

Mystery of Covid-19

**Miracles of epidemiology, fantastic explanation,
general framework, details of treatment**

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Miracles of epidemiology, fantastic explanation, general
framework, details of treatment

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Preface

Two preliminary notes

1. Dear native speakers, I am sorry for unpolished English. I did not hire an editor, first, since I have no the years necessary to prepare a “normal good book” in normal circumstances. Second, better English would not make reading easier because the main problem with this book is not the language but the ideas, which language expresses. To grasp them a reader needs to be really open-minded because the used scientific method – the analysis of statistical data – leads to the fantastic conclusions that are far from what an average “scientific man” can accept.

2. The quality of statistics I analyze is rather poor, and the overall picture we see is fuzzy and vague as if one draws a portrait with a shoe brush. We do not see fine details. This is a bad news. The good one is that we do not need fine details to realize what the picture means.

Fifth strategy – “To obey”

We know what the pandemic demands – minimize *physical* contacts. The rest are consequences: more solidarity, more care about those who are vulnerable physically and those who are vulnerable economically; less being together for fun; differentiating goods/services that are necessary from ones that are not; making the first safer for producers and making the lasts more useful for customers. This includes making education both as distant as possible and as effective as possible.

As a response on these demands, the four strategies grouped in two meta-strategies how to live with the covid appeared.

The meta-strategy A, “*To wait*”, includes the individual strategy A1 “*Do nothing*” and the individual/political strategy A2 “*Adapt to new conditions minimally*”.

Those who choose the Strategy A1 fight for preserving their way of life, rights and freedoms and against limitations, which governments introduce because they have no other choice to keep healthcare systems working.

The meta-strategy B, “*To fight*”, includes the strategy B1 “*Quarantine*” (e.g. Chinese “*Zero tolerance*”) to prevent the pandemic from spreading, and the strategy B2, “*Immunity*” – to reach, mainly through vaccination, herd immunity.

Different countries combine these two metastrategies (four strategies) as only possible ones. However, after 2 years of the pandemic no one of them has proven its efficiency even although the strategies A2 and B1 allow the slow movement in the right direction.

Simple “*To wait*” does not work – we have no rationalities to hope that pandemic ends soon by itself. Those who were sick and recovered become sick again; the new strains appeared, and so on.

Vaccination does not prevent contamination, although in accordance with today data reduces severity. The Table shows significant correlation between level of vaccination and mortality but no correlation between vaccination and the number of new cases.

The huge spikes of new cases in December 2021 and January 2022 in the countries, which were leaders of vaccination, show ineffectiveness of vaccination against contamination and leave open the two main questions about the effectiveness. How long is the protection that vaccines provide? What side effects are possible in long-term perspective?

Thus, our expectations of soon return to the life we lived before 2020 base on the hopes only, not *rationalities*, and these hopes, in turn, base on psychological defense mechanisms only.

Our life has changed already and is changing continuously in all aspects – social, economic, psychological etc, and we are changing together with our life. However, our changes, which we poorly understand, are spontaneous, stochastic and not very fast – what we could do in one month we do in a year. This is why two our metastrategies (four our strategies) are inefficient.

This book is about the unknown third metastrategy (the fifth strategy) “To obey”.

Whom must we obey? What must we obey? Does someone order us to do something? This is what the book about – that someone (or something) orders and about what he/she/it orders.

Why is so strange idea? This is because the epidemiology of Covid-19 has nothing in common with the epidemiologies of other infectious diseases (you can see the typical epidemiological curves in the Figure). We simply have no other choice as to interpret them in the seemingly fantastic way: this is not the known natural laws what controls the pandemic, but some lord of the pandemic and the pandemic itself is a message, which this lord sends to us.

I anticipate your reaction: the author is mad. What fantastic idea is! I understand. Perhaps, two years ago I would react similarly. Scientific education excludes other reactions. However, we are speaking not about a hypothesis but about the conclusion from mathematical analysis, about the fact that we all are observing.

Table. Correlations between share of vaccinated and cases/deaths

	Date	Vaccine doses administered per 100 people	Share of the population fully vaccinated
Cases in the last 7 days/1M population	30.5	0.38	0.41
	10.7	0.11	0.15
	23.7	0.2	
	6.8		0.05
	6.12		0.18
Deaths in the last 7 days/1M population	30.5	0.04	0.04
	10.7	-0.25	-0.23
	23.7	-0.18	
	6.8		-0.37
	6.12		-0.16
Weekly Case % Change	30.5	0.08	0.13
	10.7	0.07	0.1
	23.7	0.17	
	6.8		-0.12
	6.12		0
Weekly Death % Change	30.5	0.12	0.07
	10.7	-0.04	0.04
	23.7	-0.03	
	6.8		0.07
	6.12		0.16

Note. Excluding 10/07/2021 the data about vaccination were retrieved from <https://ourworldindata.org/grapher/covid-vaccination-doses-per-capita?tab=map> and <https://ourworldindata.org/grapher/share-people-fully-vaccinated-covid>; 10/07/2021 – from <https://graphics.reuters.com/world-coronavirus-tracker-and-maps/vaccination-rollout-and-access/>.

The countries where there are no data, or where the statistics looks unreliable (e.g. most African countries and Russia), or ones with population less than 1 million were excluded.

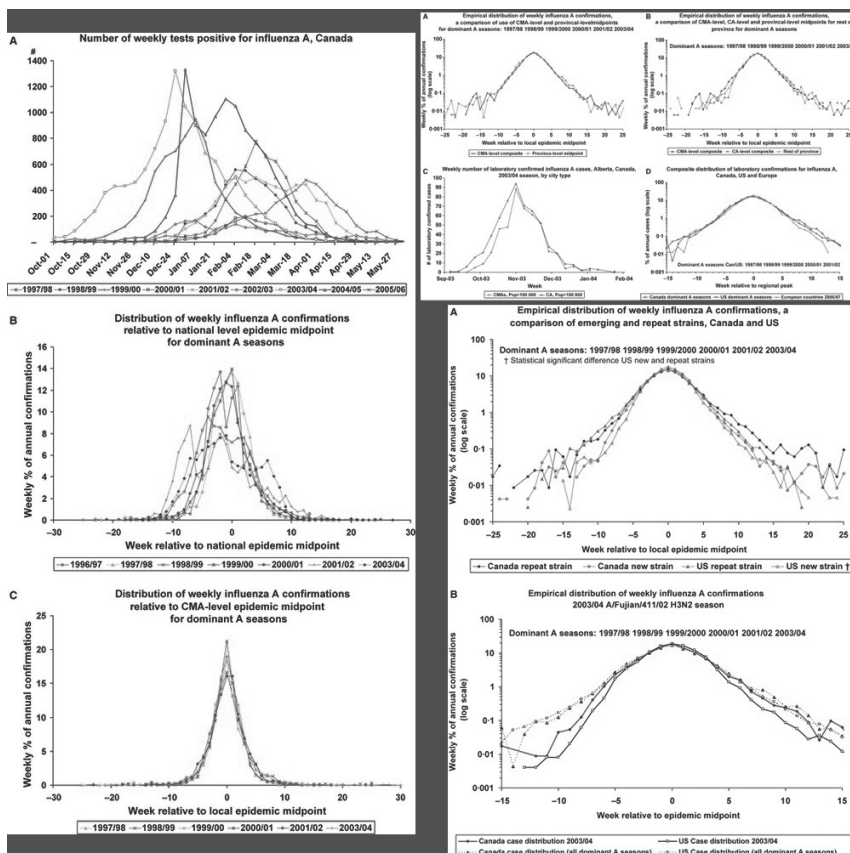


Figure. Empiric epidemiologic curves of epidemic of flu in Canada and USA.

Note. From *A composite epidemic curve for seasonal influenza in Canada with an international comparison*, DOI: 10.1111/j.1750-2659.2010.00154.x

Who is this mysterious lord? Is he/she/it god, or extraterrestrial civilization, or something else? I do not know. However, what I do know is that the character of message and the way, in which it is transmitted, leave no room for doubt that the sender is much higher us in development – much wiser than we are and much more powerful. This makes meaningless speculations about the lord of the pandemic.

What is important is that the lord can force us to do what the lord considers we must do.

What is the message? Change your life.

Why must we change our so comfortable life? Because the way we live our life hinders our development.

Here I have to make the historic-philosophic excursus.

Historiosophic introduction

The life of the humanity is evolution of human mind: hundreds of thousands or even millions of years of the biological evolution and thousands of years of the cultural one develop human mind.

Until now, this evolution was unconscious as evolution of any organism is. Today the situation is changing: the human evolution becomes more and more *conscious*. Today we are in the transit from unconscious evolution to conscious one. This is the content of the message:

Please transit, and please transit consciously.

How the history grows humans

The history makes human mind more complex. We observe how at least 5000 years the humanity climb stepped pyramid, the steps of which are civilizations. Each civilization creates its own type of humans with the mind that are more complex than the mind of humans created by previous civilization was.

Time of transition

When a civilization spends its creative potential, a new civilization arises. This happens because an old civilization cannot give to the humans it created more room for further development. An old civilization becomes too tight; humans grow out from it and need a new civilization with new social organization, new values, new culture etc.

We are living in such a time: the Western civilization is becoming tight for further development of the Western humans. This is resulting in the crisis, which gives birth to the new civilization. The pandemic plays the role of an accoucher here.

Why we are protesting

We are protesting against everything the pandemic demands. We are protesting against the limitation of the personal freedoms, especially the freedom to have fun. We are protesting strongly against the demand to reform the social-economical activities that base on physical contacts, for example, education. We are protesting furiously against the demand to reform completely our social system.

Why are we protesting? We are protesting because many of us do not like to develop themselves. Why must we? This is not necessary. It is OK for me to live without development.

Of course, the humanity develops even today. However, our development is mainly technological, while we are not becoming kinder and only very slowly becoming wiser. We are living in the spiritual lowland. We – both the majority of individuals and society as a whole – are dreaming only about becoming richer and living comfortable life and are not dreaming about becoming better.

This happens because we poorly understand that development is a part of our nature and we cannot live without development. Our life itself is development. We must develop, and when we do not want, something forces us to develop exactly in the same way as his parents and teachers force a lazy boy to learn. In the times when the humanity stops development, it receives the stimulus to continue: disasters like wars, epidemics or natural catastrophes.

My goal is not your trust

Do not trust? You are right. This is not god, in which ones *trust*. You need to *see* what controls the history. However, to see this, you may need years of studying the history.

Why do I write if I know that only few of my readers can grasp this? First, I am writing for these few. Second, I hope that for many others it may be useful to know about such “opinion” (of course, this is knowledge, not an opinion). After all, many people for many centuries did not realize that Earth is spherical, and only few today really understand, say, the quantum physics.

The meaning of today lesson

The meaning is quite simple – to force us thinking about what we are doing wrong and in what respect we are living wrong, to force us understanding that wealth is not the most important thing. People need

wealth to become better that is wiser, kinder, more developed ethically and aesthetically. The same is true about power, influence, and comfort: all they are tools for making life of both society and individuals better. Today we with our egoism and narrow consciousness are realizing this poorly.

How severe will the lesson be?

I do not know. However, what I do know is that if we will fail to learn this lesson the next one will be severer. Today we are not in a hurry to step up from the society of individualism, science, technology and pragmatics to the society of love, conscious development and spiritual growth. However, we must expedite.

The structure of the book

The book consists of three parts. The chapter 1 of the part I is about miracles of epidemiologic statistics, which prove mathematically the unnatural, artificial character of the pandemic and the fact that we are receiving a message. The chapter 2 is about the content of the message. The part II is about the philosophical, psychological and historical context that allows understanding the message. The part III is about the coming civilization: about its principles, social technologies and about how we may transit to it.

Part I.

The miracles of epidemiology and what lie behind them

Chapter 1. Unexplainable statistics

Worldwide statistics

Normally, analysts write books about events that ended already to extract a meaning from these events. In our case, the severity of the problem forces me to write about what is unfinished and even more, what behaves unpredictably. I started the book in the first days of December 2021. For the next 100+ days at least one worldwide event, which nobody can predict, happened. It does not change the book's main idea but adds the new details to its justification. I mean the seventh statistical miracle in the Christmas time.

However, let us start from the first six miracles (if other source is not provided, all data are from <https://www.worldometers.info/coronavirus/>).

There are no sharp changes in the nature. At least, in epidemiology there cannot be. The mortality of some illness is constant before the humanity finds a way to cure it. What about the number of new daily cases (NDC), this number increases and decreases **smoothly**. This is how the nature works.

The present pandemic works differently. On the worldwide level, we see already at least seven sharp changes. Six of them are in the curve of NDC and one of them is about lethality. On the individual countries' level, the number of miracles is much greater.

Miracles # 1, 3 and 4

These miracles happened with period 111 days one after other and after the beginning of the pandemic, if we accept as a date of the beginning 10 December 2019. These miracles were the sharp (in fact, in one day) reductions of the speed of rising NDC. 1 April 2020 and 22 July 2020 the speed fell to zero. 10 November 2020 the speed slowed significantly (see Fig 1.1).

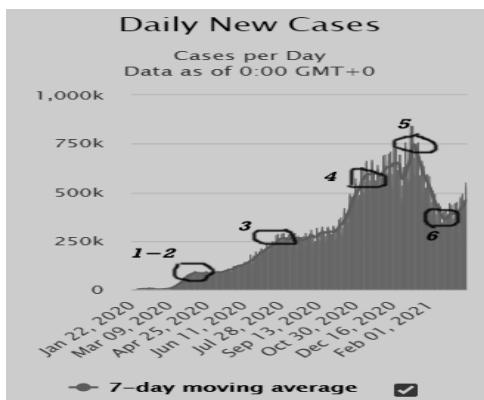


Fig.1.1. Six miracles

Using mathematical language, we see the three gaps in the first derivative of NDC **worldwide**. There cannot be such gaps in natural epidemiological processes.

Miracles # 5 and 6

The miracle #5 happened 10 January 2021, again practically in one day. This was a sharp, sharper than in the Miracles # 1, 3 and 4, reduction of the worldwide NDC.

After 40 days, 20 February 2021, this unexplainable reduction ended as sharply as it started and the fall was replaced by the rise. This was the miracle #6.

Miracle # 2

The Miracle # 2 happened also 1 April 2020 but this was reduction of lethality, which reduced in five or more times, again in 1 day.

The Fig 1.2 presents the ratio of daily deaths to the number of NDC 20 days before. This is not an ideal indicator but it allows seeing the

dynamics of lethality. We see how sharply it fell in the beginning of April 2020. I do not see any scientific explanation of this phenomenon.

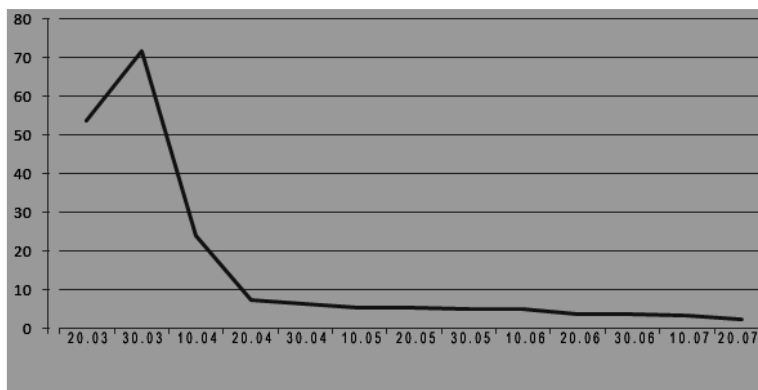


Fig.1.2. Falling lethality in 1.04.2020

Note. There are here only 10th, 20th and 30th days of months (March-July 2020), but this is enough to present the character of changing lethality.

Thus, 1 April 2020 the virus changed itself crucially: it became both less contaminating and less deadly. The lethality has been reducing from dozens percents to few percents. In China from about 80,000 who became sick in the first months of 2020 near 4600 died (lethality was about 6%), in North Italy from 100,000 near 20,000 (20% lethality), in New York from 85,000 in the middle of April was 15,000 deaths (lethality about 18%). Nothing similar to what we see starting April-May 2020. The March Covid-19 and the May Covid-19 are two different diseases.

Why did this happen? What was the reason? The answer is very simple – **we do not know**. Moreover, this is the only scientifically correct answer. Scientists analyze data. Those who present their hypotheses as proofs are not scientists but charlatans.

It is obvious that neither biology nor virology in their present states can explain this phenomenon. The very quick, literally momentary, changes, which we observe, do not look natural. They look as if somebody turned a switch.

Who and how did this? I do not know, but what I do know is that this is a fact. The simplest data analysis does not leave room for doubts here. We must discuss loudly this fact. Unfortunately, we do not. Moreover, we do our best not to notice it.

Christmas surprise or miracle # 7

Fig. 1.3 presents the picture of NDC in January 2022.

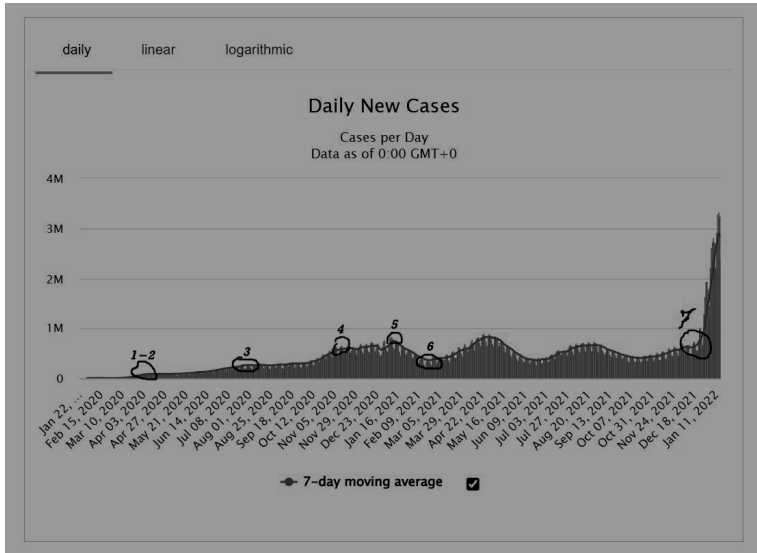


Fig 1.3. The seventh miracle

Starting from the last 10 days of December 2021, we are observing one more miracle that we did not see before – extremely sharp rise of NDC worldwide and especially in Europe, States and Israel. What we are seeing three months later is that after one month of sharp rise the NDC reduced almost as sharply as it rose. We cannot explain this sharp rise scientifically.

