upper layers of consciousness, while the lower layers have limited capabilities and are intended mainly for storing the most important attitudes.

Thus, algorithms in the upper layers of consciousness use settings (parameters) that are stored in the lower layers. This creates the opportunity to overlap information from the lower layers of consciousness with new programs in the upper layers, which will contain new settings.

In particular, the already mentioned placebo effect illustrates such possibilities very well.

What does this mean in practical terms? For example, it can affect our life expectancy. If initially the consciousness is loaded with parameters according to which we are allotted 70 years of life, then with the help of special psychological techniques we can make adjustments and change these settings for a longer period - say, live up to 90 years.

There are more than enough examples of how a change in psychological attitude leads to healing from diseases and increases life expectancy.

This possibility arises from the fact that our consciousness, including the subconscious, has a dynamic structure, with the possibility of correcting algorithms, rules, and settings.

## CONNECTION WITH THE ANIMOSPHERE

Finally, there is a question such as the interaction of our consciousness with the animosphere.

We have already shown that all living things are the result of the intelligent activity of the intelligent Earth, which in terms of its level of development and capabilities is incomparable with the level of human development.

We also showed that the intelligent Earth has a goal setting unknown to us and that the development of human society is more reminiscent of modeling various situations during experiments.

It is obvious that if each of us performs his assigned task in this experiment, then his experience is important, and it is generalized by the intelligent Earth. For this reason, each of those who have lived and are living is allocated their own account in some kind of cosmic registry, where this or that information from our lives is stored.

We will assume that this register is maintained by the intelligent Earth - although for us it doesn't matter what kind of intelligent entity is in charge of this archive.

What is important is the fact, albeit hypothetical, of the presence of such an information repository, and the possibility of interchange of information between it and individuals.

The connection of individuals with the intelligent Earth is carried out through the channels of the animosphere. This largely explains the phenomenon of sleep, when a person enters a certain state that facilitates the establishment of a stable communication channel with the animosphere.

Considering the fact that at birth a person receives all the initial parameters from the animosphere, daily transmits there information about all changes in his body and his condition, receives from it instructions for adjusting settings and algorithms with changes in target designation and priority tasks - then we can say quite confidently that we depend on the animosphere, and in many ways, our lives are controlled by it.

More precisely, we depend on and communicate through the animosphere with the intelligent Earth - or another intelligent entity on a cosmic scale - which sets development scenarios and determines our destiny for us.

This communication is two-way. We, in turn, can also influence the environment through the animosphere, including the intelligent Earth, having the opportunity to make our own adjustments to its plans.

Such interaction and mutual influence can be considered a feature of the intelligent environment, to which the animosphere belongs.

Thanks to this, we can receive information from the animosphere, including our requests to it, and receive adjusted algorithms that change our settings and behavior patterns.

In fact, through the animosphere we can reprogram ourselves, setting our own trajectory of life.

This possibility has been inherent in us from the very beginning thanks to the dynamic structure of our consciousness and integration into a single intelligent environment, which we call the animosphere.

## SOURCES OF KNOWLEDGE

One of the main questions directly related to the mind and its nature is as follows: where and how do we get knowledge about the world around us? Where and how do we get the knowledge that allows us to make decisions and act rationally in a given situation?

Understanding the process of cognition and learning as a property of intelligent matter leads to the conclusion that this property is universal; it is present even in the simplest forms of intelligent life. The mechanisms (algorithms) for understanding the world around us and adapting to it are included in the set of basic rules by which our world exists and develops.

**At least, intelligent beings have an inherent mechanism for obtaining the knowledge they need about their surroundings, and its presence is an integral property of intelligent matter, regardless of the degree of its development.**

Speaking of knowledge, we are faced with the following dilemma.

By definition, we cannot know anything reliably about the world around us, because absolute knowledge can only be obtained from a textbook with a detailed description, drawings, diagrams, and formulas, and this textbook must be written by the one who created this world.

Nevertheless, we are learning about the world, and apparently, our ideas about it - to the extent that we have today - quite accurately reflect reality. We still have much to learn, but we have already learned enough. How we do this is another matter, and how can we be sure that our knowledge is correct if we do not have access to the original source?

The logical way out of this contradiction is as follows. We have already come to the conclusion that we have a mechanism of cognition, it is inherent in us from birth. This is the inherent ability of any intelligent being to notice patterns and draw logical conclusions.

However, apparently, there is another source of information. We are talking about having a repository of universal knowledge to which all intelligent beings have access through the animosphere. Most likely, access to this repository is limited, we receive strictly dosed information from there, but the main thing is that such an opportunity exists.

In this regard, a purely practical question arises - how do we get access to it, and how can we manage this process?

But before answering this question, it is worth considering where we generally get knowledge, and from what sources.

## RESEARCH METHOD

The main tool for our understanding of the world around us is the method of scientific research.

Its essence is that we collect and summarize observations, analyze them, derive patterns, look for a logical explanation for this or that phenomenon, and then draw conclusions.

The study of the environment is based on the "black box" research method.

The essence of this method is as follows. We do not know the purpose, much less the structure, of what we are studying. Therefore, we observe the behavior of an object, apply various types of influences to it, and observe its reaction. Then, based on observations, we infer patterns and draw conclusions.

This method was chosen for the reason that all our knowledge is based on our experience and analysis of accumulated factual material.

The fact that this is a universal method of understanding the environment for all intelligent beings can be judged by the simplest organisms.

For example, in the case of single-celled organisms, we observe their reaction to an applied disturbance. As soon as the environment changes - for example, it becomes hotter or colder, or an obstacle appears on the way - the single-celled organism immediately changes its course of movement and contracts. Thus, it studies the world based on its experience and develops its reactions.