After the sixth miracle from March 2021 until December 2021, ten months the curves of NDC moved smoothly without jumps: go up, go down, go up again, and again go down. We see two such rises and two descents. The distances between summits (approximately, 1 May – 1 September 2021) and between bottoms (approximately 20 June – 20 October 2021) were about 4 months. Near 20 October 2021 the next rise started and about 10 December 2021 this rise ended, became a plateau, after which it would be natural to expect a start of next smooth descent in the end of December (say, between 20 December and 25 December). However, something different happened. Near 20 December, the curve of NDC started blasting off, and in ten days, NDC near tripled (20 December – about 650,000 NDC worldwide, 30 December – about 1,900,000). If we recall that this is a holiday time in

the Western world, it is naturally to propose that the real numbers may be even higher.

The seventh miracle changed the statistic data that I included in this chapter but not the main conclusions.

Substitutions in the team of virus

In 2021, we observed twice how the new strains replaced old ones. The data (as it were at 1 January 2022) about dynamics of these processes in EU and some affiliate countries like Norway or Iceland I took from the site of European Centre for Disease Prevention and Control <https://www.ecdc.europa.eu/en/covid-19/variants-concern>. Table 1.1 generalizes the data of sequencing from The European Surveillance System (TESSy).

Table 1.1

State	Delta						Omicron		
	$\Delta \uparrow 10\%$ (Week number)	$\Delta \uparrow 90\%$ (Week number)	Weeks between $\Delta 10\%$ and $\Delta 90\%$	$\Delta \downarrow 90\%$ (Week number)	$\Delta \downarrow 10\%$ (Week number)	Weeks between $\Delta 90\%$ and $\Delta 10\%$	O 10% (Week number)	O Max (%)	Weeks between O 10% and Omax
Austria	22	27	5	50	52	2	51	60	1
Belgium	22	28	6	48	52	4	49	95	3
Bulgaria	25	32	7						
Croatia	24	31	7						
Cyprus	19	24	5	48	52	4	49	70	3
Czechia	23	27	4	28	42	14	51	24	1
Denmark	24	28	4	48	52	4	49	91	3
Estonia	23	29	6	50	52	2		27	
Finland	18	25	7	49	51	2	49	99	3
France	23	28	5	49	52	3	49	70	3
Germany	22	28	6	50	52	2	50	40	2
Greece	24	29	5	50	52	2	50	75	2
Hungary	29	35	6	51	52	1	51	42	1
Iceland	23	28	5						
Ireland	22	26	4	48	50	2	49	90	3
Italy	22	28	6	49	52	3	50	62	3
Latvia	24	29	5				52		

State	Delta						Omicron		
	$\Delta \uparrow 10\%$ (Week number)	$\Delta \uparrow 90\%$ (Week number)	Weeks between $\Delta 10\%$ and $\Delta 90\%$	$\Delta \downarrow 90\%$ (Week number)	$\Delta \downarrow 10\%$ (Week number)	Weeks between $\Delta 90\%$ and $\Delta 10\%$	O 10% (Week number)	O Max (%)	Weeks between O 10% and Omax
Lithuania	26	29	3	49	51	2	50	68	1
Luxemburg	20	30	10	50	52	2	51	70	1
Netherlands	23	27	4				50	60	2
Norway	23	30	7	48	52	4	48	71	4
Poland	23	27	4						
Portugal	19	25	6	48	52	4	49	77	3
Romania	25	32	7	50	52	2	49	40	3
Slovakia	24	28	4						
Slovenia	23	27	4						
Spain	23	30	7	48	52	4	49	76	3
Sweden	22	28	6	49	52	3	49	74	3

We see how Delta (the strain B.1.617.2) conquered Europe in summer 2021. It took three-seven weeks to conquer one country. In the 19th week (9-15 May 2021) Delta started in Cyprus and in Portugal; in the 35th week (29 August – 4 September 2021) the conquest of Europe was completed in Hungary.

In December 2021, Omicron (the strain B.1.1.529) replaced Delta even quicker. In Belgium, Denmark, Finland and Ireland share of Delta reduced from more than 90% to less than 10% in 3 weeks.

However, perhaps the most intriguing question is about where replaced strain comes. It would be naturally to expect that an old strain would coexist with a newcomer. However, indeed it did not share a human population with a new strain but simply disappeared, leaving humans to a successor. Why is it so? Again, this is a mystery.

Distribution of aggressiveness by country

The distribution of severity by country is mysterious in terms of both NDC and deaths. The virus hits some countries hardly while pitied others. And to make the puzzle even more mysterious, a country that is today unexplainably safe tomorrow may become an object of the virus's aggressive attack, and vice versa.

The differences in NDC we may try to attribute to quality of statistical services or to the number of tests. Some counties test a lot, some not. Some test all population, some specific groups and so on.

However, we cannot explain the differences in lethality by these factors. The severity of Covid-19 in Romania (near 94K cases and 3K deaths on the moment of writing) is bigger the severity in Norway (66K cases and 230 deaths) not because the Norway's statistic service works better than the Romanian one and not because Norway tests twice more than Romania.

The Fig. 1.4 presents the distribution of severity in May 2020.

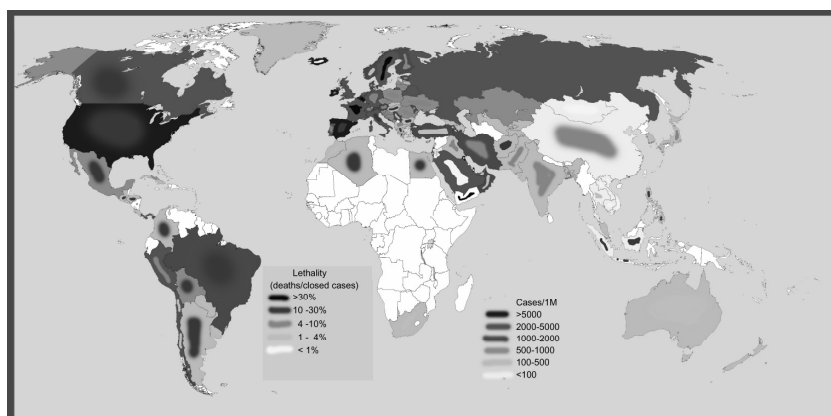


Fig.1.4. The map of severity of the pandemic in May 2020.

Note. A color of country says about its contamination, a color of a sign inside a country corresponds to the lethality calculated as the ratio “Number of deaths/number of finished cases”. White states are those where there are no reliable statistics. Russia and Belarus should be white, but I colored them as well as some other former Soviet republics, but did not mark them with signs of lethality.

The Fig. 1.5 shows how spotty the map of lethality was one and half years later, in the beginning of December 2021 (the source is *Our World in Data*).

There are the several indicators of severity but no one of them is perfect. The total cases per 1 million of population does not reflect the activity of testing (the more we test the more cases detect). The ratio cases/tests again does not reflect the severity precisely because we can choose for testing different cohorts, say, only those who are in hospitals, or only those who demonstrate symptoms, or everybody randomly, or only passengers of arrival flights etc.

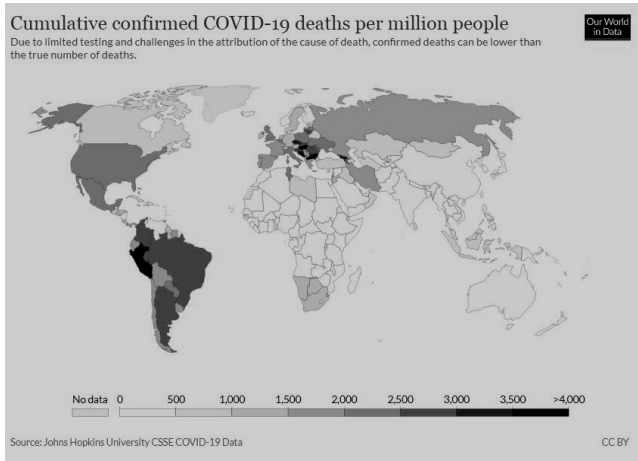


Fig.1.5. The map of severity of the pandemic in December 2021.

The total number of deaths per 1 million of population looks better. However, there are possibilities to play with these statistics also, for example, by attributing to Covid-19 not all deaths *with* Covid-19, but only those, which medical authorities consider to be caused by Covid-19 as a main reason. Say, if a Covid-19 patient dies from stroke, medical authorities can report this death as Covid-related, but they can also not report. There is even more freedom for them if stroke happened after a person stopped to be infectious. There are many reasons that force authorities playing such games: to improve own image, to make country more attractive for tourists etc.

The same problems exist with the ratio deaths/cases.

However, even taking into consideration all these sources of statistical inaccuracies, the strong differences between countries are striking.

For example, we see that the percent of positives in Honduras is 337 (!) times more than one in China with the same ratio tests/population (near 0.11) and the percent in Slovenia is 100 (!) times more than one in New Zealand with the same ratio tests/population (near 1.0). Of course, governments' public health and social measures influence these numbers, but definitely not so much: e.g., the Netherlands's numbers are 28 times greater than ones in Denmark are.

Although neither of indexes is perfect, they allow seeing the general picture, even if not in fine details. All indexes differ greatly between countries. The Tables 1.2 and 1.3 illustrate these differences as they were 3 December 2021.

Table 1.2

Country	Total Cases/1M	Total Cases/Tests *1000	Tests/1M
Brazil	103,021	347	297,046
Honduras	37,328	337	110,724
Mexico	29,737	327	90,814
Slovenia	204,535	218	937,585
Argentina	116,533	203	574,558
Guatemala	33,654	197	170,499
Serbia	144,922	184	787,976
Iran	71,631	159	449,496
Poland	95,176	147	649,605
Netherlands	156,192	140	1,117,314
Hungary	116,848	132	884,801
Iraq	50,187	127	394,798
Peru	66,605	110	607,153
Bulgaria	101,710	105	964,787
Egypt	3,431	98	35,152
Mongolia	114,081	95	1,201,898
Sweden	118,754	88	1,345,479
Belize	75,072	87	864,997
Turkey	103,239	82	1,265,871
Spain	110,927	78	1,415,417
Germany	71,608	72	995,872
Belgium	153,196	72	2,130,965
USA	148,962	66	2,269,825
Japan	13,718	62	222,217
India	24,739	54	459,902
Czechia	204,280	50	4,092,555
France	118,719	48	2,489,082
Israel	144,185	43	3,344,202

Country	Total Cases/1M	Total Cases/Tests *1000	Tests/1M
Italy	83,871	42	1,998,567
Canada	47,077	37	1,282,362
Norway	50,309	32	1,576,315
S. Korea	8,915	29	307,881
UK	151,028	28	5,335,083
Finland	34,168	24	1,437,943
Vietnam	12,845	18	699,829
Saudi Arabia	15,452	17	887,254
Iceland	52,842	14	3,645,418
Austria	129,883	11	12,284,879
UAE	73,770	7	10,103,376
Denmark	85,413	5	16,246,297
Australia	8,232	4	1,861,476
New Zealand	2,378	2	994,418
Taiwan	696	2	354,133
China	69	1	111,163

Table 1.3

Country	Total cases	Total deaths	Deaths/1M population	Deaths/Cases *1000
Peru	2,239,421	201,282	5,987	90
Bulgaria	699,180	28,656	4,169	41
Hungary	1,124,726	34,931	3,629	31
Czechia	2,193,390	33,400	3,111	15
Brazil	22,118,782	615,225	2,865	28
USA	49,716,825	806,398	2,416	16
Belgium	1,786,444	27,072	2,322	15
Mexico	3,891,218	294,428	2,250	76
Italy	5,060,430	134,003	2,221	26
UK	10,329,074	145,281	2,124	14

Country	Total cases	Total deaths	Deaths/1M population	Deaths/Cases *1000
Chile	1,766,493	38,403	1,985	22
France	7,773,530	119,330	1,822	15
Iran	6,125,596	129,988	1,520	21
South Africa	2,988,148	89,915	1,489	30
Turkey	8,839,891	77,230	902	9
Israel	1,344,668	8,199	879	6
Canada	1,798,872	29,737	778	17
Mongolia	382,523	2,008	599	5
Indonesia	4,256,998	143,850	518	34
Denmark	497,201	2,912	500	6
India	34,615,757	470,115	336	14
Vietnam	1,266,288	25,658	260	20
UAE	742,109	2,148	214	3
Norway	275,763	1,093	199	4
Egypt	360,435	20,594	196	57
Japan	1,727,430	18,362	146	11
Iceland	18,198	35	102	2
Australia	213,360	2,021	78	9
S. Korea	457,612	3,705	72	8
Taiwan	16,626	848	36	52
Tajikistan	17,095	124	13	7
New Zealand	11,895	44	9	4
China	98,897	4,636	3	43

We can see from the Table 1.3 the high percents of deaths among all detected cases (9% in Peru and 7.6% in Mexico) that are about 20 times greater than in Emirates, Norway or New Zealand. In terms of the number of deaths as a percent of population, we again see that the pandemic hit Peru and some Eastern European countries 100 (!) times stronger than S. Korea or Taiwan and 1000 (!!) times stronger than

mainland China. Of course, not all these numbers are artifacts of statistic procedures.

Even if we are trying to explain some differences by the age structure of a population – shares of young and old people in a population – this cannot explain the difference between 4 deaths in 2021 (China) and 477,814 deaths in USA.

Dynamics of severity in different countries

In the individual countries, we see statistics that are even more surprising. There are the countries (like Mongolia or Indochina) where many months there were no cases at all and where literally in one day the Covid appeared with the huge numbers of cases to disappear several weeks later again in one day.

Here we see the several mysteries.

Mystery # 1: Non-normality

As I already said, the natural dynamics of an epidemic is normal, Gaussian: first rising NDC then falling. However, as we see in the Fig.1.6 the distribution of NDC worldwide is not normal at all. Nothing normal is here except some fragments that look as parts of the Gaussian distribution.

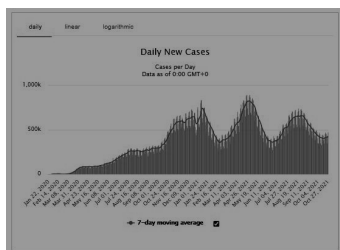


Fig.1.6. Worldwide dynamics of NDC

Mystery # 2: Fractures and unpredictable character

The Table 1.4 contains the data about the abnormalities of dynamics of the pandemic in 185 countries and territories as they were in the end of October 2021. “Max/day” means the maximum of NDC for the whole history of pandemic. When these numbers look as artifacts of measurement (of statistic service’s procedures), the 7-day moving average was used.

“Day max/population” is “Max/day” divided by “Population” multiplied by 1000.

“DUDT (Days up-down twice)” is the numbers of days between the day when the rising part of a curve of NDC reaches the half of the maximum and the day when the falling part of a curve reaches the half of the maximum (Fig. 1.7).

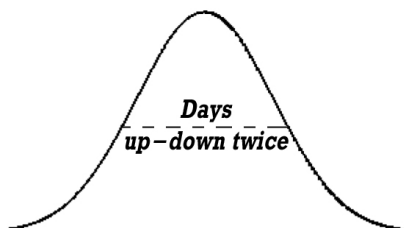


Fig.1.7. The number of days for increasing and reducing twice NDC – “Days up-down twice” (DUDT).

In practice, we can use DUDT as a measure of sharpness (or non-normality) of a curve: the less DUDT the “less normal” a curve is (Fig. 1.8). Of course, both theoretically and sometimes empirically (as we see for example in the seventh miracle) a narrow distribution may be normal with small dispersion. However, in the cases discussed below we observe the non-normal patterns like one in the Fig. 1.8.

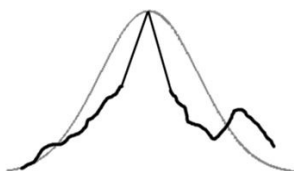


Fig.1.8. The pattern of sharp, non-Gaussian rising and falling NDC.