Our knowledge of the environment is not much different from the process described above. We also generalize our experience, derive patterns, give explanations for them, and make guesses.

If the guesses are confirmed, then we develop hypotheses. We take those hypotheses that are confirmed in practice time after time as working theories, and ultimately as knowledge.

**We agree that a particular idea is true because it provides an explanation for a particular phenomenon and is confirmed in practice.**

This is what scientific activity consists of - looking for explanations for what is happening around us, deducing patterns, and using the acquired knowledge for practical purposes.

This approach to understanding the environment is a universal property of all intelligent matter, and this ability is inherent in us from the very beginning.

However, this approach is far from ideal and is limited in many ways. Ultimately, we do not receive absolute knowledge, but only our interpretation of what we study. Which is limited both by the set of initial facts taken for study and by our interpretation of the observed patterns.

Therefore, our knowledge should be treated not as the ultimate truth - it is not - but as a set of plausible explanations that sufficiently accurately describe processes, which is confirmed by practice.

And if these explanations begin to contradict new facts, or ignore some facts, then one must always be prepared to revise this knowledge.

**The process of revising knowledge, sometimes at the level of a paradigm shift, is ongoing. This is normal for the process of learning about the world around us.**

We need to understand that we are at the initial stage of studying the world around us, so our knowledge about it will constantly change. What seems impossible and unthinkable now may turn out to be the most correct explanation tomorrow.

The method of scientific research is effective and allows us to understand much of what surrounds us. However, it has a big drawback - it allows us to explore only what we are dealing with, what we can see, hear, or touch. Everything that is beyond these limits is completely inaccessible to our research.

And of course, the human factor - very often our misconceptions and ideological attitudes prevent us from conducting the necessary research and drawing the right conclusions.

## **INFORMATION EXCHANGE OR EDUCATION**

Another source of knowledge for us is receiving information from other people. They teach us and share with us what they know. This is the easiest way to obtain information, but the most unreliable.

This method cannot in any way be classified as a method of understanding the world around us. It is rather a method of disseminating information circulating in society, obtained from other sources, and then adapted to the prevailing norms and attitudes in society. At the same time, it is almost the main source of knowledge for us as we develop as individuals.

**This method of obtaining information about the world around us is universal for all living things; it is present in all intelligent beings.**

It is easy to verify this by observing birds and other animals, and how they teach their offspring quite complex things, including the rules of behavior in society. Such things cannot be explained only by copying the behavior of adults. Animals teach their offspring just like people do.

The problem with this source of knowledge is that it is not only a way of obtaining information but also an instrument for educating and instilling moral principles in the society in which a person lives.

This, in turn, makes the information obtained in this way about the world around us extremely unreliable and passed through the prism of the dominant ideology. Moreover, this information can be so distorted that a person finds himself captive of ideas completely divorced from reality.

This primarily speaks to how easily human consciousness is programmed. This once again confirms our idea of consciousness as a dynamic structure, with the ability to influence it at the deepest level through psychological techniques.

This also suggests that all information circulating in society must be viewed critically, primarily ideological and moral imperatives, as the most dynamic constructs that are subject to constant change.

In conclusion, we repeat once again - being a source of knowledge, this method is not a method of understanding the world around us. This is just a way of obtaining already existing information, regardless of its reliability.

## **ANIMOSPHERE AS A SOURCE OF KNOWLEDGE**

In addition to the method of scientific research, there is another way of understanding the world around us. It can be called metaphysical, and it consists in receiving information from the outside.

We receive some of this information at birth as a package of information critical for survival. The other part comes to us in the form of guesses and insights, or enters our consciousness from somewhere unknown, without effort on our part - we just know what we know.

How this happens, and where this knowledge comes from, is unknown. Modern science tries to avoid this topic as ideologically alien. As a result, we are dealing with completely unexplored territory.

It is only obvious that obtaining knowledge from the outside is directly related to the animosphere, which makes this topic doubly interesting for us.

We have already mentioned that animals teach their offspring. However, there is one point that makes us look at the process of acquiring knowledge more broadly.

In particular, this is the acquisition of skills and behavior algorithms from those cubs who had no one to teach and who were raised in isolation from their species. There is a complete feeling that they had this knowledge from birth, or they received it in the process of growth from somewhere outside.

Modern science explains this phenomenon by the fact that all the necessary algorithms and all the necessary information are transferred to new individuals through DNA from their parents. But such an explanation raises serious objections.

Obviously, DNA contains a set of basic algorithms necessary for the formation of an embryo and its development. But hardly more - the capacity of DNA is simply not enough to store those gigantic

volumes of information that are required to build an organism, its further functioning, and even more so for the formation of behavioral patterns characteristic of individuals of a given species.

It is possible that some of this information could be transferred from the mother's consciousness to the developing consciousness of the fetus, but experiments on artificial insemination and growing the fetus in an artificial environment cast doubt on this.

The most logical explanation is that living beings receive the necessary information from a universal repository of knowledge, which is one of the tools of the cognition mechanism.

The main candidate to be such a repository of information is the animosphere.

Let us recall that by animosphere we mean the energy field generated by the intelligent Earth, in which the consciousness of the Earth as an intelligent being lives - similar to how human consciousness is formed in the energy field generated by our brain.

The animosphere is connected by channels of information exchange between the intelligent Earth and all intelligent beings living on the planet.

Each intelligent entity, upon its appearance, creates a communication channel with the intelligent Earth, through which it receives the information necessary for development and existence, and through which it transmits back its accumulated experience.

The unique DNA in such a scenario plays the role of a universal identifier to create a dedicated communication channel.

This hypothesis is indirectly confirmed by evidence that many ideas, discoveries, and decisions that a person was tormented over came to him in a dream.