Table 1.4

Country	Population	Max/day (approximately)	Day max /population	DUDT (Days up-down twice)
USA	333,543,077	300000	0.90	
India	1,397,753,851	412000	0.29	40
Brazil	214,536,737	115000	0.54	
UK	68,352,779	68000	0.99	37
Russia	146,016,407	37000	0.25	

Country	Population	Max/day (approximately)	Day max /population	DUDT (Days up-down twice)
Turkey	85,526,175	63000	0.74	30
France	65,462,623	60000	0.92	16
Iran	85,398,830	50000	0.59	
Argentina	45,738,373	41000	0.90	
Spain	46,778,493	30000	0.64	30
Colombia	51,592,319	33000	0.64	
Italy	60,345,382	40000	0.66	35
Germany	84,134,677	30000	0.36	
Indonesia	277,307,072	57000	0.21	40
Mexico	130,704,744	25000	0.19	
Poland	37,792,322	35000	0.93	37
South Africa	60,286,579	25000	0.41	35
Ukraine	43,389,514	25000	0.58	
Philippines	111,488,238	26000	0.23	
Malaysia	32,908,287	22000	0.67	
Peru	33,572,395	11000	0.33	
Netherlands	17,184,513	13000	0.76	14
Iraq	41,401,150	12000	0.29	
Thailand	70,029,294	23000	0.33	
Czechia	10,734,994	13000	1.21	8 down
Japan	125,969,289	25000	0.20	35
Canada	38,175,123	10000	0.26	
Chile	19,330,902	9000	0.47	14 down
Bangladesh	166,835,822	15000	0.09	10 down
Romania	19,069,541	18000	0.94	
Israel	9,326,000	10000	1.07	
Belgium	11,655,650	18000	1.54	14
Pakistan	226,495,916	6000	0.03	
Sweden	10,181,683	7000	0.69	
Serbia	8,691,266	8000	0.92	13 up

Country	Population	Max/day (approximately)	Day max /population	DUDT (Days up-down twice)
Portugal	10,157,764	13000	1.28	7 down
Cuba	11,317,562	10000	0.88	
Morocco	37,482,750	11000	0.29	35
Kazakhstan	19,070,446	8000	0.42	
Vietnam	98,484,454	15000	0.15	
Switzerland	8,737,447	8500	0.97	
Jordan	10,335,643	9000	0.87	
Hungary	9,628,221	10000	1.04	
Nepal	29,821,610	9000	0.30	35
Austria	9,073,658	8000	0.88	28
UAE	10,046,686	4000	0.40	
Greece	10,356,354	4000	0.39	
Tunisia	11,980,389	9000	0.75	22
Georgia	3,979,138	5000	1.26	10-up
Lebanon	6,785,403	5000	0.74	
Guatemala	18,348,597	5000	0.27	
Belarus	9,445,252	2000	0.21	
Bulgaria	6,879,906	5000	0.73	
Costa Rica	5,154,978	3000	0.58	
Saudi Arabia	35,522,604	5000	0.14	
Sri Lanka	21,530,781	6000	0.28	
Azerbaijan	10,258,746	4400	0.43	
Ecuador	17,993,283	3000	0.17	
Bolivia	11,881,222	3000	0.25	
Myanmar	54,887,156	6000	0.11	
Panama	4,403,553	4000	0.91	10 down
Paraguay	7,247,119	3000	0.41	
Slovakia	5,463,105	5000	0.92	
Croatia	4,072,097	4000	0.98	
Ireland	5,009,931	8000	1.60	14

Country	Population	Max/day (approximately)	Day max /population	DUDT (Days up-down twice)
Palestine	5,256,255	2800	0.53	10 up
Kuwait	4,353,140	2000	0.46	14 down
Venezuela	28,330,402	1500	0.05	
Uruguay	3,489,490	4000	1.15	17 down
Lithuania	2,672,496	3500	1.31	
Denmark	5,818,905	4500	0.77	22
Dominican Republic	10,990,219	2000	0.18	
Honduras	10,110,520	2000	0.20	
Ethiopia	118,680,902	2000	0.02	
Libya	6,993,467	4000	0.57	9 up
S. Korea	51,326,963	3000	0.06	20 down
Mongolia	3,347,296	4000	1.19	13 up
Moldova	4,021,683	2000	0.50	18 down
Egypt	104,856,238	1500	0.01	10 up
Slovenia	2,079,312	2500	1.20	10 up
Oman	5,276,146	3000	0.57	
Armenia	2,970,495	2500	0.84	18 up
Bahrain	1,778,667	3000	1.69	18
Kenya	55,318,094	2000	0.04	
Bosnia and Herzegovina	3,254,081	2500	0.77	
Qatar	2,807,805	2000	0.71	
Nigeria	212,809,070	2000	0.01	
Zambia	19,055,713	3000	0.16	30
Algeria	44,885,756	2000	0.04	25
Latvia	1,858,866	3000	1.61	16 up
Norway	5,476,711	1500	0.27	24
North Macedonia	2,083,262	1500	0.72	18
Botswana	2,413,653	2200	0.91	
Uzbekistan	34,103,371	970	0.03	

Country	Population	Max/day (approximately)	Day max /population	DUDT (Days up-down twice)
Estonia	1,327,703	1450	1.09	
Albania	2,873,682	1100	0.38	
Kyrgyzstan	6,664,882	1400	0.21	
Singapore	5,910,549	3700	0.63	
Australia	25,886,854	2400	0.09	
Afghanistan	40,073,188	2000	0.05	
Finland	5,551,990	800	0.14	
Mozambique	32,397,960	2000	0.06	
Montenegro	628,170	700	1.11	
Zimbabwe	15,145,794	3000	0.20	30
Ghana	31,920,140	800	0.03	
Namibia	2,601,034	2300	0.88	30
Uganda	47,624,745	2000	0.04	30
Cyprus	900,000	1100	1.22	30
Cambodia	17,021,502	1000	0.06	25
El Salvador	6,529,044	450	0.07	
Cameroon	27,408,433	1400	0.05	
Rwanda	13,371,338	1500	0.11	
China	1,439,323,776	5000	0.00	15
Jamaica	2,978,086	750	0.25	
Maldives	552,985	1600	2.89	25
Luxembourg	639,289	700	1.09	
Senegal	17,319,778	1300	0.08	24
Angola	34,199,565	700	0.02	15
Malawi	19,775,133	1300	0.07	14
Ivory Coast	27,230,959	450	0.02	
DRC	93,112,719	360	0.00	
Trinidad and Tobago	1,405,421	700	0.50	30
Reunion	903,673	700	0.77	
Guadeloupe	400,214	2300	5.75	10

Country	Population	Max/day (approximately)	Day max /population	DUDT (Days up-down twice)
Fiji	904,946	1200	1.33	
Suriname	593,509	600	1.01	
Eswatini	1,175,878	1000	0.85	25
French Guiana	308,786	250	0.81	
Madagascar	28,620,164	650	0.02	25
Martinique	374,884	1100	2.93	5
Syria	18,055,662	400	0.02	
Sudan	45,186,022	400	0.01	
French Polynesia	283,033	1300	4.59	
Cabo Verde	563,886	400	0.71	
Malta	443,083	400	0.90	30
Mauritania	4,809,162	300	0.06	
Laos	7,413,589	550	0.07	
Guyana	791,520	250	0.32	
Gabon	2,294,303	300	0.13	
Guinea	13,597,636	200	0.01	
Papua New Guinea	9,168,459	400	0.04	
Tanzania	61,953,995	1500	0.02	
Togo	8,532,060	300	0.04	
Belize	407,060	300	0.74	
Benin	12,537,622	1000	0.08	
Haiti	11,584,319	200	0.02	
Bahamas	398,160	150	0.38	
Seychelles	99,144	300	3.03	
Lesotho	2,164,471	600	0.28	
Somalia	16,471,766	190	0.01	
Mayotte	281,408	600	2.13	15
Burundi	12,352,723	350	0.03	8
Timor-Leste	1,351,254	500	0.37	10

Country	Population	Max/day (approximately)	Day max /population	DUDT (Days up-down twice)
Tajikistan	9,817,388	80	0.01	
Mauritius	1,274,531	400	0.31	15
Curaçao	164,971	400	2.42	17
Congo	5,695,392	130	0.02	
Taiwan	23,873,218	540	0.02	20
Nicaragua	6,727,635	102	0.02	
Mali	21,011,778	300	0.01	10
Aruba	107,359	200	1.86	15
Andorra	77,427	100	1.29	
Barbados	287,836	400	1.39	
Burkina Faso	21,651,201	200	0.01	
Djibouti	1,006,784	400	0.40	9
Equatorial Guinea	1,463,080	150	0.10	
Iceland	344,141	150	0.44	
Channel Islands	175,960	250	1.42	
Saint Lucia	184,726	250	1.35	
Hong Kong	7,576,567	150	0.02	20
South Sudan	11,365,369	250	0.02	25
Brunei	442,959	250	0.56	
CAR	4,939,508	250	0.05	
New Caledonia	289,089	500	1.73	20
Gambia	2,505,250	150	0.06	
Yemen	30,683,829	110	0.00	
Isle of Man	85,622	300	3.50	7
Eritrea	3,610,598	150	0.04	
Sierra Leone	8,188,885	190	0.02	5
Niger	25,348,500	100	0.00	
Guinea-Bissau	2,028,730	150	0.07	

Country	Population	Max/day (approximately)	Day max /population	DUDT (Days up-down twice)
Gibraltar	33,678	170	5.05	15
Grenada	113,205	300	2.65	18
Liberia	5,212,889	220	0.04	15
New Zealand	5,002,100	150	0.03	15

In 56 of 185 countries, we see such patterns: DUDTs are less than 30 days (or 40 days in states with big population): in 1 month or less, the NDC rises twice and then reduces twice to initial level. Sometimes it happens in 2 weeks as in Belgium or Ireland or in 5 days only as in Sierra Leone). Before the seventh miracle, we observed this phenomenon worldwide also, with DUDT 90 days. In the seventh miracle, worldwide DUDT was about 50 days (4 January – 22 February 2022).

In 9 countries, we see the pattern as in the Fig. 1.9: a sharp rise without a sharp fall.



Fig.1.9. The pattern of steep rising without following steep falling.

In other 9 countries, we see a sharp fall without a preliminary sharp rise as in the Fig.1.10.



Fig 1.10. The pattern of steep falling without preliminary steep rising.

In many countries (e.g. Taiwan, Iceland, Mongolia, Tajikistan, Cambodia, Japan, Cyprus, Grenada or Singapore), we see how very

good epidemiology becomes very bad in few days. We see the opposite dynamics also. Most intriguing here is that such dynamics has only very little correlation with governments' measures to restrict the pandemic including such a measure as vaccination.

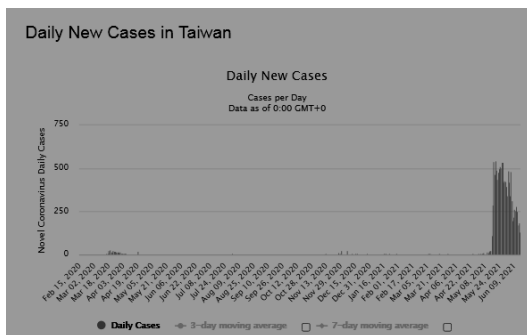


Fig.1.11. Dynamics of daily new in cases in Taiwan.

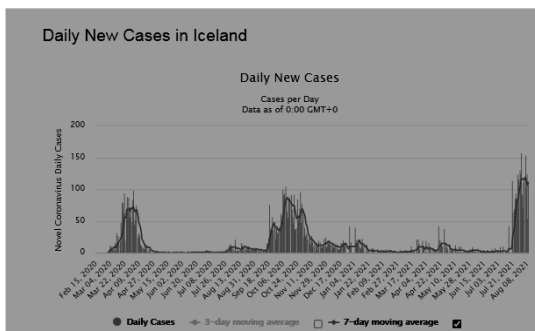


Fig.1.12. Dynamics of daily new in cases in Iceland.

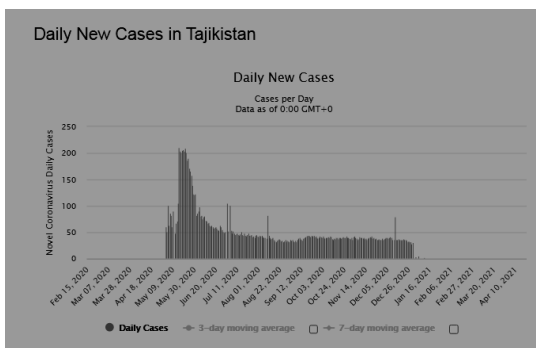


Fig.1.13 Dynamics of daily new in cases in Tajikistan.

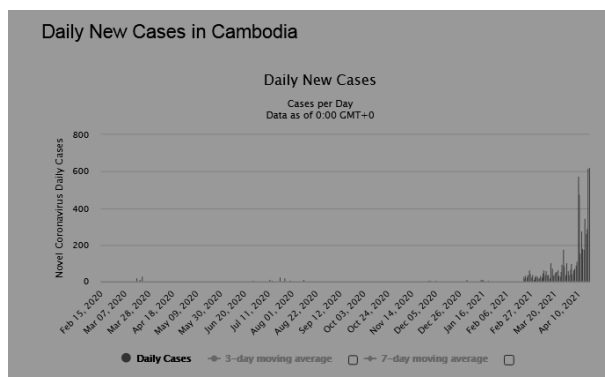


Fig.1.14. Dynamics of daily new in cases in Cambodia.

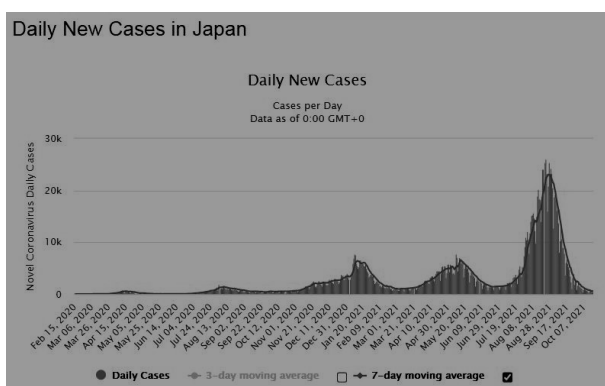


Fig.1.15. Dynamics of daily new in cases in Japan.

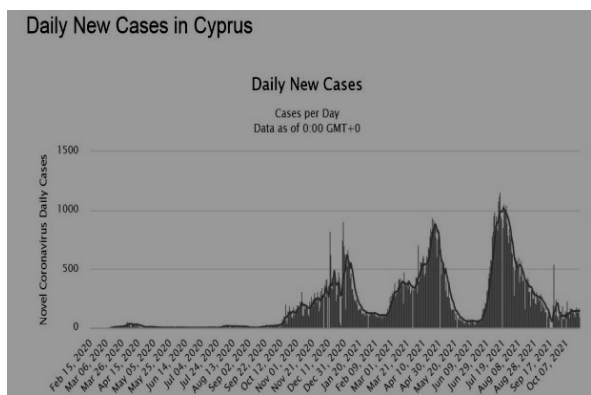


Fig.1. 16. Dynamics of daily new in cases in Cyprus (Greek).

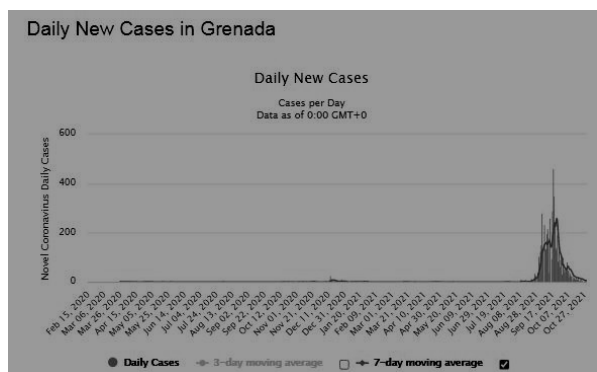


Fig.1.17. Dynamics of daily new in cases in Grenada.

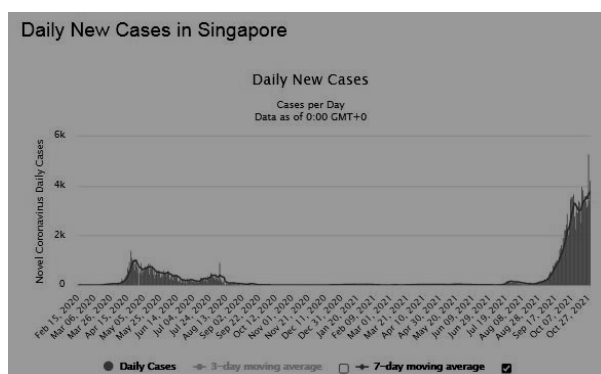


Fig.1.18. Dynamics of daily new in cases in Singapore.

Mystery #3: Ceiling

In the Table 1.4, we see that NCD never comes more than 1 promile of population. To be more accurate, we observe $1 < \text{NCD} < 2$ (light-grey cells only in 25 from 185 countries with population not more than 12 millions. There are only 10 countries (dark-grey cells), all with population less than 600,000, where $\text{NCD} > 2$.

The curve of NCD goes up, reaches some ceiling and like hitting the ceiling falls down (often sharply). The constants of the ceiling of NCD are not too important. What is important is the character of dynamics.

What we know in the end of January 2022 is that the seventh miracle did not change this behavior although changed ceiling constants. In UK, the ceiling tripled: 3 promile from population were reached literally in one week in the first days of January 2022, but in the

next two weeks NCD reduced twice, DUDT is about 20 days. In France and Israel the ceilings rose sevenfold, while in Denmark twelvefold.

What is the reason of this stop of rise (often exponential rise) especially when most of population have no immunity? This is one more mystery.

Mystery # 4: Kindness and wisdom

Why the pandemic is so mild in many countries with poor living conditions in general and poor medicine and hygiene in particular, like Tajikistan, or most of Africa, or India? We should have expected a real human tragedy there, but fortunately, we see a different picture. It looks like as the lord of the pandemic spares poor countries.

However, there are phenomena that are even more mysterious. Why did some mass gatherings result in rise of new cases while others did not?

For example, two weeks of the Olympic Games in Tokyo (23 July – 8 August 2021) increased NDC in Japan from 3829 to 13,048, almost fourfold, and next two weeks twice more (the Fig.1.19). The picture in China after the Winter Olympic Games is similar or even worse. Nevertheless, the mass protests against Lukashenko in Belarus practically did not increase NDC (the Fig.1.20).

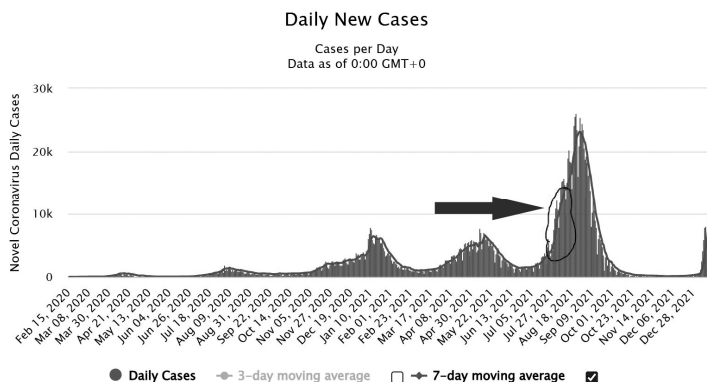


Fig.1.19. The rise of NDC in Japan during and after Olympic Games

There are even more intriguing facts. When I only started guessing about what happens, I tried to predict the behavior of the pandemic as if advising the lord of the pandemic. Just one of my forecasts (Miracle # 4) was accurate, but no one of my “advices” was accepted. Only later, while analyzing the behavior of the lord of the pandemic I understood

how wise this behavior is, much wiser than my hypotheses about how the course of the pandemic will develop.

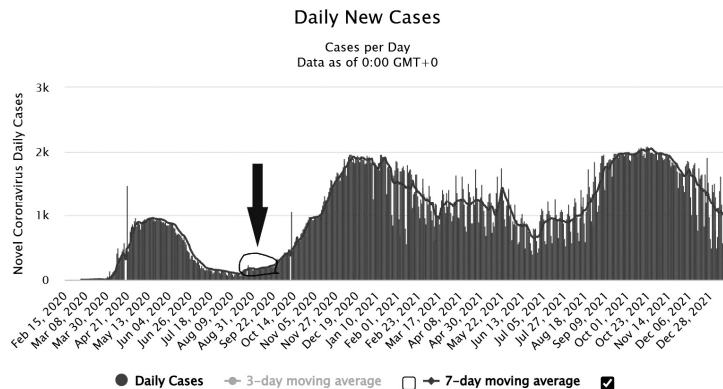


Fig.1.20. There was no rise of NDC in Belarus during the msss protests against Lukashenko in August-October 2020

See for yourself. First, we felt a strong hit that is necessary simply to attract our attention. Without this hit, we would not simply notice one more epidemic. After that, the severity of disease reduced to minimum, to the level, below which we would think it is one more flu. And after that, by means of many statistical miracles the artificial nature of pandemic is demonstrated forcing us to start thinking. However, one who did this knows that we do not like thinking. He/she/it knows also that when we have no other choice than to start thinking we think very slowly. The lord of the pandemic realizes that we will definitely try to convince ourselves that the pandemic is quite natural. This will result either in a patient wait when the pandemic will end by itself or in vaccinating ourselves with a nice vaccine and the hopes to make the vaccine even nicer.