This also explains the phenomenon of sleep and the need for it - it is during sleep that our consciousness activates communication channels with the animosphere and receives all the necessary information.

At least, as we see the situation, exploring the possibilities of working with the animosphere as a universal source of knowledge makes sense. And this is where such a marginal area of scientific research as magic comes into play.

## **MAGIC AS A METHOD OF KNOWLEDGE**

If we talk about the method of scientific research, then at first magic and science were one. Man learned about the world and took into account everything he dealt with.

Considering the rationality of the world around us, the presence of the animosphere, and related phenomena, man also studied what was metaphysical.

However, at some point, there was a division. Science began to deal only with material things - that is, with what can be touched, measured, and what surrounds us in life all the time. Magic has become more concerned with what relates to the immaterial world or involves forces of an immaterial nature.

As science and magic separated, the latter began to turn into a marginal activity. There are several reasons for this.

The first, and probably the main reason lies in the ideology of modern science, which was formed as a result of the fight against religious obscurantism. In fact, magic became a casualty of this struggle, an attendant loss.

The second reason is the degeneration of magic as a science. From a method of research and development of methods for dealing with the metaphysical, over many centuries of serving the rulers and powerful of this world, it has turned, for the most part, into charlatanism with a large dose of theatricality.

The centuries-old hunt for magicians, sorcerers, and witches as people with dangerous knowledge also contributed to the degeneration of magic.

Another reason is the advances in science and technology, which have shifted the emphasis to the material world and our ability to deal with it without the involvement of metaphysics. This undoubtedly makes some sense, but this approach is not correct due to its one-sidedness.

In previous chapters, we wrote that our reality is only a narrow spectrum of the material world created from "primordial" energy. At the same time, the material world exists in other forms and states, invisible and unknown to us, and our reality, as a narrow spectrum of this world, borders on other spectra where another reality exists.

From time to time our realities creep on top of each other, and we sometimes deal with rare phenomena for which modern science does not provide any explanation.

As an example of the different states of matter, we gave three states of water depending on temperature - ice, water, and steam. Now imagine that we live in a world of water.

Science in this case studies everything that relates to water, and magic studies everything that relates to ice and steam. Obviously, these are completely different areas that require completely different approaches.

As a result, science began to deal only with those processes and phenomena that are clearly present in the world around us, and the presence of which is beyond doubt.

**Magic began to deal with processes and phenomena that cannot be explained from a materialistic point of view.**

The problem, however, is that magic has now become a cargo cult.

Our research has led us to the conclusion that the original meaning of magic was to establish connections with the animosphere. It is this method that allows you to obtain information about what goes beyond the material world, and generally deal with what relates to metaphysics.

**The magical rites and rituals that were used in magic were needed solely to tune in to the connection with the animosphere.**

Over time, the original meaning of magical actions was lost, and as a result, only separate sets of rituals and spells have reached us, which in themselves are of little value.

If we talk about spells, they were used to submit requests to the animosphere, presenting them in a special form, but not as an independent effective act.

At the moment, the closest to the original essence of magic are shamans who put themselves into a state of trance, which allows them to tune into a connection with the animosphere - even if they do not understand the essence of the actions, but only blindly repeat what has been passed on to them through generations.

In general, the exchange of information with the animosphere was the main goal of most magical actions, and magic was one of the sources of knowledge.

## TRANSFORMATIVE MAGIC

The essence of science is to study the world around us, understand its structure, and use the acquired knowledge for practical purposes. The criterion for the correctness of the acquired knowledge is its application, which is beneficial.

Magic in this regard is not much different from science. By conducting research in the field of the metaphysical world, magic covers those areas that official science has voluntarily abandoned. And just as in the case of official science, the criterion for the correctness of the acquired knowledge is its practical application, bringing practical benefits.

## THE ORIGINAL ESSENCE OF MAGIC

It is obvious that, due to its marginal position, magic as a practice, as well as as a field of study of metaphysical spheres, has generally degenerated into a cargo cult and charlatanism, designed for poorly educated people.

This does not negate the importance of research in this area, and the availability of knowledge that is useful and can be applied in practice.

We have already explained that the original essence of magic was to obtain information from the animosphere, and influence the surrounding world through interaction with the animosphere.

There are several explanations of what could be achieved with the techniques that underlay magic, and what the people who practiced these techniques achieved.

The first is the activation of hidden human abilities that we have, but which we do not know how to use. There is a lot of evidence of people who possessed superpowers either from birth or received them as a result of injury or severe shock.

The second is the acquisition of knowledge, including knowledge about the past and the future. Many people have well-developed intuition and premonitions, which help them avoid many troubles. In most cases, these abilities can be explained quite rationally, but the presence of the metaphysical is also difficult to deny.

The most rational explanation for this phenomenon is to obtain information from the animosphere.

The third is changing one's own or someone else's destiny, changing the vector of movement through life. In particular, this usually concerned the health and healing of a particular person - what shamans now mainly do.

Rationally, without metaphysics, the result of such appeals to otherworldly forces can be explained by the placebo effect, which is expressed in reconfiguring one's consciousness and increasing motivation to change one's life. But in some cases, the placebo effect alone is not enough to explain.

The fourth is the impact on the environment to improve weather conditions. In particular, the most common act of magic in the past was the making of rain. Although we are skeptical about such possibilities, it is theoretically possible, and there is a lot of evidence about this from the past.

Other exotic activities, such as communicating with the dead and turning ordinary metals into gold, are niche activities and can be ignored.

Therefore, if we consider everything that is known about magic at the moment, it comes down to the exchange of information with the animosphere, and influencing the environment through communication channels with the animosphere.

A side effect of magic is the psychological impact on those who take part in this action.

## **MAGIC AS A WAY TO COMMUNICATE WITH THE ANIMOSPHERE**

As we have already explained, modern ideas about magic as a set of rituals and spells do not correspond to what magic was originally. The essence of magic was to communicate with the animosphere and obtain results through interactions with the animosphere.

**Rituals and spells were needed solely to tune one's consciousness to communicate with the animosphere.**

The ideal state for communication with the animosphere is observed in a person during sleep. By design, sleep is intended for a person to exchange information with the animosphere, transfer accumulated experience, and receive instructions.

To communicate with the animosphere outside of sleep, a person must put himself in a state close to that of sleep. This means that he must free himself from all worries and anxieties, put himself in a state of prostration, and concentrate on creating a communication channel. As you can see, we are talking about entering a trance state.

**The emotional background is of great importance. The more emotional a person is, the easier it is to establish a connection.**

An example is the earnestness and sincerity of prayers in the church. In essence, this is also establishing a channel with the animosphere and transmitting your requests there. At the same time, the entire church environment is aimed at creating an atmosphere that helps to enter the desired state.

**Practitioners of magic use similar techniques for tuning consciousness, selecting the appropriate surroundings, and creating an appropriate emotional background, as is done during religious services.**

In this regard, it is worth saying the following. The attitude of not only a person but also those around him and their emotions are very important.

For this reason, everywhere in ancient times, and nowadays in churches and various cults, group prayers are held to strengthen the channel of communication with the animosphere.

This is understandable because in this case, we are talking about a combined energy field, tuned to one wave, thus achieving a synergistic effect.

The type of emotions used is of great importance. In particular, this is the difference between white and black magic.

This distinction is currently completely misunderstood. It is believed that white magic is needed to create good deeds, and black magic is needed for evil. This is wrong.

**Black magic uses emotions of suffering, such as pain, fear, hatred and the like, to strengthen the channel of communication with the animosphere.**

Hence the practice of sacrifice, including mass killings and torture. It is very easy and quick to evoke such emotions; they are very powerful, which is why this type of preparation for communication with the animosphere has become the most widespread.

**White magic uses emotions of joy and pleasure to strengthen the channel of communication with the animosphere.**

The easiest and fastest way to evoke such emotions is during sex. For this reason, to establish a connection with the animosphere, practitioners of magic organized orgies, as evidenced by the practice of ancient temples.

This is indirectly evidenced by the fact that witches in the Middle Ages were mainly punished for prostitution, and not for charges of witchcraft.

**Magic came down to entering a trance state, creating a strong emotional background, and using the technique of transmitting requests to the animosphere.**

At its core, practical magic was a set of psychological practices based on people's belief in the effectiveness of what they were doing.

## **METHOD OF TRANSFORMATIVE MAGIC**

When discussing magic, the following is an important point. Even if we leave aside the presence of the animosphere and the possibility of communicating with it, the very attempts to establish a connection with it and convey requests are a powerful act of self-hypnosis and rebalancing of our consciousness.

As a psychological practice and numerous studies show, such methods of working with consciousness are guaranteed to produce results, which in itself is an extremely valuable tool.

**In the process of studying classical magic, shamanic practices, and psychological techniques for correcting consciousness, we came to develop a method that we called Transformative Magic.**

The method of transformative magic is a complex set of psychological techniques that allow you to tune into a connection with the animosphere, formulate your requests and transmit them to the animosphere.

At the same time, there is a reconfiguration of consciousness with an emphasis on those tasks for which a person turns to the animosphere for help.

At the very least, this two-layer nature of magic - seeking help from higher powers while simultaneously influencing one's own consciousness and subconscious - makes it a fairly effective means of correcting psychological problems and solving health problems.

An important element in this is faith in a higher power, which creates the necessary emotional background for gaining access to the deep layers of the subconscious.

## **MAGIC AS A PSYCHOLOGICAL TECHNIQUE**

In conclusion, we would like to say that our ideas about the world around us, including our ideas about the animosphere, are based on existing scientific knowledge and our research and observations.

Our findings fit well into modern scientific ideas, and explain all the oddities and phenomena that official science tries not to notice.

This also applies to the techniques that we have based our method of transformative magic.

We cannot reliably talk about how the animosphere is structured, how communication channels with it are being established, and what is the degree of our influence on it. We are only sure that such an opportunity exists, and mastering these techniques opens up great prospects.

Most importantly, even if we are wrong in our conclusions and research results regarding the animosphere, the application of our method of transformative magic has already proven itself well in practice.

## OTHER WORLDS

One of the consequences of our philosophical paradigm is the recognition of the possibility that modern humanity as a phenomenon of an intelligent life form is not unique.

We proceed from the fact that intelligence is a property of any matter; that everything in our world follows the same rules and develops according to universal algorithms specified during the creation of our world; and that the world has a fractal structure, reproducing itself as it grows.

**This means that life with elements of intelligent activity should be a ubiquitous phenomenon in our world, taking various forms and manifesting itself in the most unexpected ways.**

This, in turn, allows us to confidently say that we are not the first intelligent civilization on our planet and not the last. Perhaps we are not even at the moment the only developed intelligent civilization on Earth.

Why is it important? Because of the knowledge that could be preserved and that we can obtain, first of all about the metaphysical world - that is, about what we now have a very vague idea of.

## PROTO-CIVILIZATIONS

Leaving for a while the possible proximity to worlds of a different nature, existing in other spectra of matter, we will focus on our material world in which we live. Specifically, on the history of our planet.

According to the ideas of modern science, man is the first and only intelligent being on Earth. Which is of course very difficult to believe.

Today, official science estimates the age of the Earth at 4 billion 543 million years. Man of modern anatomy appeared only 300 thousand years ago. Moreover, it began to show signs of intelligent activity no earlier than 150 thousand years ago, and approximately 50 thousand years ago it began to conduct more or less conscious activity. The first civilizations known to us appeared only 6 thousand years ago.