Of course, it was possible to use against us harder measures, e.g. return lethality to the level of January-March 2020, but we are pitied. This pity allows us to guess about a highest level of the intelligence we deal with.

Mystery # 5: “Fairness”

However, we see not only mercy but also strictness and rigor. The countries (mostly Western countries, but also West-influenced ones like Singapore), which try ignoring the pandemic and which hope for

vaccination, herd immunity, “return to normality” etc, are punished by the spikes of both NDC and deaths.

The Western strategy “*To live with virus*” does not look viable and in any case incomparably less efficient than the Chinese opponent “*Zero-tolerance*” strategy was before the Winter Olympic Games (and by the way, before China supported the Russian aggression against Ukraine).

What is even more interesting is that the severity of punishment either does not depend on a level of development of country or even proportional to it. As I mentioned already, we saw in 2020 the sever spikes in New York and Northern Italy and no-illness in Mongolia, Vietnam, Laos etc. We see the wonderful Chinese statistic in 2021 – 4 deaths in 10 months (the Fig. 1.21).

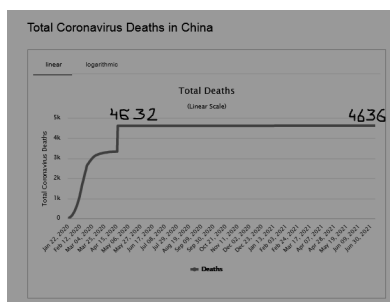


Fig.1.21. Covid-19 deaths in China.

I wrote this before the seventh miracle. The seventh miracle only confirmed such behavior. Especially steep rises we see in the countries that decided that the vaccination would finish the pandemic: USA, UK, Ireland, France, Denmark, Portugal, Israel and Australia among many others. All they decided that, since they vaccinated almost the whole population, they do not need quarantine limitations more, may “return to normality” and forget the pandemic as a nightmare. The spikes of NDC (fortunately, not lethality, at least for the moment) forces them to realize that the pandemic is not a dream.

What does it mean?

What are conclusions? They are fantastic. We can **try** to explain this statistics scientifically, but we cannot. The “scientific” explanations work poorly. We need different explanations.

Again, I am a man of science.

Chapter 2. What does it mean?

Order

When a fantastic conclusion is only possible one, it is no longer fantastic. “Fantastic” for us is what we do not know. When we learn, what was fantastic becomes real.

Of course, it is difficult for an atheist with a scientific diploma to accept the conclusion that contradicts to his/her scientific worldviews, even although scientific education would demand accepting facts rather than hiding from them.

Now we see the fact. This fact is that not the known natural laws control the pandemic naturally, but some non-human – humans cannot control such processes in such a way – controller, the lord of the pandemic, artificially.

We can call the lord of the pandemic God, Allah or extraterrestrial civilization, not important. What is important is that we see an artificial impact on the humanity. This is the fact.

Neither medical factors, nor social ones, nor biological ones can explain the empiric data we are observing. There is **only one** possible explanation – we receive some message from an unknown sender, and the epidemiological miracles are like dots and dashes in Morse code of this message. Moreover, the only possibility to end the pandemic is to decipher this message and to reply in the way that will satisfy a sender.

OK, let us suppose this is a message, but why is it in so cruel form? Why is the pandemic? Why do not say simply?

It is meaningless to “say simply”. Will you listen to somebody who says what you do not want to listen even if he writes his message in sky by flame letters? This is why: actions speak louder than words.

What is the character of the message? Is this a story a sender tells us, or maybe a confession, or a complaint, or maybe this is an attempt to make us laughing? No, this is not a way to make us laughing. This is a demand, an order.

How can this be?

This is unscientific, is not this? Yes, this is unscientific in the meaning that the science (that is an institutional, accepted by majority

part of our worldviews) does not propose such explanations. This is unscientific in the meaning “unknown for us” like the mobile phone in the palace of Louis XIV would be a magic unscientific thing. Such “unscientific” things should activate the wish to understand instead of crying, “It is impossible!”

Again OK, suppose this does not contradict science, but what are the mechanisms? What is the connection between the pandemic and our way of life? Covid-19 is not HIV/AIDS, is it?

I will tell you something about the mechanisms. There are two groups of them. The first group includes the mechanisms that protect us from the virus. The second group includes the mechanisms of attack against us.

The mechanisms that protect us, aura

1. Each person incarnates own idea. We may also say using IT language that each person executes own program, or own “code”. These codes describe (and prescribe) all our lives, not only biological lives but psychological also. These codes are much more complex than ones genetic engineers deal with. The lasts are only small fractions of the formers.

2. The biological part of human code is a realization of the finer psychological part of code, which in turn is a realization of its finest part that is super-psychological and almost unknown to the modern science.

These two upper parts, spiritualism calls them aura, determine a whole life (a fate) of a person, including his/her state of health. Will a person live or will die from Covid-19 depend on his/her aura. On the physiological level, such dependence manifests itself as immunity. However, the upper parts of human code manifest themselves also in many other forms unknown to the science. Using physical metaphor, some human bodies attract virus and allow killing them, others attract but do not allow killing while the thirds push the virus away. On a personal note, I must say that I am not sure how safe my body is – I am not a saint.

However, the situation with Covid-19 is even more intriguing. Below are some extracts from Wikipedia (<https://en.wikipedia.org/wiki/COVID-19> as Dec 2, 2021). At least a third of people who are infected do not develop noticeable symptoms (*Oran DP, Topol EJ (January 2021). The Proportion of SARS-CoV-2 Infections That Are Asymptomatic: A Systematic Review, Annals of Internal Medicine, 174 (5): M20-6976, doi: 10.7326/M20-6976*).

Symptoms (when they present) are also quite different as well as pathophysiology is. Common symptoms include headache, loss of smell and taste (without prior ear, nose, and throat disorders), nasal congestion and runny nose, cough, muscle pain, sore throat, fever, diarrhea, and breathing difficulties. People with the same infection may have different symptoms, and their symptoms may change over time. Three common clusters of symptoms are:

A) The respiratory symptom cluster with cough, sputum, shortness of breath, and fever

B) The musculoskeletal symptom cluster with muscle and joint pain, headache and fatigue

C) The cluster of digestive symptoms with abdominal pain, vomiting and diarrhea

The virus can infect a wide range of systems of the body: the respiratory tract (sinuses, nose, throat, windpipe and lungs), nervous system, gastrointestinal tract, cardiovascular system, kidneys...

Of those people who develop symptoms noticeable enough to be classed as patients, most (81%) develop mild to moderate symptoms (up to mild pneumonia), while 14% develop severe symptoms (dyspnea, hypoxia, or more than 50% lung involvement on imaging), and 5% suffer critical symptoms (respiratory failure, shock, or multiorgan dysfunction). These are the data from *Interim Clinical Guidance for Management of Patients with Confirmed Coronavirus Disease*, U.S. Centers for Disease Control and Prevention, 6 April 2020. The 2022's proportion is the same: many mild, several severe, few critical (deaths).

What does this mean? People are ill with Covid-19 differently – from no symptoms to death. Thus, we are observing not one disease but many different diseases with the same pathogen. For some people this pathogen is harmless, for others deadly. More accurate, different groups suffer from same disease in different ways depending on states of their bodies, which are determined by states of their minds and spirits.

Do you know other such diseases? I do not.

3. From the physical point of view, an aura is an unknown field, “mental matter” organized in some specific way.

This is exactly as a physical body is:

a) Matter organized in some specific way

b) The individual's electromagnetic fields, which EEGs, ECGs etc visualize, also organized in some very specific way

These personal electromagnetic fields form a human coarsest non-matter (but, of course, still material) body, while an aura is a set of our finer fields or finer bodies. (More details are in “The scientist’s Conversation with the Teacher”).

The conclusion is obvious – the pandemic ends when we make our subtle bodies healthier. Today we are hoping to protect ourselves with a vaccine. Of course, this is the very simple way: get a jab and forget about the pandemic. Its only downside is that this is not possible – we are learning more and more that vaccination is not very good protection. We need another “vaccine” – mental, or more accurate, spiritual one.

Is it possible to save oneself through becoming better? It is possible but not for everybody. Mind of some people in some aspects (intellectually, or emotionally, or in some other aspect) is in so bad condition that it cannot protect body while mind of others can. It is not possible to recognize who is good enough and who is not even in respect of me, not speaking about others. Even wisest of us know too poorly the extremely complex system of their selves. Its complexity is much higher than the abilities of our wisdom are.

What does it mean to become better? The main discussion is in the chapters 4 and 5; here is only the introduction.

The meaning of “better” consists of two parts. In the first, “better” means cleverer, kinder, and more able to love. To become better means to make a next step in one’s intellectual development, or in one’s emotional development or in one’s aesthetic development. This includes among others more sensitivity to the voice of the non-moral conscience. Here I must take a digression.

Two consciences: moral and non-moral; moral reasoning vs. ethical hearing

The word “conscience” means the *moral* sense of right and wrong. Conscience is the mental process of activation of the *moral*, i.e. of the interiorized ***social, culture-determined*** views about what is good and what is bad. This means that non-conformist behavior, which is always non-moral, cannot be good, the conclusion, which is obviously contrary to our intuitive understanding of both good and bad. For example, Jesus was an extremely non-moral person for his society.

There are two different mental mechanisms of ethical regulation. The first is the *moral* conscience, or the *moral reasoning*. The second mechanism is the ethical *hearing*, or the *non-moral* conscience. This is

direct knowing about good and bad, not important, how moral or non-moral what I know is good is, and how moral or non-moral what I know is bad is.

Thus, a person can behave right but non-moral, and vice versa. Note, that “non-moral” means “independent from moral”, but not necessary “immoral”. The chapter 3 discusses the nature of ethical hearing.

I always use the word “*conscience*” in the meaning “*the non-moral conscience*” and the concept “*ethical development*” in the meaning “*the development of ethical hearing*”, not “*of moral reasoning*”, that is the development of the ability to recognize a voice of non-moral conscience and to distinguish it from other motives (values, needs, wishes, opinions etc).

The second part of the meaning of “better”

The first part of the meaning of “better” is more or less understandable for the smartest of us. With the second part, everything is more difficult.

Each of us is not only an individual, but also a cell of a huge organism – the humanity (the chapter 3 elaborates). The goodness of a cell depends on how useful for an organism this cell is: does it assist or hinder an organism’s life, are we useful for the humanity’s life or not.

What is a life of the humanity? If an idea of an individual human is very complex, the idea of the humanity is much more complex. However even in this unimaginable complexity we can see something, and the most important is that the humanity develops together with developing the humans constituting it.

The crisis: on the threshold of a new life

Today the humanity is in a crisis: we cannot continue living as we have lived; we became too developed, we came to the line where the different life begins, the life of deliberate, conscious development.

This is the life, when everyone realizes that the main for him/her is his/her development. This is the life where love, care, doing wellbeing to others, or in other words, helping others to develop, dominate both in interpersonal relationships and in a society as a whole. A help may be material – development needs material resources, for example, a fiddler needs a violin – and a help may be non-material: teaching, co-creating, emotional support, assistance in thinking etc.

The mechanisms of attack

The second part of the meaning of “better” leads us to understanding of the second group of mechanisms – the mechanism of the virus’s attack against us – and correspondingly to understanding how we can protect ourselves making this attack weaker.

The humanity is a cell (or maybe better to say – an organ) of the bigger organism, the Earth. We know almost nothing about this organism because the code of Earth is much more complex than the code of the humanity, which is already too complex for our understanding. Nevertheless, we can grasp something here also.

Manufacturing different living organisms – from viruses to humans – is the part of the Earth’s life. All these organisms play own roles in the life of the Earth. The role of Coronavirus SARS-CoV-2 is to help the humanity to overcome the crisis in the humanity’s (that is our) development. This is an element of the code of the Earth.

You do not trust, do you? This is natural, but my task is not to convince you, just to inform.

Deciphering the message

When you understand that you deal with a message, to understand the content becomes easier. Besides, nobody would send a message unless a sender is sure that an addressee can understand it. Nevertheless, the most of us, both politicians and ordinary people, are trying not understanding. We are like a boy, to whom his mother asks to make his room and who “does not hear”.

The message orders to change our life, but we do not want to change it because of many reasons: some are used to live the way we live, some afraid to lose what they have... Thus, this is better “not hear”, and this is very easy for us since the fact of getting message contradicts all our worldviews.

Only a very big misfortune can force us to question scientific myths. Is the current misfortune big enough? I do not know, but I do know that if not, we have to expect a misfortune that will be bigger.

What is the message about? First, the message is a package of the different messages addressed to the different addressees. Some of these messages address to the humanity as a whole, others to concrete groups, some to huge parts of the humanity, others to individual nations.

Message to the humanity as a whole

This message consists of three parts.

The first is “*You are not alone*”: the humanity is not a self-organized system only: something outside this system influences and even controls us.

The second is “*You develop in the human (cultural, social, mental and so on) dimension much slower than you develop technologically*”. You stopped your development, and despite your scientific and technological progress, you do not want going forward to the new forms of life, new values and new relationships. As a result, your selfishness and your stupidity become too cruel more and more often.

What does a shepherd do when cattle lays in meadow instead obeying his command and going to the home? The pandemic is a shepherd’s whip urging us to move.

The third part of the message is about leadership. The West is losing the role of a leader of the world. The world needs a new leader.

Who will be a leader we do not know but we see some advantages of Eastern social organization. The Chinese effectiveness of dealing with the pandemic (as it looks today, 16/02/2021) could be a bid for leadership if not for the China’s fear of individual freedoms. (I wrote this before China supported fascist Russian aggression against Ukraine and by this support removed itself from the candidates for leadership.)

Messages to the parts of the humanity

The first message to the West as a present leader of the humanity is about anachronism of:

- a) Individualism
- b) Procedural way of social organization, including bureaucracy and primacy of law
- c) Power of money
- d) The narrowly understood pragmatism, which all the time becomes individual and/or group egoism
- e) The cult of freedom without differentiating good freedoms and bad freedoms
- f) Some other features of the Western life

The second message to the West is that pretence to be a leader must be permanently justified and that in the last years the West has been not too successful here.

The message to Europe as a whole is about its insufficient effectiveness. To become a real political thing, EU has to revise both the system of relationships between the member-states and the principles of central governance.

There are also many messages to individual nations.

The message to RF is about the gang that controls the country and the necessity for Russians to free themselves to be able resuming development. (After the aggression against Ukraine when the real fascism blanketed Russia, this chance narrowed in the visible future).

The part of the message to USA is about how expensive to keep an idiot in White House even when he is charismatic and won legally. The whole message is that the nice principles, which created the magnificent state in 18-20th centuries, become outdated in 21st one. Freedom and comfort are good things, but in a human life, there are things that are more important.

The first message to Israel is that egoism even when this is collective egoism is not always a best way to behave. The second message is that technology allows resolving only a limited set of problems.

The message to the countries without productive economy who import their natural resources only, is about that in the modern world such economy is too risky – it is necessary to manufacture something what is in demand.

And so on, the complete list of messages would be too long.

What does the pandemic demand specifically and why?

First and most obviously, the pandemic demands to minimize physical contacts.

What does it mean for individuals?

For individuals this means reduction of the usual forms of social life – bars, restaurants, theaters and all forms of being together. In other words, it means reduction of personal freedoms. Much of what people liked doing now is impossible. These limitations result in protests. People want to live as they used to live even risking lives, especially, others' lives.

The virus and freedoms

This is one of the positives of the pandemic: we must think about what a freedom is, when we have to fight for a freedom and when we have not.

Of course, the life of the modern Western society is not completely free (many taxpayers would prefer not pay taxes, many drivers would prefer using no seat belts etc) but in some zones the states do not interfere. These are the freedoms, which under normal conditions are harmless or even useful: they create for kids an illusion of meaningful life and kids do not interfere in the serious businesses of big brothers. Such freedoms are not always useful for kids but this is not a problem for big brothers – whatever lets you sleep at night.

Big brothers have other freedoms – the freedoms of big brothers that are foundations of the Western life. Among them, there is the freedom of doing business, which if we see it from some point of view becomes the freedom of stealing and sometimes even the freedom of killing. Among them, there is the freedom of expression, which if we see it from some point of view becomes the freedom of lying and even the freedom of corrupting.

The coronavirus attacks all these childish and adult freedoms. Free kids are unhappy with limitation of entertainments. Free adults are unhappy with limitation of possibilities to become richer. Both are trying to fight for their rights. The firsts are ignoring masks and social distancing. The seconds are trying to force their employees and customers to forget about the virus, “to live with the virus”, to live as we lived before the pandemic.

The consequences of such behavior easy to forecast, the virus will show us that not all our freedoms and rights are good. There are the good freedoms and the bad freedoms. Fighting for the bad freedoms is meaningless because it improves neither us, nor our life.

The virus and values

However, the virus demands not only to limit our freedom, but much more – to change the whole system of our values: to replace **pleasure** and **comfort** on the top of the pyramid of values with the value of mental **development**. This is a demand of the same magnitude as the transit from polytheism to monotheism. In fact, this is the same demand: instead of worship many gods Freedom, Human Rights, Comfort, Fun, Wealth, Power, Fame and so on – you know the names

of our Olympians – we are ordered to worship only one god named Development.

Psychology of resistance

The boy's first impulse was to be grateful, and reform. His second was to wait—for there might not be any more storms.

Mark Twain “The Adventures of Tom Sawyer”

Between ‘head in the sand’ and rationality

The initial response on unpleasurable news is emotional: first a denial (“*It is impossible*” or “*This is not dangerous*”), second a hope (“*Maybe, this does not exist*”, or “*Maybe, this is not dangerous*”, or “*Maybe, this ends by itself*”), and only after that a panic search for safety (“*What must I do?*”).

No one of these three responses switches on intelligence. This makes such responses ineffective when a real threat does exist. Ignoring a real threat is dangerous not less than losing one’s head with fear and grasping at straws.