Obviously, even 50 thousand years against the background of four and a half billion years of the planet's existence is nothing, it is even less than a statistical error. Not to mention the 6 thousand years during which humanity has gone from the most primitive forms of existence to space flights and the creation of artificial intelligence.

If we look at the facts objectively, then in our case we are either dealing with some inexplicable and absolutely unique phenomenon - which contradicts any logic; or it is a natural result of the development of any form of intelligent matter - which looks much more logical.

At a minimum, the transformation over 300 thousand years of an ordinary representative of the animal world into a creature making interplanetary flights suggests the presence of a mechanism that ensures such rapid evolution.

**If such a mechanism of rapid evolutionary development exists, then over the long history of the Earth similar processes could have taken place more than once, and our civilization in this case is definitely not the first.**

These conclusions are quite consistent with evidence of the existence of proto-civilizations that died as a result of natural disasters. At the same time, there are many indirect signs that this evidence has a real basis.

In particular, the ancients described their coexistence with the gods as a reality, and it is hardly worth attributing their stories entirely to their fantasies. We could well be talking about representatives of proto-civilization who survived the cataclysm.

What kind of proto-civilization is this, where did it come from, and what was it like?

It is quite possible that this was another branch of hominids that began to develop before us, and subsequently became teachers for humanity, thus accelerating the development of our society.

In addition to hominids, other forms of highly intelligent life could probably exist on Earth, given tens and hundreds of millions of years of evolution of certain species.

For example, dinosaurs existed for almost 180 million years. This period is more than enough for evolutionary development and the emergence of a developed civilization, and more than one.

It is also impossible to exclude the influence of existing developed intelligent civilizations on subsequent forms of developed intelligent life - both in the form of transferring knowledge to them and in the form of carrying out genetic modifications in representatives of a particular species to improve their properties and abilities.

At the very least, the constant references in ancient sources to the fact that man was created in the image and likeness of the gods - read, representatives of proto-civilizations - and that he appeared as a result of their experiments cannot but have some real basis.

Some researchers of the human brain have more than once noted the presence of hidden superpowers in humans, which manifest themselves in some people as a result of trauma, or which several people possess from birth due to malfunctions in their genetic code.

In this regard, we can well assume that humanity is the result of the genetic exercises of a highly developed race of hominids, which used its DNA to improve the breed of a much more primitive branch of hominids.

Why did they need to do this? For example, to provide oneself with a subordinate workforce. On the one hand, this allowed humanity to jump from an animal state to a meaningful one. However, the opportunities that our forefathers had were blocked for us.

**If this is true, then we may have much greater potential than we imagine. We are talking about the fact that if we remove the blockages in our brains, we can gain completely new abilities.**

One more point that needs to be taken into account. Our civilization is developing technologically, we are expanding our capabilities through the creation of instruments and devices. However, it should be understood that the technogenic path of development is not the only one, and it is not a fact that proto-civilizations followed our path.

Nature is designed in such a way that many possibilities lie within ourselves. We just need to learn to use the abilities we have, including the ability to influence the material world around us.

Therefore, in practical terms, the presence of proto-civilizations is important for us, first of all, because they could have left behind knowledge on issues that we regard as metaphysical, and which will allow us to realize the possibilities hidden in us.

One source of such knowledge may be preserved manuscripts and instructions passed down from generation to generation.

Another source of such knowledge may be the animosphere. All living things leave behind a trace in the form of accumulated experience, which is stored in the animosphere. By learning to use communication channels with the animosphere, we can gain access to this knowledge.

## **OUR POSSIBLE NEIGHBORS**

When talking about proto-civilization, we are talking about the past. If we are talking about the present, then we cannot exclude the existence of highly intelligent life forms living on Earth in parallel with us.

Our problem is that we judge everything by ourselves, and expect from highly developed intelligent beings something similar to us. It is not right.

Intelligent life can take any form and follow its own path of development, which is why it automatically falls out of our sight.

For example, surviving representatives of proto-civilizations from among the hominids, who played the role of gods for early humanity, may still live among us and still influence our lives. But we don't notice them.

The same applies to such habitats that we have little studied, such as the ocean, the underground world, and the interior of the Earth. What do we know about the inhabitants of these spheres?

It should be borne in mind that objectively there are many more opportunities for the emergence of life in these environments than on the surface of the Earth.

**The most favorable conditions for life exist in protected and stable environments, including large bodies of water and the space below the planet's surface.**

Taking into account the fact that we have a very weak understanding of the ocean, and especially what is happening under our feet, it is quite likely that highly developed intelligent beings exist there.

Obviously, they will be completely different from us, they may have a different organization of society, and they have completely different capabilities - but they are the same highly developed form of life as we are.

Moreover, it is more than likely that these forms of intelligent life are connected with the intelligent Earth, participating in the formation of the atmosphere. And if we consider the presence of such highly developed forms of intelligent life as theoretically possible, then it is also theoretically possible to establish contact with them through the channels of the atmosphere.

At least, hypothetically, this is all possible. Purely logically, this is much more plausible than our unique position as the only highly developed creatures on the planet.

Nor can we ignore the wealth of evidence that there is someone else around us. All this can, of course, be attributed to fantasy, but there may well be something real behind it.

We don't know whether there is another highly developed civilization on Earth at the same time as us. We believe so, but these are just our guesses. And we won't know this until we start looking for it purposefully. The same applies to traces of proto-civilizations.

## **THE INVISIBLE WORLD**

There is one more area about which we know nothing, but the existence of which we fully admit. We are talking about a world invisible to us. That world that the ancients inhabited with spirits, ghosts, and other mystical creatures.

Our information about the world around us is limited by our perceptual capabilities. Initially, we relied solely on our senses and believed only what we saw, heard, touched, and smelled.

With the development of technical capabilities, we learned about the existence of energy fields, invisible and inaudible spectra, and about much more, the existence of which ancient man did not have the slightest idea.

It is obvious that the process of understanding the world around us will continue, and we still have a lot of new things to learn and many amazing discoveries to make. One of these discoveries may be the existence of worlds bordering us with other frequency types of matter.

**According to our ideas about the fractal nature of the structure of the world around us and the universal nature of the algorithms that underlie all the processes taking place in it, the border worlds invisible to us have the same structure and the same laws of development as ours.**

From this follows the possibility of the existence in them of highly developed forms of intelligent life, which are also connected with the intelligent Earth through the animosphere.

These worlds, due to external disturbances that arise, can from time to time overlap each other with border zones, invading foreign territory, which is why inexplicable phenomena sometimes arise in our world.

Again, the existence of such worlds is still considered by us only as theoretically possible.

We proceed from the fact that many metaphysical phenomena not recognized by modern science, including ghosts and poltergeists, which are attributed to the action of otherworldly forces, can serve as an indication of the existence of worlds invisible to us.

However, we cannot yet talk about this as a confirmed fact. Therefore, we are only saying that it makes sense to study these areas since there is indirect evidence of their existence.

## **OUR POSSIBLE SOLITUDE**

Everything said above refers to the possible. We in no way claim that all of the listed forms of highly developed intelligent life, including the world of borderline alternative reality invisible to us, exist around us here and now.

We are only saying that the probability of this is high and that this logically follows from our ideas about the world.

At least, we do not have indisputable facts of the existence on Earth along with us of other highly developed civilizations. There is a lot of indirect evidence, but none of it can serve as an irrefutable argument.

The same applies to the possibility of the existence of various forms of life, including highly developed intelligent life, on other planets of the solar system.

This possibility follows from our provisions on the universal nature of the phenomenon of intelligent life, so its appearance on other planets of the Solar System is more than likely. As well as the fact that these life forms could well visit Earth - as we are now beginning to do, trying on other planets.

There is a lot of indirect evidence in favor of such contacts, but there are no indisputable facts on this matter either.

In this regard, the question arises - how is it possible that, despite the presence of a lot of indications and evidence about the presence of other intelligent civilizations, we still do not have a single indisputable fact?

One explanation is that facts of contact with other civilizations are simply hidden from us. Why? There are some reasons, but this is a topic for another conversation.

For example, the story of unidentified flying objects, the existence of which was at first carefully hushed up and ridiculed, but was later recognized, gives reason to believe that no one is going to report anything to us.

Another explanation is that we are really alone now.

The history of human civilizations is about 6 thousand years. At the same time, we have been practicing the modern scientific approach and related observations only for the last 300 years, if not less.

For this reason, we cannot even talk reliably about what happened on Earth literally 500-600 years ago.

The Earth has existed for about four and a half billion years, which is slightly less than the age of the entire solar system. What is three hundred years against the backdrop of four and a half billion? This is not even a moment, not an error, it is literally an infinitesimal value that no one will even notice.

Perhaps we just missed everyone. We missed all the intelligent civilizations that existed on Earth ground, underground, underwater, and on other planets of the solar system.

Therefore, in the case of our solitude, even if in this ultra-short period we did not meet other forms of highly developed intelligent life of one form or another, this does not mean that it did not exist before and will not exist after.

And if this has already happened, and more than once, then the experience and knowledge of those who came before us are stored in the animosphere, and we theoretically can access them. This is the reason why we are interested in the topic of other intelligent civilizations.

## **BIOLOGICAL PREROGATIVISM**

Understanding the nature of our world and the laws by which it develops is important, among other things, for understanding one's place in this world and building relationships in society.

An example of how our cosmological beliefs influence the formation of our social norms is religion.

Based on the idea of the creation of the world by God, using the concept of the soul, the need to follow divine commandments, and the idea of an afterlife with a system of reward and punishment for our earthly deeds, religious institutions determined the existing system of relations in modern society.

In the same way, our ideas about the world around us determine our worldview regarding a person's place in society, and what he should be guided by in his actions.

We have based our social philosophy on the principle of biological prerogativism.

**The essence of biological prerogativism is the priority of what is inherent in us by nature, and the coordination of our behavior with the principles by which the animal world around us exists, of which humans are a part.**

We are talking about revising existing norms and ideas and returning to a model of rational behavior in society.

### **WHY REVISION IS NECESSARY**

We need to understand that when it comes to social norms and morality, we live in a world of artificial structures.

Which, among other things, in the process of changing social formations and changing environmental conditions were layered on top of each other, creating bizarre and contradictory combinations.

**As a result, we are dealing with a relict ideology that has little relevance to the realities of today.**

At the same time, social norms must correspond to current realities. They stop working as soon as they come into conflict with changes in mood in society, so they are constantly being revised.

**Social norms and morality are adaptive in nature; they cannot be considered immutable and not subject to revision.**

Another incentive for regularly reviewing our attitude to social norms and, in general, to the system of relations in society is the repressive role of public institutions towards the individual.

**Society is interested in the individual serving it, including to the detriment of the interests of this individual.**

When it comes to a small group of close people, this approach is justified, it serves the interests of all members of this group, and it is developed based on compromises acceptable to all.

The same cannot be said about much larger types of societies in which universal rules apply that take much less into account the interests of the individual.

The problem is further aggravated by the fact that the rules and laws in large societies are mostly established by the ruling elite.

Everything she does meets primarily her interests, which largely consist of coercion and exploitation of other members of society - that is, to strengthen her power and gain benefits.