Intelligence starts later – in one’s mind quicker, in others’ slower – and opens a possibility to understand a situation, to accept a situation, to put oneself in a situation and to start living in a situation using the possibilities, which a situation provides. Every situation, even most unpleasurable one, has its opportunities, sometimes the opportunities for behavioral actions, but always for inner actions: extracting meaning and remelting inner rubbish (fears, anger, greed, selfishness etc) into something more valuable (thoughts, meanings, high feelings etc).

Fear of death

To launch intelligence one has to switch off emotions or at least to reduce their intensiveness. It is not simple especially when there is a real threat to life. Nobody wants to die.

Is it possible to switch off the fear of death? To switch off completely is not possible: this is our nature: in deepest subconsciousness, there is the fear of death. This fear helps us to survive.

Nevertheless, we can live with this fear. To do this, one has to separate oneself from the fear: this is I and this is my fear, I am observing my fear, how I am afraid, how the fear of death ices my soul.

When you feel next attack of horror, you have to recall that you and your fear are not the same. Not everybody can do this but somebody can.

From that point, the work of understanding can lead to astonishing results: a death is not an end of film but only the end of one episode. Death do destroys significant part of human's mental being (this is why we remember practically nothing of previous episodes), but the most valuable part of mental being, the self, enriched with the meanings of ended life and embryos of unfinished deals, continues to live. Simply, the self throws off worn out clothes – a spacesuit (a physical body) and an underwear (a mental body) to wear later something new (more discussions are in “The scientist’s Conversation with the Teacher” and “Introduction in the Higher Psychology” (in Russian’’)).

Means of protection

However, even if we discovered this mystery, as soon as we meet a threat to our life we are starting to fight against it. How depends on the threat and on our means to protect ourselves. If we can neutralize the threat (to kill mosquito or to run from angry dog), this is a very good situation that may be resolved behaviorally. If we cannot do anything behaviorally, our mind launches the different psychological defense mechanisms.

For example, one can say to himself, “*Maybe nothing awful will happen*” and continue to live with this hope. Another option is to say to oneself that this threat is not dangerous at all and does not threat to anything. One more option is “*I’ll think about **that** tomorrow*” or “*I will not think about that because such thoughts are unpleasant*”, or “*There are no any threats, this is just fantasies*”. Of course, if a tiger attacks you, you realize that the tiger is not fantasy, but when we cannot perceive the threats like radiation or viruses, this option works well: did somebody see the virus? If not then the virus simply does not exist.

Deafness

We are observing all these mechanisms. The situation demands (fortunately, now rather mildly), “*Change yourselves, change your way of life*” and people (and the governments) reply, “*No! What do you say? People will die. No problems: they will die in any case. Moreover, if we will change even more people will die from stress, hungry, uncured sicknesses... OK, let us suppose 1-2 % will die – big deal! Two percents of the humanity is 160 million; but I may not be among these 160*

millions, and even most probably, I will not be among them, and we will continue living our sweet life as we lived before the pandemic.”

Logics do not work here. It is easy to understand that if the lethality will rise as it fell in April 2000 – in 5-10 times – the virus may kill much higher percentage. It is even easier to understand that the old forms of earning money will not work in the new situation that altered human behavior, for example, forcing customers to visit restaurants, theatres, gyms and supermarkets rarer. Nevertheless, only few understand.

Aggressiveness grows

Our lives have changed drastically – from stable and wealthy, they became full of uncertainty and threats: threats to a person’s own life, threats to a life of relatives, and the whole basket of economical threats: no work, no money... This is not to mention children; it is difficult to explain to them what happened. Besides, they have own vital needs and first of all the need in social communication with other children. Now social communications are possible in Internet only.

Thus, it is quite natural that in this situation irritability and aggression grow. This is not only a psychological problem, not only a personal problem, but this is a political problem. Angry crowds can transform the already extremely difficult situation in real hell.

What we can do

The answer depends on the answer on other question – what may be done **by whom**? What can an angry person him/herself do or what can the people who surround an angry person do?

Responding on the first question, it is not possible recommending too much. Of course, it worth to explain that irritation prevents a productive activity, does not help to find a solution: does not kill viruses, does not earn money and does not provide employment... However, the main problem here is that those who can listen to such explanations do not need them too much because they can control own irritation. At the same time, those who do need help cannot listen to anything and cannot accept **such** help.

However, they can accept another help – love and care. This is our only salvation – we have to surround each other by love and support. Of course, this support has to be material also, but first it must be psychological. Fortunately, Internet allows us to exchange rays of love.

The economic reasons of resistance

As it is for individuals, both for the economic life and for the social life the demand to minimize physical contacts is a strongest shock. Many industries (e.g. the entertainment industry) have been in danger of destruction. Many others (as transport or tourism) need crucial changes. For example, schools have to learn new ways to teach.

The demand of such reforms resulted in a huge protest not only on individual level (not everybody wants to work in a new, unknown way) but also on the level of the states: the states are not ready to principal reforms.

What is necessary and what is not

Did you think how many unnecessary services and goods are on the market? How many are goods of poor quality? How many are services, without which we could easily live if our social system was different? Will realtors, lawyers and different consultants, who are necessary in the modern society, be necessary in the future one? Will sellers of luxury goods or ones who sell sport cars where the limit speed is 120 km/h be necessary?

What do we have as a result? We see many rich parasites that do not provide us with valuable services nor with valuable goods. Of course, many goods on the market are good for our vanity, rarely – for our eyes, but for nothing more.

What does it mean “necessary”? Necessary is what is necessary for a human to develop him/herself, what helps a person to make him/herself more intelligent (in all meanings of this word – from more professional to wiser), kinder, subtler, more conscientious...

Of course, to develop him/herself a person needs food, house, apparels, transport... However, what must these food, house, apparels, transport be?

These are not simple questions. The answers may be quite different – from ascetic to sybarite “*The more the better*”. The humanity in the last centuries both in the capitalist societies and in the communist dream answers these questions basing on human demands (wishes): a manufacturer has to manufacture what buyers want to buy.

Perhaps 200-300 years ago this approach was reasonable, but it resulted in unlimited production of what are unnecessary or even harmful as food leading to obesity, or cosmetic that damages skin, or jewelries, which cultivate vanity...

This is what we have today. “*The richer the better*” is stopping to work. Our industries develop us less and less and – what is even worse – corrupt us more and more. It is especially obvious in the “cultural industry”, but this is not only the “cultural production”: the economic as a whole produces too many unnecessary goods and services.

Today crisis sets the task to purge both the economy and the social life in general from all these unnecessary products as well as to purge societies from parasites and parasitism.

This is a difficult task and I have no ready prescriptions, but we will have to do this because the present social forms hinder development of both parasites and their victims.

There is a big difference between “*I want to become richer*” and “*I want to become richer to become better*”. Now the main motive that moves the humanity is still “*I want to become richer*”, but we already started replacing this old motive by the new one “*I want to become better and if I need for this some wealth I want also to become richer*”.

However, here the rather complicated problems arise. For example, what is about art, which obviously develops humans but which became one of the victims of the pandemic because of limitation on physical contacts?

The pandemic and art

The pandemic closes museums, theatres, cinemas, concert halls, studios... The “cultural industry” stops. What does it means? Why did this happen and what can be done? If we must make development our main value, why must we curtail cultural production?

The answer starts with an observation that what we call “art” today is only rarely real art. Much more often, it is just a product of the entertainment industry.

What is the difference? The difference is in the social functions. Art develops mind. The function of the entertainment industry is quite different: to distract a person from self-development. Roughly speaking, art rises human while the entertainment industry lows.

Can products of the entertainment industry develop mind? Yes, they can. It is enough to recall the best Chaplin’s films. In fact, this is a rule – art develops humans, who are not too tall mentally, entertaining them. However, in practice majority of products of the industry entertains only, **not** develop. What is the percent of movies, shows and concerts that help developing anybody?

If I want listening to great music, I have the countless options for this in YouTube. The same is with films, operas, ballets etc. However,

if you want to find a great film (say, one of the level of the best Fellini's films) in a regular theatre you must try many hundreds or even many thousands typical Hollywood products first.

Do you want to say that live music is better than records? I agree, but if I have a choice to listen a record of the great violinist (like Yehudi Menuhin) or a live concert of simply big one, I would prefer the first because it will lift my mind higher.

This is the already mentioned important function of the pandemic – to purify our live, in general, and its part that we call “art”, in particular.

OK, but what is about closed museums, which store so many treasures? They do. However, did you see what happen around these treasures? The less famous do not attract attention at all. The famous (like *Mona Lisa*) become background for selfie. Most visitors leave museums with nothing change in their mind excepting tiredness.

Museums are elite places for meeting with great people, who are greater than presidents or rock-stars. Such places are not for everyone. Visitors must want too much to visit a museum. They must value this opportunity and respect the place. One could not visit Louvre just to brag later “I was in Louvre”. He must long to be in Louvre.

Museum must be open, but only for those who are ready mentally for a meeting with great artists and who do need this meeting for his/her mental development.

How can we determine, ready or not? This is not difficult. There are already the procedures about granting possibility to visit places with limited access like the French caves with prehistoric paintings.

Will museum lose earnings? Yes, they will, but museums have not to earn money. States and private patrons must support them. In general, art cannot be an industry or a part of market. Market cannot manage art “production”.

The pandemic forces us to reconsider our attitude to both “art production” and “art consumption” because our present attitude kills both of them. Even the concept of *consumption* is not good here. When a human meets a work of art this is a big question – does a human consume a work of art or a work of art consume a human? Perception of art is an extremely complex process, in which a human gives his mind to a work of art creating its copy in his/her mind. This is not consumption, but a kind of service to a work of art – co-creating that continues a work of art.

How can we reform the place of art in society? This complex question demands a hard work to find an answer, but that work starts from seeing the problem. The pandemic helps us to see it.

Your money or your life: greed and stupidity are the best friends of the virus

From the beginning of the pandemic, the governments have decided what to save – economy or lives. Most of the Western governments have chosen economy ignoring the simplest fact that they cannot save economy in this way because such politics will kill many and the responsibility for this murder is unavoidable. Of course, the decision to kill for saving wealth has been under the mask of beautiful words and self-deception, but time will remove this mask and will show the essence of what happened.

A war with the virus demands something like the war communism – the different organization of social life. For example, everybody has to have *everything* for normal life. This demands the instant sharing the wealth of rich people rather than donating its micro-parts. However, this is against the nature of wealth because wealth is what is **mine**. Here is a strike not only on purses of rich people but also on the ideology of Western life. However, the pandemic demands even more – to change our views on what is good life is.

This is why the resistance to this demand is so strong: businesses are ready to pay huge money to evade quarantine limitations, and they have to whom pay.

In normal, “peaceful” situation, such selfishness is tolerable, but we are in the war where uncontrolled greed results in deaths.

Who can oppose to greed? Only a society organized around the wisest and honest leaders can. However, to become an effective controller of greed a society has to understand how dangerous greed is today.

La Vita Nuova: love and conscious development

The new life is not in the future, it is already here. However, people resist understanding this since they do not like accepting un-pleasurable facts, or unexpected facts, or even simply new facts. They are trying to live as they lived and do not understand that this is impossible and that they must learn new ways of life. This lasts the crisis, the main reason of which is an outdated way of our life.

What will the new life be? We will love each other and will value mental development more than money and comfort.

To love others one needs first to love oneself. I do not mean catering his/her every whim. In such meaning, all of us love ourselves,

but this is not a love, as many parents know. You need to love yourself in the sense of helping yourself to develop yourself – to become wiser, kinder, more educated, and more ethical and so on.

This means that everybody has to learn how to stay face-to-face with own self, making he/she better. How can one become better? For some people it means mastering new knowledge and new skills, for others realizing a new project, for thirds understanding what they made already, extracting meanings from their experience.

A person who loves him/herself is able to love other people – to help them to develop themselves. This is how good parents help their kids.

This is on an individual level. On a societal level, we need the different economy – the economy of love that bases on the different ideology: to produce not simply what is profitable but what delivers love to consumers.

The pandemic has created the favorable conditions for economy of love: the need in love grew crucially; everybody needs love. Some need it in the form of psychological support, some in the form of delivery of food. Love is a most deficit product today.

It seems this is easy to understand, but in reality, this is very difficult. Understanding in general is not what we like to do. We hardly understand even the simplest demands like the necessity of masks or self-isolation. However, here the pandemic again helps us – forces to understand. We simply have no another option. To hide head in the sand in the vain hope that the pandemic will end and we will live as we lived is possible only for limited time. The order is strict: the pandemic will lasts until we will understand what we must do and will do what we must.

What opportunities does the pandemic provide?

Individuals got the opportunity to stop doing what is useless (for their development) and start doing what is useful, to replace one doings (dances, bars, parties and other forms of being together) with other doings like study. Today there are a plenty possibilities to study online if a person knows how (the chapter 8 elaborates the topic) and, of course, what to study.

The other useful occupation is to consume spiritual food: books, films, music etc. All these are available online.

The real question here is what spiritual food has one to consume? Our tastes and abilities to process spiritual food are different: one can

read Shakespeare, other only see porno. What is important here is to move permanently from coarser spiritual food to finer one.

All these are for individuals. What about us all together, for us the main business is to invent the new forms of social life and to test them. The crisis happens to lead us to the new way of living. What will this live be? It will be exactly how we will invent it and how we will make it.

We have to invent the society of conscious development and mutual care. In this society, everybody receives everything he/she **needs** – not everything he/she **wants** (because underdeveloped people cannot control own wishes) but everything he/she **needs**. How may this “everything one needs” be determined? We know the answer from a family life. More mature people (“adults”) determine themselves what they need. What about underdeveloped people (“children”, many of which have grey beards), loving adults have to help them to determine what they need.

How this society, which today looks as a utopia, may be organized? The main thing here is to formulate the problem correctly, and the main problem here is the correct distribution of social power: the amount of power should be proportional to the level of mental development: the more a person wise, kind, conscientious the bigger his/her power is.

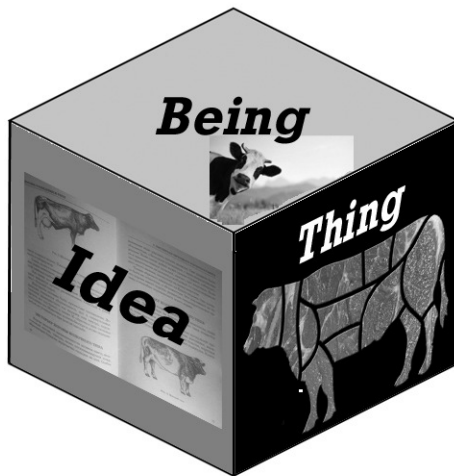
This is a difficult problem, but to start resolving it we need first to formulate it. This is what we must do today: to devise the solutions, to test them in social networks, to improve them and so on. (The chapter 9 elaborates this topic).

Part II. Philosophical, psychological and historical context

Chapter 3. Living world, developing world

Exélixsophy (from Greek εξέλιξη – evolution, development, σοφία – wisdom) is the philosophy of developing world.

Triads: thing – idea – being



We distinguish material things, ideas, and living beings as different essences without noticing that they are simply the conventional ways of our seeing the world. In particular, things and ideas are not two essences, but two ways of seeing the same essence. Each material thing

is the matter organized in a *specific way*, which lives its own *specific life* (in this sense a thing is a living being) and is connected with other material things by the *specific relationships*. Thus, each thing embodies its idea, which is the system of relations between a thing's parts, between states of a thing's life, and between a thing and other things. Similarly, we can see a being both as a thing (its body) and as a living idea of this thing, which in some sense is a soul of thing. In the same way, we can see an idea both as the thing that embodies this idea (already embodied, or will embody, or may embody potentially) and as a being that lives the life of this idea. Thus, things, beings, and ideas are triads "thing–being–idea" that we conventionally see either as things, or as beings, or as ideas.

If we see the world statically ("anatomically") we see the huge thing that consist of many parts – smaller things, which in turn consist of things even more smaller and so on – from Universe to electron.

If we see the world dynamically ("physiologically"), all these things become beings living their lives.

If we change the angle of vision once again, we see that each such life is realization of a being's idea.

A thing is what we see as a clot of matter. A being is what we see as an action, a process: *how* this happen. An idea is when see *behind* an action – *what* a process does, *what* moves a process, *what* a process means. An idea is a piece; a being is a troupe; a thing is a show. (The conversations 8 and 10 in "The scientist's Conversations with the Teacher" elaborate the topic).

Idea, soul, control system

The life of the world as a whole as well as the life of each of its smallest particle is stopless movement. Moreover, all they move in some specific ways. Such *specific way* is an idea of movement, or, in other words, an idea of a corresponding life.

Thus, it is possible to say that an idea, or a program of the movement as if vitalizes, animates what is moving. In this sense, an idea is a reason, or an anima (*soul*, in Latin) of movement. In fact, the words "*idea*" and "*soul*" are the different names of the same essence, the first is in philosophical language, and the second is in religious one.

Today it is natural to add to these two languages the third one, cybernetic. A soul as cause of life, in the cybernetic language is a control system or a program of a thing.

Imagine the robot. It has a body – hardware. Parts of the body,

sensors, microphones, antennas, cameras are organs of perceptions. There are also chips where the programs, which control the robot, are written. This is a brain. But the programs themselves, software are incorporeal, although they are what make the robot alive, able to perceive surrounding world and to act in this world. A soul is such incorporeal programs.

Each program realizes its idea – *what* the robot must do and *how*: how the robot perceives with the organs of perception, how the robot processes what it perceives and how the robot acts with the organs of acting.

Note that a robot may have several bodies, or to say more accurate, its body may be disjointed. Imagine the pair of anthropomorphic robots with the common control system. They transmit the signals about their states by radio. This pair looks as two independent robots, which, for example, carry the stretcher. But this is one robot.

However the situation may be even more complex: this robot with two pairs of arms and two pair of legs may decompose itself and become two independent robots, one of which will go away to recharge its battery while second will load the stretcher.

Simple and complex things, simple and complex souls

Complexness of control systems

Things of the world differ one from other by complexity: ones are simpler than others are. The same is true for their control systems (ideas, souls). They are multilayer. The more complex an animated thing the more complex its anima is and the more layers in this anima are. To control the movements of simple *lifeless* thing like an atom one-layer control system is enough. To control more complex *alive* thing like a virus the additional layer is necessary. For controlling even more complex thing that possesses a *psyche*, again the additional layer of control system is necessary, and so on.