**We can confidently say that society and the individual usually have little overlap in their interests; they rather contradict each other.**

Nevertheless, existing in society, we have to accept its rules and follow certain norms. However, this must be done meaningfully, based on our interests and our life principles.

This is important for the reason that internal conflicts that arise due to a discrepancy between personal interests and attitudes in society directly affect a person's mental state. Which, in turn, affects physical health and longevity prospects.

The same applies to opportunities for self-realization and prospects for success in life. This is difficult to achieve if we do not build relationships with society on our terms and according to our rules.

## HUMAN NATURE

The key point of our social philosophy is the attitude towards man, first of all, as a biological organism that lives and develops according to the same laws as all other living beings.

The fact that we have a much more developed consciousness does not change the fact that we are essentially not much different from other representatives of the animal world.

We call this approach biological prerogativism.

**The essence of biological prerogativism is that a person's behavioral model is primarily determined by his basic instincts and a set of programs for responding to external influences that are inherent in him from birth.**

Behavioral attitudes are brought into consciousness, the task of which is to adjust a person's actions in accordance with public morality and rules of social behavior, of course also play an important role, but basic instincts are still decisive.

**It is important to note that basic instincts are directly related to programs that are responsible for the growth.**

Basic instincts include the instinct of self-preservation and the instinct of procreation, which largely reflects the priority tasks of any living organism.

Nature is designed in such a way that the main purpose of any living creature, including humans, comes down to the need to produce offspring. This largely resonates with the idea of the fractal structure of our world, which is constantly growing by reproducing itself.

The instinct of self-preservation in this scheme is necessary to fulfill the main task because the organism must survive at any cost to produce as many offspring as possible.

All other algorithms of human behavior are, by and large, a derivative of these two basic instincts, or their sublimation, especially when it comes to models of social behavior. Therefore, basic instincts and their derivatives should be taken into account primarily when developing models of human behavior in society.

## **DRIVING FORCES OF OUR WORLD**

Our world has "primordial" energy from which matter is formed.

One of the foundations of thermodynamics is the principle of conservation of energy in a closed volume, with all its transformations. If there is nowhere for additional energy to come from, and nowhere for it to flow, then we are dealing with a classical closed system - which, with a high degree of probability, is our world.

Death in such a closed system is associated with the achievement of a state of entropy, which occurs when energy is uniformly distributed in space. This leads to the cessation of any movement and the stopping of all processes within the system.

Therefore, to maintain the system in an active state, energy must constantly flow.

As can be judged from what we already know about the world around us, to ensure such continuous movement, mutual absorption algorithms were chosen as a working tool.

**Our world is built on the base that each new formation absorbs the old one, after which it gives life to the new. This is completely consistent with the fractal structure of our world, built on the principles of self-reproduction.**

For example, at the cosmic level, we observe how planets and stars are swallowed up by black holes, which, after reaching a density threshold, explode and release huge amounts of energy through supernova explosions.

The energy from supernovae turns into matter over time, and the process repeats.

If we consider life on planet Earth, we observe similar processes of absorption, up to the emergence of food chains, when everything becomes food for something else.

We eat animals, and after death, we are eaten by worms, on this soil we fertilize grass, which is eaten by domestic animals, and then everything goes in a circle.

What, from the standpoint of our morality, seems to us cruelty, is the main principle of the existence of our world.

This principle was laid down initially during the creation of our world as the main mechanism for preventing the onset of a state of entropy and ensuring an infinite number of transformations.

We need to understand that the rational principle behind the creation of our world is devoid of emotions and is guided exclusively by rational considerations.

From these positions, cruel rules of survival provide the most optimal conditions for evolution and selection, and prevent the onset of a state of entropy - that is, universal death.

It turns out, that the struggle for survival is the guarantor of maintaining life in our world. Whether we like it or not, this is how the world works, and this must be taken into account.

## **BASIC PRINCIPLES OF BIOLOGICAL PREROGATIVISM**

We assume that we need to follow our biological nature and coordinate our actions and our morals with the way the world around us works.

To do this, it is worth understanding our purpose, and why we are in this world.

And this is not a transformation of the soul through its improvement, or going through a series of trials and temptations to preserve the soul in an unsullied form. Everything is much more prosaic.

**Our task as a biological organism is to survive and give birth to offspring while providing ourselves and our offspring with comfortable living conditions.**

Survival is a struggle. Therefore, we need to treat life as a constant struggle, with the understanding that no one will fight this struggle for us. Everything in this life depends primarily on you.

All people are selfish by nature, they care only about their interests. This should never be forgotten, and one should always act with an eye to this fact. In particular, there is no need to be ashamed of the fact that you, too, act primarily in your interests.

**Selfishness is a survival mechanism.**

At the same time, humans are social beings; we need the support of other people to survive and succeed. This requires compromises and sacrifices on the part of each participant in society.

Understanding the fact that helping others and acting in some way, even to the detriment of oneself, in exchange for receiving something necessary and important from society, forms reasonable egoism.

This approach, which allows you to see the benefits of building healthy relationships with other people, is the most advantageous strategy for drawing social norms. This is the most rational and effective approach.

For example, to be honest with others, not to let others down, not to do evil, to follow basic generally accepted norms and similar rules of behavior should not be followed because someone needs it. You need this first and foremost.

This behavior is a condition for other members of society to treat you the same way. These are the established rules. Otherwise, you risk being an outcast and will not be able to count on the support of other people. And this is no longer in your interests.

**When building relationships in society, it is important to maintain a balance of interests, your personal and the interests of society.**

When it comes to society, we are part of various groups that form rings of protection and support around us.

The first ring is family, the people most important to you. Next comes a ring of relatives and close friends. Then you find yourself in a group united by fraternity, and so on.