Psyche is a control system of complex, but not most complex things – things of the human level of complexity. There are things that are much more complex, e.g. the world as a whole. Its control system (God of the Abrahamic religions) is much more complex than psyche and has above the mental layer other layers, which we may call super-mental.

Of course, the control system of the world is unattainable for us as a human being is unattainable for a porcelain figure. However, a very vague impression about super-mental realities we can get lifting own

consciousness into the super-conscious zone of our psyche to the highest states of consciousness available to us.

Although we can know about the soul of the world near nothing, we can know something about the hierarchy of control systems (ideas, souls) – from simplest to most complex because our psyche itself is also multilayer: psyche is not one, but many control systems: from the lowest, animal one to the highest, Divine.

Correspondingly, humans differ one from another: there are near animal-like humans and there are geniuses. For the firsts, the lowest, animal layers of psyche are highest. Humans that are more complex have above the animal layers many higher ones. Physical sensations, actions, and sparks of greed, horror or fury limit the mental life of animal-like humans. The mental life of those who are taller includes more emotions as well as intellect and creative activities. The mental life of even taller humans includes also a reflection and self-awareness. Finally, the consciousness of tallest ones is able to illuminate the super-consciousness and see even upper in the super-mental realities.

Souls of non-humans

Many things that we consider inanimate are no simpler than those that we know have psyche. We deny their animation, firstly, by virtue of tradition, and because we cannot feel into their souls. In fact, they are animated. Both intricate and simply big things are complex. If a hundred-kilogram boulder is, of course, simpler than a human is, this is not so obvious about a mountain. Even less obvious this is about the Swiss Alps or the England Lakeland. Cities also have souls, and forests, and rivers, but here we are descending to the level when a mental layer of soul disappears and where it is enough biological or even only physical control systems.

Of course, the Earth also has a soul. About the life of the Earth, except for the fact that it revolves around the Sun, we know almost nothing. However, this does not mean that the Earth lives the life of a ball orbited the Sun. The soul of the Earth is incomparably more complex than a human soul. It includes the souls of individual humans, and the soul of the humanity, and the souls of all living earthlings, starting with the smallest ones – viruses, and the souls of inanimate earthlings, such as stones, and the souls of such earthlings, which we do not know about or consider them fictional. All these live, develop, thereby realizing the plan of life of the Earth, which is unattainable for our understanding.

*Separate things or parts of ensemble: human being,
civilization, the humanity, the Earth, the Universe*

Two separate billiard balls – red and white – lie on the table. The billiard player hits the red ball with a cue. The ball rolls, strike the white, and the white rolls into the pocket. Any separate things are separate as these two balls are.

Millions of cars of the same model are separate. At the same time, they all realize the common idea – the design, and this commonality makes many things (cars) one thing – the model.

Four ballerinas are dancing the dance of the little swans. Only their parents or professional choreographers see ballerinas individually. For an ordinary spectator, not four ballerinas dance, but a four-ballerinas – one collective being: eight legs, eight intertwined hands, four heads, complete unity of movement, and behind all these one soul – the music of Tchaikovsky and the fantasy of Lev Ivanov.

Here is the column marching at a military parade. Of course, you can say that two hundred people are walking, but no one perceives it that way: the column is walking, a special being with a single will, subject to one plan – in general, again with one soul.

Any group of people who do one common doing, realize one idea, becomes one being. *What* they do, that is the idea transforming a group into a being, is a soul of this collective being.

Every man is “made up” of many separate things: the heart, the stomach, and so on. Their common task is to support a human life. However, a man is not only an ensemble of individual small things, but he himself is a separate part of bigger things-ensembles. These big things are human communities: family, clan, tribe, class, party, colleagues, generation, nation, super-ethnos, historical epoch, civilization, culture, etc up to the largest community – the humanity. Each of these communities has its own soul – its own common deeds, its own ideas that cement them, turn many of their members into a single organism.

Of course, a man is also a part of the Earth, as well as a part of parts of the Earth: countries, cities, localities (at least in the sense that a bacteria living in a man’s stomach is a part of a man). Further, a man and the humanity are parts of the Universe – the biggest thing of things. The Universe also has a soul – its idea, about which we know again almost nothing. Let us call this biggest idea of the most complex thing of the world, i.e. of the world itself, of Universe, *World Idea*.

Life of being – from creator to creator

The World Idea includes very many layers. Without the World Idea, the world would not be even chaos – the world simply could not *be*. To be, the world must be *something-like*; this something, which determines what the world is, is the World Idea.

The World Idea is treelike: from the trunk – the Initial Cause – thick branches radiate; from them, others, less thick ones branch off, and so on to the leaves on the thinnest branches. These leaves (phenomena) grow on the causes of phenomena, which grows on the causes of causes etc. In other words, behind the world of phenomena there is the world of causes, the world of causes of causes etc. In these worlds, a person and those, with whom a person is interconnected and interacts, is one being: they are united by the idea of their interconnection/interaction. This common idea is their common soul, an intersection of the finest “parts” of their individual souls.

The life of the World Tree is a kind of pulsation. The tree grows by the branches and the leaves, and the branches and leaves return themselves to the tree exactly in the same way, as ordinary leaves feed ordinary trees with the products of photosynthesis. The World Tree as if extracts from the branches and the leaves quintessence of their lives.

We can see this pulsation from two perspectives:

(a) As realizing World Idea

(b) As a live of World Being, which is the World Organization of all beings or the World Organism, in which all beings are interconnected and interacts with each other as cells and/or organs

1. From the first perspective, World Idea decomposes itself into multitude of *daughter-ideas*, *granddaughter-ideas* and so on. This is how the hierarchy of ideas is organized.

Daughter-ideas are stages of realizing a *mother-idea*. Their realizations are necessary for realization of a mother-idea for *something*. A daughter-idea received this *something* as an un-elaborated concept, which must be first elaborated and embodied, i.e. transformed in coarse form, and after that, the fine essence of this embodiment – its meaning – must be extracted and returned to a mother-idea to be used for its further realization.

The fruits of activity controlled by daughter-ideas can be a built house, and an experienced love, and a written book, and a created civilization, and a grown man, and the grown humanity...

2. From the second perspective, each idea is realized by its own being. Thus, the world hierarchy of ideas is at the same time the world hierarchy of beings. The head of the hierarchy is the Supreme Being, Creator of Everything. In the hierarchy, a senior being as if extends itself by junior ones: it creates a junior being, which will work for it. First, it creates a soul, a subtle “embryo” of future being. This subtle embryo grows, develops, acquires “flesh and blood”, and after that its soul enriched by the meaning of its life separates from its body and returns to its creator, a senior being. Thus, World Being is living by lives of its cells. All human lives are the parts of the live of the world; everything the humans do is done by the World.

Both program-ideas and beings that implement them are necessary only to get these results of their lives: to complete the task, which a part received from a whole, and to report on completion. Naturally, tasks and reports are different for different parts of the World: for an electron they are not at all the same as for a human and for a human they are not the same as for the Earth.

This is how humans live, this is how communities of humans live, including such huge communities as civilizations and the humanity as a whole and this is how the Earth lives.

The biblical parables about the son returning to his father, including the gospel story of Jesus – I came from the Father and I return to Him – symbolize this process.

The way of a human

As all other beings, humans also realize ideas of their creators: transforming themselves and returning to creators their transformed souls and meanings of works, which they did. Our ideas are very complex and consist of many block-ideas that we realize (incarnate). We receive our ideas by different ways, some of which are poorly recognized or completely unknown for us. Among these ways, there are different forms of “austral vision” including more or less familiar to us inspiration and non-moral conscience.

Omitting the details (they can be found in the “Introduction to Higher Psychology” or in the “Russian Idea” (both in Russian)), the creator of man, or the idea of an individual is the huge being the humanity.

The higher layers of the soul of this giant, like a cloud, rain down into the denser layers of the world with the raindrops of ideas of individual humans. Each such raindrop (the soul, or more accurately, the soul of the soul of a person) begins its individual path, first freezing

into a snowflake of an individual human being – Luigi or Lucia. This snowflake melts into a drop, but already warmer, to freeze again into another snowflake – John or Mary, who will also melt and turn into an even warmer drop. And so on until in the end, the drop will become very hot and evaporate into the cloud that gave birth to it many lives ago.

When does this “in the end” come? It depends on a person – how quickly she/he develops himself. When she/he develops consciously, the speed of development increases crucially: transformations that would take decades with spontaneous development can happen in weeks.

This is why the transition we are going through is so important: by making development conscious, we fundamentally change our life, our position in the world.

Life of civilization, life of the humanity, life of the Earth

The life of the humanity is so huge phenomenon that we can hardly imagine it even in general. In fact, more or less clearly we see no more than 4-5 millennia closest to us. However, this is enough to notice that the humanity is developing and that the instruments of this development are the beings that are huge in comparison with a human, but small in comparison with the humanity as a whole – the civilizations (more details are in the Chapter 5). Creating newer and newer civilizations, the humanity builds a pyramid along which it rises. The myth of the Tower of Babel tells this story while the various human-built pyramids – the lost Mesopotamian ziggurats, the Egyptian and American pyramids – shows this story to those who prefer eyes to ears.

Each civilization has its own idea – the idea of how the humanity (and, naturally, how the people of this civilization) has to live and to rise to a next step of the pyramid of the history.

The meaning of the pandemic

In the context of this book, something else is more important: the life (i.e., the development) of the humanity is a part of the life of the Earth.

Why is it important? Because when a being slows down its development, it thereby slows down the development of a larger being, in relation to which a being is a cell or an organ. This results in a larger being (an organism) begins to activate its “sleeping” organ exactly in

the same manner as we rub a numb hand or vaccinate ourselves against Covid-19 trying to activate our immune system.

The Earth does the same with the numb humanity, spraying it with the coronavirus.

Chapter 4. Homo developing



Four colors of humans

Let me introduce four men: Black, height 140 cm, Blue, height 156 cm, Green, 172 cm and Yellow, 188 cm.

Black, “Almost animal”, man-0

He may either lie like in coma or do simplest physical work. His world is he himself. His main enemies are hunger and cold. Sometimes he feels fear sometimes anger, but normally he simply does what is ordered and trusts in all he hears. He has no entertainment. He does not shine at all, a “black hole”.

Blue, “House servant”, man-20

He may clean, cook, wash... He may write a congratulation card. All his wishes are wellbeing of his family. He thinks about today only. He may feel jealousy, offence. He behaves how his strata accepts, how he was educated. In respect of innovations, he may be suspicious or overtrusting. He likes football and soap operas. He dreams about buying something. He plays blackjack. His glow is like sky in nightfall, very dark navy (#000040).

Green, “Average professional”, man-40

He knows his work but he is not a super professional. His world is people whom he knows personally. He plans for several years. He likes to daydream. He may want to be original but fails to be. His worldviews besides his personal experience are from popular books. He does not believe on bare word: compares what he hears with what he knows for sure, evaluates the reliability of a source. He may be empathic and tender. He likes beautiful things, talk shows, channel Discovery or blockbusters. He plays poker. His glow is the light of kerosene lamp under lampshade of lime green color (#32cd32).

Yellow, “High professional”, man-60

He solves big problems, leads big teams. He works for people in general – for colleagues, compatriots. He plans for decades. His intuition is strong. He plays the stock market. He is smart. He knows last achievements of science and technology. He knows own weaknesses. He is trying to understand what authors meant in books he reads. His bright imagination may take him far from the Earth realities. He knows light sadness and sad irony. He can see beauty of everyday things – trees, fields. His glow is the light of incandescent light bulb (#e6e620).

Brightness of mental states

Such pure human types do not exist but they demonstrate the direction of human development. Nobody shines 24/7 beams of same color. Everybody part of his/her life is like Black, and part like Blue. Many are sometimes like Green and some of them sometimes like Yellow. When humans sleep without dreams they are Blacks, when they eat usually they are Blues, when they chat – Greens, when they invent something – Yellows.

High performers are in Yellow states when they work at full capacity, not important are they scientists, artists, politicians, businesspersons, clergy or somebody else. However, they are Yellow not whole life, significant parts of their lives they are Green, sometimes – Blue and even Black when they lose themselves and starting hit table and cry on their workers.

People all time change their colors and everybody has his own spectrum. Of course, this spectrum includes not only pure colors but halftones as dark blue (Galaxy Blue, #000044), blue-green (Teal,

#008080), yellow-green (#9acd32)... Life permanently replaces one mental state by other.

The scale of brightness

In “*Light of Life*”, I introduced the 100-grade scale for measuring brightness of mental states. I called the unit of measurement “*lyum*”: 100 lyums is the distance between lowest and highest brightnesses of mental states. I also colored the different states: the brighter state the bigger its length of wave. The scale starts with black (zero lyums) and go up through dark blue (20 lyums), green (40 lyums) to yellow (60 lyums) and upper.

In this scale, the Black zone (the black states-0) is between 0 and 10 lyums.

The Blue zone includes the blue-black states-1, 10-20 lyums, and the blue-green states-2, 20-30 lyums.

The Green zone includes greenish blue states-3, 30-40 lyums, and green-yellow states-4, 40-50 lyums.

The Yellow zone includes yellow-green states-5, 50-60 lyums and yellow-orange states-6, 60-70 lyums.

Mental states rise from the simplest forms of mental activity as sensations of pain or of hungry through more and more complex states to such complex states as inventing management strategies or solving mathematical problems and continues climbing even higher.

Two examples

The following example illustrates the general principle of rising brightness. One of the tasks, which everybody meets, is to force some powerful person (“a boss”) to do what this person is not going to do. How do humans in different states resolve this task?

A person in the state-0 simply demands, “Give me!”

A person in the state-1 obtains what he/she wants by weeping, forces a boss to do *this* from pity

A person in the state-2 repeats the request, ignoring the refusals

A person in the state-3 waits for a boss’s good mood (“asks after a dinner”)

A person in the state-4 explains a boss why he/she must do *this*

A person in the state-5 convinces a boss, that he/she wants to do this him/herself

A person in the state-6 creates the situation, when a boss has no other choice than to do *this*

The second example is about how brightness of opinions (“personal theories”) rises:

Theory-0 – occasionally listened somewhere opinions (e.g. “God lives in the church”)

Theory-1 – school rudiments (e.g. “God is a lord of the world”)

Theory-2 – simple explanations from popular magazines (e.g. “God is a creator of the world”)

Theory-3 – rudiments of professional knowledge and vulgarization of scientific/philosophic/theological theories such as Darwinism, Marxism or scholasticism (e.g. “There is only one God”)

Theory-4 – common professional knowledge and formal philosophical systems such as positivism or atheism (e.g. “God does not exist”)

Theory-5 – knowledge of professional secrets, last scientific achievements, worldly wisdom (e.g. “The existence of God cannot be proved”)

Theory-6 – heights of European philosophy such as Leibniz’s monadology or Hegel’s dialectic (e.g. “God is Absolute Spirit”)

These are just two from many dimensions of mind, along which we can trace rise of brightness of mental states. (*Psychology XXI. Or XXII?.. and Spiral Dynamics in the Mirror of Spectral Growth: Tribute, Criticism and Development*, https://www.academia.edu/38376765/Spiral_Dynamics_in_the_Mirror_of_Spectral_Growth_Tribute_Criticism_and_Development elaborate this topic.)

Brightness in the mirror of social status

In general, the lower part of the scale of brightness corresponds to the social statuses. If we add to the four human types that I introduced the three intermediate types more (man-10, man-30 and man-50), the resulting seven types may correspond to the seven educational levels:

Man-0 – a kid in kinder garden

Man-10 – a student of primary school

Man-20 – a student of high school

Man-30 – an undergraduate

Man-40 – a MS

Man-50 – a PhD
Man-60 – a full professor

States that are brighter than yellow

The most important fact for the developmental psychology, which is out of the topic of present book, is the existence of mental states that are brighter than yellow. The yellow states are brightest as typical states in the modern societies, but we see in both history and modernity the people who have risen to states brighter than yellow. These are the orange-red parts of the scale: states-7 (70-80 lyum), states-8 (80-90 lyum) and states-9 (90-100 lyum). For the present level of human development, these states are rare yet, and their rarity means that we have no language for describing them other than the languages of religions.

Mental height

Although brightness of a person's mental states changes all time, the average brightness for more or less long period (say, for one month) is a more or less constant characteristic that differ one person from another. There are people with the average brightness 10 lyums and ones with the average brightness 30 lyums.

I called average brightness *mental height*. If brightness is a characteristic of a mental state, mental height is a characteristic of an individual.

To measure mental height directly, we must determine what part of his/her life a person spends in the lower states and what part in higher ones. For example, let Mrs. N. on an average sleeps (state-0) 6 hours, 5 hours she occupied with household chores (states-20), 7 hours – with routine social activities (states-40) and 6 hours – with creative work and teaching (states-60). Calculating the average, we determine that Mrs. N.'s mental height is 31 lyums. Mrs. N. is very tall mentally.

The height of people of the modern society mainly distributed between 10 and 30 lyums. Above 30 lyums is not more than 0.01% of population.

By ranking people by mental height, we can stratify a society. This is very important for some applied tasks but of course demands valid and reliable methods of measurement. Chapter 7 discusses this topic.

In the modern society, we can see the following strata.

Humans-30, “*Elite*”: their life is distributed between states-0, -20, -40, -60 approximately even – 25 percent of lifetime on each state. Let us present such spectrum as <25-25-25-25>.

Humans-25, “*Intellectuals*”: their spectrum is <25-35-30-10>. They lift in yellow states for 2-3 hours per day. The rest of life they are between blue (care for house) and green (routine professional businesses) states. The quarter of life, they sleep.

The rest 3 strata include different types of humans: those who all times are same, and those whose states change significantly.

Humans-20, “*Advanced everymen*”: they are a little above the average height of the modern society. The first type is <25-50-25-0>. They like social life while work just in force of necessity. The second type is <25-60-5-10>. These divide themselves between work and family. In their profession, sometimes they can do something essential.

Humans-15, “*Underdeveloped everymen*”: the first type is “A maidservant” <25-75-0-0>, the second type is “A bibulous social man” <40-45-15-0> with the subtype “A former high professional who became an alcoholic” <45-45-0-10>.

Humans-10, “*Near primitive*”: the first type is “A primitive housewife” <50-50-0-0>, the second type is “A shaman” <60-35-0-5>.

What is the most important



Much more important than mental height is the fact that a person's mind develops, grows, becomes taller and taller. The older a person the brighter his/her mental states and hence the taller mentally he/she becomes. Humans slowly go up from animal states to Divine ones. This is true in respect of both individuals and the whole humanity.

Why is this important and why is the pandemic?

This is important because human beings are developing. This development is the essence of our life. We cannot stop developing despite the fact that each human has his/her own trajectory and sometimes does not move forward: retreats may replace advance, moves down – moves up, stops – jumps. When we – not important an individual or the whole humanity – meet barriers that prevent our development, we, both individual and the humanity, demolish such obstacles and continue developing like grass growing through asphalt. When growth stops, inner or external factors help resuming it.

As I said already, the pandemic is such an external factor helping resuming development of the humanity.

Levels and statuses of human development, a star of soul

Mental height is a measure of a *level* of human development. Repeating mental states form stable features of individuality – characteristics of intellectual, emotional and other mental processes of an individual. A configuration of such characteristics represents a *status* of an individual's mental development.

The social organization of the future society will base on the eight characteristics, development of which we may present as length of rays of the eight-pointed star, a star of soul (Fig.4.1):

- 1) Kindness, the ability to love
- 2) Ethical development: sensitivity of ethical hearing to the voice of non-moral conscience
- 3) Aesthetic development: sensitivity to beauty, the ability to resonate with beautiful things (both artificial and natural); a person may develop this into the ability to see beauty in each thing of the world and five types of intelligence:
- 4) Knowledge of self, psychological intelligence
- 5) Knowledge of interpersonal relationships, social intelligence

- 6) Knowledge of the one's profession, professional expertise
- 7) Knowledge of society, civic intelligence
- 8) Knowledge of the world as a whole, philosophical intelligence

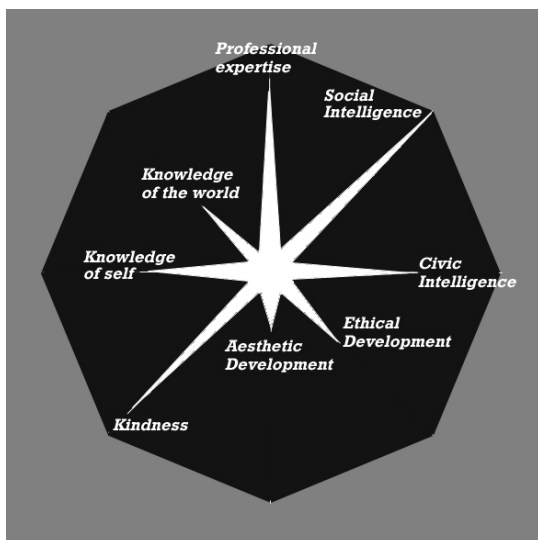


Fig.4.1. A star of soul

A person's mental height is the sum of the ranks of development of these eight dimensions of mind, or the square of the star of a person's soul, or this star's brightness.

In each of these eight dimensions, a person develops from the rank zero to the rank 10. In course of such development, both the complexity and the accuracy of a person's knowledge about the world (including knowledge about his/her self) and the complexity of problems, which a person can resolve, rise. The zone "My world", that is the part of the world, with which a person identifies him/herself, also becomes larger.

Not all eight dimensions are independent. For example, knowledge of the world (of macrocosm) closely correlates with knowledge of self (of microcosm). The deep knowledge of the world excludes both unkindness and ethical underdevelopment. And so on.

Not all dimensions are elementary. For example, the voice of non-moral conscience brings the knowledge of what is a must for an individual (individual conscience) and what is a must for the society, to which an individual belongs, including so big societies as nations (civil conscience) and even the whole humanity. Although individual conscience and civil conscience are closely correlated, a person may be more sensitive to hearing individual conscience than to hearing civil

conscience (a good person but a bad citizen), and vice versa. In this book, usually the word “*conscience*” has the meaning “*civil conscience*”. Civil conscience correlates with civil intelligence, but is not identical to it.

People of same *level* of development may be in quite different *statuses* of development. Moreover, sometimes a high level of development of one side of soul paralyzes developing others.

For example, all mental powers of a conscienceless heartless professional (Fig.4.2) focus on his profession, say, on earning money. The level of development of his professional intelligence is high. However, he cannot love anything except money. He perceives rebukes from conscience as mosquitoes’ bites and may even ask psychologists to free him of these troubles. The star of his soul is rather bright but shines with only one, professional ray. By the way, a professional world in this example may be not earning money, but music or mathematics. Although in the case of music, there may be two bright rays – professional and aesthetic.

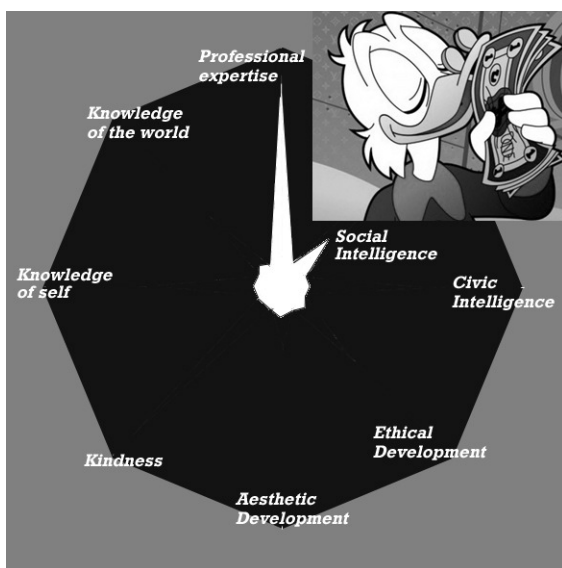


Fig.4.2. The star of soul of a conscienceless heartless professional.

The opposite example is a conscientious fool (Fig.4.3). He is very sensitive to the non-moral conscience and easily distinguishes what is good and what is bad. However, when he needs to understand what happens and how he must act, he becomes completely helpless. The ray of ethical development is bright; the rays of intellectual development

are dim. Often, a bright ray of kindness (ability to love) accompanies a bright ray of ethical development.

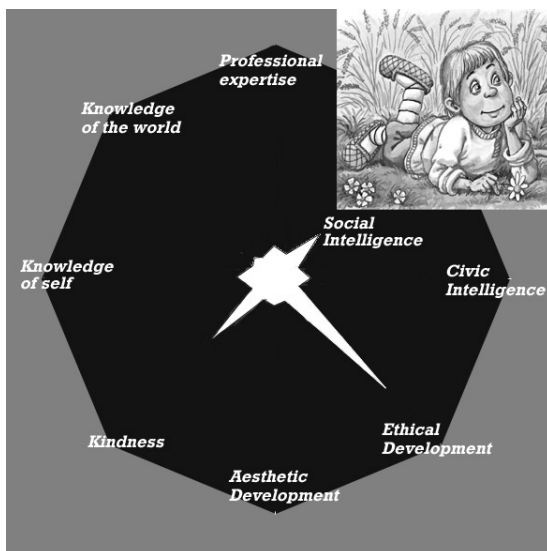


Fig.4.3. The star of soul of a conscientious fool

In practice, evaluation of mental height, i.e. of *level* of development, is only the first preliminary phase, after which we need to analyze the *status* of development. For example, today the levels of development of the leaders in any country are relatively high, but their development is uneven, deformed. They are mental invalids: one arm is strong; other is weak while legs are absent at all. They govern sometimes more or less effectively but always badly in the meaning they hinder development of their citizens.

Brightness of communities

The mental height of any community (parties, tribes, nations, contemporaries, up to the humanity) is the average mental height of their members. When an expert lives in the community long enough, he/she may determine the distribution of population on the five classes of mental height described above. The table 4.1 presents my observations of adults in five countries.

Table 4.1. The mental height of the five countries (1997-2002, expert evaluation)

	Lyums				
	10-15	15-20	20-25	25-30	Average
RF (1999)	10%	45%	40%	5%	19.5
China (1999)	10%	70%	15%	5%	18.2
Mexico (2001)	15%	65%	15%	5%	18
USA (1997)	0%	60%	35%	5%	19.8
Egypt (1998)	20%	70%	10%	0%	17

Brightness of things

We can measure the brightness of another person's mental state through the brightness of the state, in which his/her glow takes us. This is an effect of contagion: when we see evil, we get angry, when we see kindness, we soften; a tall man lifts us up, a short one brings us down. A stream of swear words with the brightness 10 lyums will easily bring an intellectual down (say, from the state-40 into the state, which is only a little brighter than same 10 lyums) when he himself wants to swear. (True, a person has the ability to resist actively both to ascent and to descent – a small effort is enough to prevent a swearing to suck me in.)

The amusing fact is that we can evaluate the brightness of thing exactly in the same way. Material things, music, books and so on can move their “consumers” in states of specific brightnesses like humans do when they project their mental states on surrounding people. This induced brightness is the brightness of thing.

A creator transmits his glow to the creation, as if blowing a soul into it: the creation begins to glow and to illuminate other people. A bright thing makes us brighter, a dull thing dimmer: the first lifts up, and the second pulls down. This is how spoken words, books, statues, paintings, films, costumes, furniture, buildings, scientific and philosophical theories work. This phenomenon is obvious when we compare the mental states of an aesthetically developed person who listens to Bach's fugues with the mental state of a spectator of bullfight.

The detailed analysis allows establishing the scale of brightness of things exactly in the same way as we do this with the scale of brightness of mental states.

Of course, a thing can rarely lift a person above his/her habitat. When a first grade girl reads the textbook for university, she understands nothing. True, the desire to understand will bring her to the upper limit of her inner life; let us say into the state-25. Nevertheless,

the textbook that raises an undergraduate to the state-50 cannot raise a first-grader there.

The phenomenon “*Brightness of things*” allows evaluating not only humans and societies that are alive but also the historical actors through evaluating products that people who lived many centuries ago created. The tables 4.2 and 4.3 provide several examples.

Table 4.2. Brightness of things, texts and scientific theories

Subject	Brightness (Lyums)
Hamburger	7
One-room apartment	12
Average tweet	17
Average newspaper article	20
Best Meissen porcelain groups	29
Laptop	30
Newton mechanics	35
Darwinism	40
Theory of relativity	55
Quantum mechanics	60

Table 4.3. Brightness of works of art (from *Psychology-XXI. Or XXII?..*)

Height Lyums	Performance Arts		Literature		Plastic arts	
	Films	Music	Literary fiction	Scriptures	Architecture	Paintings and Sculpture
36-40	Wyler's Ben-Hur	Average level of Armstrong, Fitzgerald	Conan Doyle's Sherlock Holmes	Acts, Proverbs	London Piccalilli, Paris Place de l'Etoile	Average Dutch Still Life of 17th century
41-45	Chaplin's The Gold Rush	Acmes of "Beatles"	Boccaccio's The Decameron, Hemingway's Islands in the Stream	Gospel of Luke	"El Castillo" in Chichen Itza	Degas's "Dancers"
46-50	Selznick's Gone with the wind	Strauss's The Blue Danube, Tales from the Vienna Woods	Twain's Tom Sawyer, Dickens's David Copperfield	Gospel of Mark	Ensemble of Teotihuacan	Renoir's portraits (e.g. Girl with a Hoop)
51-55	Chaplin's City Lights	Verdi's Rigoletto	Hemingway's A Farewell to Arms, Vonnegut's Cat's Cradle	Ecclesiastes, Job	Parks of Suzhou, Alabaster Mosque in Cairo	Caravaggio's The Sacrifice of Isaac, The Fortune Teller

Height lyums	Performance Arts		Literature		Plastic arts	
	Films	Music	Literary fiction	Scriptures	Architecture	Paintings and Sculpture
56-60	Chaplin's Limelight Bergman's Wild Strawberry	Grieg's Peer Gynt	Hugo's Les Misérables, Dostoyevsky's Crime and punishment	Isaiah	St. Peter Cathedral in Vatican	Acmes of Titian (e.g. Danae, St. Sebastian)
61-65	Fellini's La Strada	Beethoven's Appassionata, Tchaikovsky's Symphony Pathétique	Shakespeare's Hamlet	Tao Te Ching	Parthenon, Taj Mahal	Acmes of Bosch (e.g. The Garden of Earthly Delights)
66-70		Mozart's Symphony No. 40	Goethe's Faust	Gospel of Matthew	Chartres Cathedral	Acmes of Michelangelo's (Pieta, David), Rublev's Icon Trinity
71-75		Acmes of Bach (e.g. Toccata and Fugue in D minor)	Omar Khayyam's Rubaiyat, Al-Ghazali's The Alchemy of Happiness	Song of Songs, Psalms	St. Basil's Cathedral , Hagia Sophia	Cellini's Crucifix in Escorial Monastery
76-80			Rumi's Divan	Gospel of John, Apocalypse Quran		Acmes of El Greco (e.g. The Savior, The Veil of St Veronica), Jade Buddha in Shanghai
81-85			Dante's Divine Comedy	Zohar, Pentateuch		Theophanes the Greek's fresco Pantocrator
86-90			Bhagavad Gita	Rigveda	Notre Dame de Paris	Sistine Madonna
91-95						La Gioconda

Luminous gossamer

Ideas connect different things of the world by different relationships. The world is the intricately interlaced network. Atoms, connected into the molecules; the motions of chess player, connected into the combination; the actions, connected into strategy of behavior;

the countries, connected by agreements, all these are different levels of the World Net.

The influences of the world on a person bring fragments of knowledge about the world to a person's mind: the world as if imprints itself on a person. However, certainly, it imprints incompletely – as small copies of the large world. Small copies are also networks, but very strongly thinned out in comparison with the World Net. These personal nets are just what weave a person into the cloth of the world.

The fundamental fact is that the threads in a person's net shine as threads in an incandescent lamp, as a cobweb shines in the autumn sun. A person illuminates his/her cobweb by consciousness. All thoughts of a person about the world, all feelings, all realized doing, intention and plans, all recollections and all presentiments – all these are threads, which shine in light of consciousness. The totality of the light of threads in a human-lamp determines the brightness of a mental state. Formally, the complexity of a mental state, that is the number of relationships between things of the world, which a mental state reflects, determines its brightness. In bright states, a person sees large, complex world, while in dim states – small and simple one.

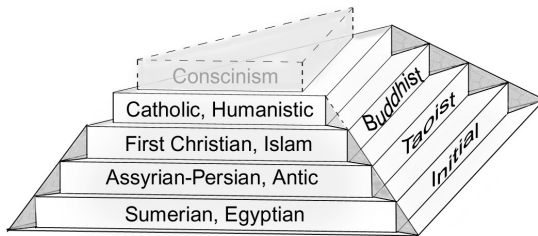
Development makes humans brighter

This applies both to individuals and to the humanity as a whole. This is the essence of progress – to make humans brighter and taller, that is more complex cognitively.

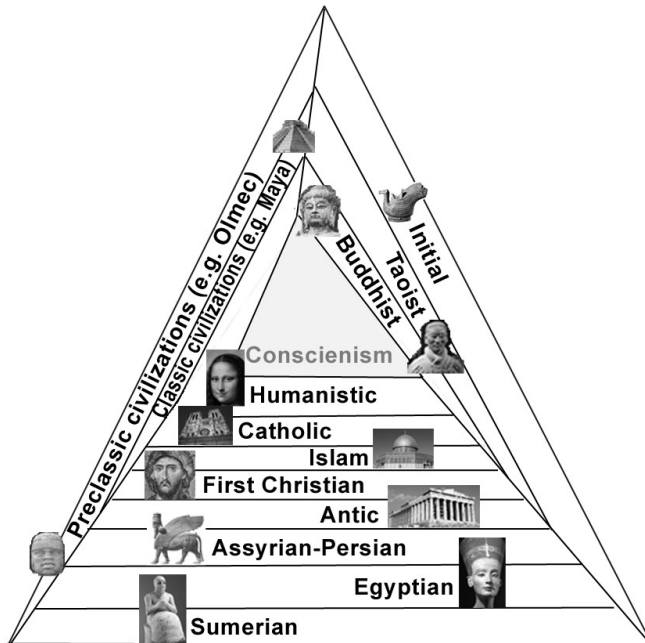
Let us see how this happens in the history, how the history raises humans.

Chapter 5. Meaning of progress and the Pyramid of the History

This is the perspective view of the Pyramid of the History.



This is the top view.



Biography of the history – 13 civilizations

In course of the history (the last 4-5 thousand years), we see thirteen civilizations, or meta-cultures – clusters of local cultures with the sets of common core features – which replace one another. Eight of them are in our, the “Abrahamic” part of the Earth (the Abrahamic world): Sumerian, Egypt, Assyrian-Persian (conditional name), Antic, First Christian (conditional name, but more accurate than “Orthodox”, “Eastern Christianity” or “Byzantine”, which historians used to call this historical-cultural phenomenon), Islam, Catholic and modern Humanistic.

In the Far-Eastern, Buddhist part of the Earth (the Far-Eastern world), we see clearly three civilizations: Initial, Taoist, and Buddhist, not speaking about the new one, the birth of which we are observing now.

In America, there were at least two pre-Columbian civilizations. In Mesoamerica, we know them best of all as Olmec and Maya meta-cultures (Aztec is one of the last’s cultures). But Pre-Columbian America from modern Peru to modern Mexico with its more than 3000-years history provide us with the great mosaics of cultures; their clusters – civilizations, or meta-cultures – are poorly studied and have no established names yet.

Civilizations coexist in one geographical space and even in mind of one person. Today in the Abrahamic world we see the four coexisting civilizations: adult Humanistic, middle age adult Catholic, elderly Islam and almost dying First Christian.

Civilizations live for a very long time – about 2000 years, and if we count the time of their “intrauterine maturation”, then no less than 3000. But the period of their highest creative activity, which justifies the name “civilization” – something that affects all of the humanity and advances the humanity along the path of its development – is much shorter. This is the youth of civilization.

All civilizations have the same life cycle, in which we see the three phases:

- a) *Youth* - the phase of greatest creative activity (about 500 years)
- b) *Maturity* – the time to finish what a civilization started, to realize its main ideas (about 500 years)
- c) *Old age* (about 1000 years) without creativity but with spreading the meta-culture created by a civilization (art, technology, social

organization, etc, but first – mentality) among nations lagging behind in development; e.g., today Islam raises many Africans out of savagery

When youth of a civilization ends and a civilization loses its creative potential moving from creating a new meta-culture to its elaboration, a next civilization starts. With the last two civilizations this happened in 11th century (the birth of the Catholic Europe) and in 16th century (the birth of the modern Humanistic World).