This ring structure reflects the priority of connections, including your responsibility to the members of this group, and the group members to you. And of course, the family always comes first, its interests should always be the highest priority.

As you can see, human society is built according to the same principles that we observe in the animal world - first the family, then the flock, then its kind of species, and so on.

**What is described above is based on the bare rationalization of our behavior model, with the unconditional priority of the instinct of self-preservation.**

However, we also have another basic instinct - procreation. Which in a sublimated form gives us parental feelings and attraction to other people. Plus, we are emotional creatures, and many things become dear to us, which adds nuances to our relationships in society.

Often they try to explain such moments by the concept of the soul, the need for its improvement as the goal of existence, and similar reasons. In our social philosophy, we do not operate with such concepts.

We believe that the soul is our consciousness, which exists as long as our body lives. After our physical death, our consciousness also dies - that is, what is called the soul.

We don't believe in an afterlife, just like the eternal life of the soul. We are sure that as individuals we only live once. Therefore, you should live here and now, determining for yourself what you want to get from life, and what is important to you.

We have no obligations to higher powers to live as righteous people, to go through torture to purify the soul and achieve nirvana during life, no divine judgment awaits us and there is no choice between hell and heaven. If we say it as it is, then by and large no one cares about us.

Therefore, our task is to live our lives as we want, while building rational relationships with society, taking into account, first of all, our interests. This is fully consistent with the principles by which nature exists, of which we are a part.

In general, we need to listen to what our inner voice tells us. According to our ideas, we constantly check our plans and our settings with the animosphere, thanks to which we have answers to questions about how to act in certain situations.

At the same time, this inner voice is often clogged with the rules and guidelines that society instills in us, and we are unable to hear it.

Therefore, constantly reviewing our relationships with society and bringing our behavioral models to the most rational form is a condition for making the right decisions.

## SYNOPSIS

The picture of the world presented is important to us solely for practical reasons. It helps to understand the phenomenon of human consciousness, its nature, and its connection with the environment, and find ways to influence it with the help of psychological practices.

Based on the results of our research, we came to the conclusion that there is an intelligent field of the Earth, called the animosphere. We also developed a method of reprogramming our consciousness through communication with the animosphere, which we called transformative magic.

In the plane of social philosophy, we formulated the principle of biological prerogativism for understanding human behavioral patterns.

All this became the basis for our Xitonia anti-aging system and our approaches to health improvement.

Of course, there are many more areas of application for our approaches and our philosophy than we have outlined for ourselves, but we leave this work for others - those who want to do it.

Concluding the conversation about our vision of the world, we will repeat the main theses of our philosophy, highlighting the most important.

## SUMMARY OF KEY THOUGHTS

We proceed from the fact that our world appears as a clot of energy. This energy has consciousness, which controls the processes of transformation of energy into matter and determines the further development of matter according to given algorithms.

The matter is formed from the concentration of energy as a result of natural forces.

Because matter is fundamentally wave nature, it can take different forms depending on the frequency of the waves that form it.

The world we know exists in a narrow spectrum of the material world, adjacent to other spectra that have other forms of matter. For this reason, at the same time, there are a large number of worlds parallel to us.

Matter, as a derivative of conscious energy, also has intelligence. Accordingly, our Earth and Sun, as active energy formations, have full consciousness.

It was thanks to their intelligent activity that biological life arose on Earth, and, apparently, on other planets too.

All processes of intelligent activity take place in energy fields of a nature unknown to us, which are generated by material objects that have energy activity. In the case of humans, the main generator of such fields is the brain.

Similar fields are generated by the Earth and the Sun, as well as all living matter. Altogether this forms a unified field for intelligent activity, to which we have given the name animosphere.

Through the animosphere there is the interaction between the Earth and the Sun - on the one hand and all living beings - on the other. In this way, information is exchanged between these objects.

Human consciousness, like that of all other living beings, is programmable.

At the lower level, which is usually called the subconscious, there are algorithms and instructions related to the basic ones, which determine the basic reactions of a person and his behavior patterns.

At the top level, there are algorithms of behavior in society, obtained through education and developed based on experience.

Using psychological techniques, these programs can be changed, thus influencing your destiny.

This is what belongs to the field of magic, which was originally a set of techniques for establishing communication with the animosphere, sending your requests there, and deciphering the responses received. These techniques also helped to gain access to the subconscious - both your own and other people's.

As a result of studying ancient practices and modern psychological techniques, we have developed a set of psychological techniques called transformative magic.

These practices boil down to the use of magical rituals and ceremonies to achieve a state of mind during which one can effectively influence attitudes in a person's subconscious, as well as establish channels of communication with the animosphere.

Analyzing the nature of man and his place in the surrounding world, we formulated the principle of biological prerogativism.

Its essence lies in accepting the fact that we are part of a single intelligent living world, we are subject to the same universal algorithms and laws by which it exists and develops, and our behavior is primarily determined by our biological nature.

This approach allows us to reconsider our relationship with society and develop the most rational model of relationships.

## XITONIA IS AN EVOLVING PHILOSOPHY

As we already wrote in the introduction, we are not given to know what is behind the creation of our world, how it arose, who its creator is, and for what purpose he created it. This is beyond our understanding. However, we can understand what is happening around us and what is happening within ourselves.

Most importantly, we must find applications for the acquired knowledge to make our lives better. This is what we created our Xitonia system for.

We also ask you to take into account that this is the first presentation of our worldview and our principles, which formed the basis of the philosophy of Xitonia.

Our research is in progress, and we continue to rethink the information we have, so our philosophy will be adjusted and supplemented.

The process of learning about the world around us should not stop; we must constantly push our boundaries and be open to everything new, even the most weird and incredible things. That's what we do, and what we invite you to do as well.

*Val and Lona Robinia*  
Creators of XITONIA