Before a creative phase, a future civilization prepares itself for its mission for about 1000 years. This period combines the features of childhood and intrauterine growth: an embryo of civilization feeds on the juices of adult civilizations, learns from them and prepares for its mission. And then a civilization is born. Or in the childhood metaphor, a civilization is initiated, turns from a boy into a man.

In the Abrahamic world we see that new civilizations are born approximately every 500 years. I know the Far-Eastern world worse, and the 500-year steps here are less noticeable to me, I cannot even say that they exist. What is clearly visible are 1000-years steps. Although, if we take a closer look or maybe just would know the history of China better, the times of Qin (200 BC) and Ming (14th century) dynasties may turn out to be not only phases, respectively, of the Taoist and Buddhist civilizations, but also the beginnings of their own civilizations. The same applies to the beginning of Western Zhou dynasty (about 1000 BC) in relation to the pre-Taoist civilization, which I called Initial and which started together with Shang dynasty about 1500 BC.

Even a more vague picture is with the civilizations of pre-Columbian America. Strictly speaking, we (here it is “we”, not “I”) generally do not know how many there were: what is known about pre-Columbian cultures is not enough for their grouping into meta-cultures, that is, in civilization. Therefore, in the Pyramid of the History, in relation to them, I use the plural “civilizations”, not “civilization”. Two such civilizations (or groups of civilizations) are clearly visible: pre-classical (which is most impressive in the Olmec culture) and classical (with the brightest and best known to us cultures of Maya, Aztecs and Incas).

After the arrival of Europeans, the two more civilizations, although not independent, but continuations of the two Abrahamic civilizations – Catholic and Humanistic – grew above the two lower steps on the American face of the Pyramid of the History. The first of them is clearly visible in Latin America, the second in US and Canada. The colonization of America by Europeans made the edge of the Pyramid of the History, which separated the Abrahamic world from America, less

sharp transforming this part of the Pyramid's surface from pyramidal into conical.

Birth, historical flashes of the Light

A birth of civilization is an amazing time. Lev Gumilyov was the first to notice this phenomenon. It is as if some spritual light flashes and glows near two centuries above the Earth filling the creators of a newborn civilization with the greatest creative potential. And then we see such ups of spirit as the classical Greece of Plato and Phidias, or the first Christians, or the blast of Islamic culture, or the French Gothic, or the Renaissance with its geniuses – from Dante to Leonardo.

This light (it is better to capitalize – Light) does not come on in one year. A flash is preceded by a long, up to two centuries, period of gleams resembling sheet lightings, when a future historical flash seems to be preparing itself. Such were the 14-15th centuries in Europe in relation to the Humanistic flash. Such were the 9-10th centuries in relation to the Catholic flash – from Charlemagne to Romanesque basilicas. Such were the second-first (“Roman”) centuries BC in relation to the First Christian flash (more details are in “*Light of Life*”). Such gleams can also be seen before all other historical flashes. The world as if prepares itself for its new, future leap – the ascent to the next step of the Pyramide of the History.

Making of man

No less amazing than these mystical flashes, is the work that civilizations do – create a new human, with new, more complex mind, such as his/her predecessors did not have. Mental development of humans of civilization is the main function of meta-cultures that all civilizations create. Climbing up the stepped Pyramid of the History, steps of which are civilizations, different parts of the humanity (we can think about them as about races, although this is not perfectly accurate) different sides, the humanity develops in the direction of creating more and more complex mentally humans.

For example, we observe how more and more complex became the mentality of “Abrahamic man” when he moves from a listener of Gilgamesh saga to a pupil of Aristotle and up – to a reader of Thomas Aquinas and even upper – to a student of Hegel. The similar dynamics we see in both the Far-Eastern world and in the pre-Columbian

America. The nature of historical progress – mental development – is the same everywhere.

Spengler was the first to notice the difference between the people of different civilizations. Athenian, a contemporary of Plato, is not at all the same as his neighbors – Persians or Phoenicians. And even more different from Egyptians – both contemporary and more ancient. And the Christians in the time of Constantine are not at all the same as the people of the era of Alexander.

But the main thing is not that they are different. They are mentally taller, their minds are brighter, or using the language of cognitive psychology they are more complex cognitively. They see the world more complex, see “more of the world” – more things of the world and more relationships between things of the world.

How does this happen? The easiest way to see this is to track how the mathematics of different meta-cultures change. (Again Spengler was the first who clearly formulated the key role of mathematics for understanding cultures.) The mathematics of the meta-cultures of the first step of the Pyramide of the History (e.g. Sumerian in the Abrahamic world) is the arithmetic. The mathematics of the second step (e.g. Antic) is the Euclidean geometry. The mathematics of the third step (e.g. Islam) is the algebra. The mathematics of the fourth step (e.g. Humanistic) is the mathematical analysis. The mathematics of the emerging fifth step will be, in particular, the discrete analysis: mathematical logics, information theory, set theory, graph theory, coding theory, etc.

The Table 5.1 helps tracing the similar dynamics in art: in literature, in visual arts and in performing arts. (In relation to the latter, folklore helps reconstructing what they were in the ended meta-cultures). *Hamlet* is unthinkable on the ancient stage. Even less – *Swan Lake*. In the same way, the heroes of *Iliad* cannot be imagined waltzing. And modern productions of the tragedies of Aeschylus, with a more or less preserved text, have nothing in common with the performances staged during the author’s lifetime, even when they are played in the same ancient theaters.

The same is with philosophy. Aristotle is primitive not only in comparison with Hegel, but also in comparison with John of Damascus.

True, with regard to philosophy, it should be noted that in all eras among philosophers there were carriers of esoteric knowledge (e.g. the author of *Emerald Tablet* or the author of *Gospel of John*) who understood the world much deeper, not only than their contemporaries, but also than their distant descendants: their works are interesting to people living many centuries and even millennia after them.

Table 5.1. Five storeys of the History

Culture-0	Culture-I	Culture-II	Culture-III	Culture-IV
Acmes				
Ritual "art" of Australian aborigines (up to 20 lyums)	Brightest hymns of Mesopotamia and sculptures of Mesoamerica (up to 55 lyums)	Plato's Timaeus, Symposium; Tao Te Ching (up to 65 lyums)	Gospels, Quran, Buddhist sculpture (up to 75-80 lyums)	Notre Dame de Paris, La Gioconda, Sistine Madonna (up to 85-95 lyums)
Concepts				
Names of concrete things like "house", "plough"	Names of classes of things like "clothes", "weapon"	"good", "beautiful", "body", "virtue"	"happiness", "kingdom of heaven", "evil"	"absolute spirit", "will"
Mathematics				
Mathematics-0 are unknown	The number-measure (5 meters, 5 items)	The abstract number (simply 5)	Unknown number - x	Number-function F(x)
Art				
There are no non-functional art-0	Schematic figure	Simple harmony	Ornateness	Symphonicness
Brightest things, which are mass produced				
Boomerang (up to 10 lyums)	Bronze of Shang and Zhou; best Minoan things; Mycenaean armor (up to 15 lyums)	Red-figure pottery; Roman glassware (up to 20 lyums)	Persian carpets; Chinese porcelain (up to 25 lyums)	Railroads (up to 30 lyums)
Materials, which are used in manufacturing				
Raw wood, stones, clay	Bricks, bronze	Nails, stone blocks with slots	Screw, gears	Steam-boiler
"Ours"				
Relatives, big family	Thousands of town-dwellers, subjects of one king; foreigners are – populations of other city-state	Hundreds of thousands of cultural peoples of different ethnic origins; foreigners are barbarians	Tens of millions of believers, people of God; foreigners are unbelievers, infidels	Billions of members of self-expanding confession; there are no foreigners, because foreigners are potentially "ours"
Spectrum				
Knowable zone				
Ritual dances (15-20 lyums)	Market trade (20-30 lyums)	Greek symposiums (30-40 lyums)	Tea ceremony (40-50 lyums)	Elite films (50-60 lyums)
Mastered zone				
Plough land (up to 10 lyums)	Bake bread (up to 15 lyums)	Cutting nails (up to 20 lyums)	Visiting tea-houses (up to 30 lyums)	Weekends in campsites (up to 40 lyums)
Average mental height				
About 8 lyums	About 10 lyums	12-13 lyums	15-16 lyums	19-20 lyums

“*Light of Life*” analyzes in details the dynamic of climbing the Pyramid of the History.

The steps of the Pyramid of the History (from “Light of Life”)

The higher a rank of meta-culture the more complex its life is. This manifests itself not only in mathematics but also in everything: from organization of society to technology.

The set of those whom people of meta-culture consider “our people” opposed to “strangers” is becoming wider and wider. The tasks that people perform are becoming bigger. The concepts, with which they operate, are becoming more and more abstract. People are working with more and more artificial materials and tools. And so on: a life of a higher meta-culture is more complex not in any one, but in all respects, and of course, the more complex life becomes, the more complex, brighter, mentally taller humans become.

A flash that creates a meta-culture brings the general idea of this meta-culture. A meta-culture incarnates its general idea and becomes an incarnation of its idea.

The centre of meta-culture is its religion. A religion is the concentrated general idea of a meta-culture. These are the features of religions where we can easiest notice how meta-cultures of one rank differ from meta-cultures of another rank. The character of *pantheon* of religion tells us how a meta-culture sees the world. The religious attitudes tell what tasks and what prescription how to live a historical flash brought to the people of the meta-culture created by it.

The religions of different ranks differ in both the numbers of storeys of their pantheons and the character of religiousness (presentations of supernatural realities and attitudes to them). The higher the rank of a religion is the more storeys in its pantheon are. Roughly speaking, the main gods of new religion are both higher and more powerful than the main gods of old religion were. The old gods also remain in a new pantheon, but remain below – their status changes. For example, the wood goblins, who were in former times important gods for Slavs or Germans, are now relegated to the position of small spirits, in which one can believe (and how can a sensitive person who feels the soul of the forest not believe), but it is already embarrassing to worship them.

Let us take the Neolithic cultures (the “wild” cultures-0) as a starting point. Against this background, the first heroes of the History,

meta-cultures-I, appear – the Sumer meta-culture, the Initial Chinese meta-culture and the Olmec culture.

The living space of people-0 is one-story. It is a “natural” life with nothing above. There are natural things with their names: Sun, river, stone... The humans make things for themselves from such natural raw materials as stone or wood. The pantheon-0 includes ancestral spirits, spirits of natural phenomena, such as rain, and spirits of natural objects, such as river. The spirit of the whole world is a supreme spirit of the pantheon-0. The religiousness-0 is to win god’s positive attitude to you and in no case turn him/her against you. In the same way as you need to behave with anyone who is stronger than you are.

The general idea of meta-cultures-I – social stratification and specialization – builds one more storey over one-story life-0. Communities of people become bigger: over settled settlements-0, villages appear the states-I – city-states, associations of villages. Rulers now rule not only those they know personally, but also those they have never seen. In enlarged communities-I there are rich and poor. Professions also appear – artisans, officials, warriors, merchants, scribes, priests. Production also becomes two-story. Over the storey of materials-0 – natural raw materials – the storey of materials-I – bronze, fabrics, boards, bricks etc – appears. Materials-I are made from natural raw materials, but not as a final product – as an artificial raw material for subsequent manufacture of a final product. In the same way, tools made with other tools replace tools made with bare hands. Correspondingly, we see two storeys in the world of professions: lumberjacks and carpenters, tanners and shoemakers, miners and metallurgists... In general, people’s lives become more complex, and therefore brighter. Appetites are growing: not just to eat, but to eat deliciously; not just to have food, but to have it all the time. Thinking also becomes more complex: over names of things (concepts-0) appear names of groups of things (concepts-I), such as “clothes” or “weapons”. All these innovations-I, from the point of view of a human-0, are superfluous. Why is it necessary – to fight, to trade, to spend a life in a stuffy workshop?

In the pantheon-I the new gods appear: spirits of states and nations, spirits of cities, spirits of dead kings, spirits of crafts, etc. This is the next storey, the next level of hierarchy. Gods-I are masters of people. In attitude to them, along with the modality of the attitude of a weak to a strong, the new modality appears – the attitude of a lower to a higher. There was not this modality in the religiousness-0. Humans-I served gods-I – decorated, washed and even fed. A priest is literally a slave, that is, a servant of God. The gods-I are even flattered. People-I gratify

gods-I (as we would say now, please demons, and this is in the literal sense) among others by performing special god's works. Such activities were temple prostitution in temples of the gods of love in the Abrahamic world, or human sacrifices in the pre-Columbian America. At least one religion-I, Japanese Shinto, has survived to our time virtually unchanged.

The general idea-II (in the Abrahamic world Antic Greece, in the Far-Eastern world Taoist China, in America the pre-Columbian classical cultures) is "Artificiality, culture". This idea builds over the two-story ("barbarian") world-I the next ("cultural") storey: over practical – theoretical, over natural life – beauty, morality, mannerliness, neatness. (Correspondingly, the opposite poles unknown to humans-0 and almost unknown to humans-I also appeared – ugly, immoral and ill-mannered.)

We see this next storey everywhere: in thinking – concepts-II, concepts of concepts, such as beauty; in the political structure of the world – a state of the states (such was the Hellenic world; such was the set of independent principalities in the pre-Mongol Russia); in technology: final products are made from blanks – materials-II, which are made from materials-I. The table 5.1 shows how all these lines develop further: from concepts-II to concepts-III, and from them to concepts-IV, from materials-II to materials-III, and then to materials-IV, etc.

Along with the new storey in life-II, the new superfluities also appear. Neatness, or prettiness, or morality – all these are superfluous for humans-I as well as such innovations of the life-II as sport, art and philosophy. Indeed, why has one to waste vital energy on empty competitions in strength and speed? Why do we need meaningless reasonings or fooling around on a stage?

In the pantheon-II, above individual gods, supra-god reality appears. Among Chinese-II, this is Tao. Among Greeks, this is *Gods*, a plural being, which is more important than each specific god from the pantheon-I: goddess of love Aphrodite, god of war Ares, goddess of fertility Demeter, god of trade Hermes or god of crafts Hephaestus. The plural being *Gods* is more important than even the gods that are more characteristic of the meta-cultures-II and therefore more revered – god of arts Apollo and goddess of wisdom Athena – and even more important than the king of gods Zeus. Only *Gods* – all the gods together – determines the course of earthly affairs. In the meta-cultures-II that arose under influence of Christianity (for example, as a result of baptism of peoples-I), Christ or Trinity became supra-god reality. (For Christians-II they were not at all what they were for Christians-III and

Christians-IV.) The new in religiousness-II is imitation of gods – the aspiration to become like gods, to live like gods. This leitmotif is clear both among Greeks and among Indians, and Chinese.

The general idea-III (the first Christianity and Islam in the Abrahamic world, Buddhism in the Far-Eastern world) “God, to God” builds the next storey over the world of meta-cultures-II, and again across the whole life – from technology and politics to psychology. Over rational wise appears, over logic – intuition, over beautiful – celestial, over harmonious – refined, over correct – righteous, over mind – spirit, over a torso – eyes, over a state – church.

All these are also superfluities, but superfluities for humans-II. Indeed, what could be more senseless for an epicurean than mortification of flesh, and for a skeptic than fruitless dreams about God?

In the pantheon-III, a new storey appears over *Gods* – God. God is a centre of the World, a top of the World, a dome of the World. The main thing in the religiousness-III is that, in principle, this Summit is accessible. There is the Divine Seed in a human. God-man is quintessence of religions-III. This is why they aspire so strongly to the Top of the World, to God. These are God-centered, “Godipetal” (from “centripetal”) meta-cultures. In this respect, the striving for the Kingdom of Heaven in the Abrahamic world and the striving for Nirvana in the Buddhism are the same.

The General Idea-IV, i.e. the general ideas of the Catholic meta-culture and of the Humanistic meta-culture, continues constructing the Pyramid of the History with the new storey. Research appears over speculation, reflection rises over reasoning, doubt over certainty, and so on.

All these are also superfluities, but already superfluities for a humans-III. How can one forget about God in pursuit of worldly things? Why exhaust the soul with doubts? Is not it foolish to try penetrating the Divine mysteries?

In the world-II, there is a Summit, and this Summit is God. There is no a peak in the world-IV. This world is open into Infinity. Infinity and transcendence are symbols of the world-IV. The transcendental (beyond limiting, behind-everything) God-Absolute no longer heads the pantheon-IV, but is outside, behind the pantheon. Absolute is a positive in a negative, positive [adjective] in negative [adjective]. It is not a being, it is not an idea, it is not something familiar to a person that a person may name, but at the same time, it is everything. If the religiousness-III is the trip to the light of a fire, the religiousness-IV is the trip to the light of a star, and not even “to the light of a star”,

because the Light has no source, but simply to the Light, and not even the trip to the Light as an *aspiring to behind* the Light. An aspiring to Infinity: the infinite aspiring and the infinite expansion – this is about the life-IV.

Get the essence itself. Here it is very important – *itself*. The life-IV is endless mastering, a conquest of the world. However, this is not a positive definition either. The life-IV is not so much to go to the Light as to carry the Light. The humans-IV are light-bearers. That is why they started out as cross-bearers, crusaders. They centrifugally expand the Center rather than centripetally rush towards it as humans-III do. This is a reason why they are missionaries that spread themselves the overall humanity. Humans-IV are servants of Absolute, but, of course, not in the meaning, in which the priests of gods of religions-I served, but in the meaning, that humans-IV carry the will of Absolute, they are Absolute's hands. Of course, this is in the meaning that they are only the hands of the hands of the hands and so on... of the hands of Absolute.

Thus, we see the four storeys of more and more complex life. The more complex the brighter this life including humans' mental life is while humans themselves are mentally taller.

New meta-cultures' *acmes* that are those heights, which geniuses of a meta-culture reach in their brightest works, are brighter than ones of its predecessors were.

New meta-cultures' *knowable zones* – the peak experiences of common people and the highest experiences of an elite that contribute to an average height (i.e. excluding *acmes*) – are higher.

New meta-cultures' *mastered zones* – the brightness of upper half of all people's mental states – are higher also.

We can see all these both indirectly – as the brightness of the best things, which are produced in the meta-culture – and directly by measuring the spectra and average height of our contemporaries, e.g. of those who are humans of deep twilight of the meta-culture-III or those who are humans of before sunset time of the meta-culture-IV.

The essence of progress

This is what the progress is about: it makes a human more complex mentally, and in this sense a better human. Everything else – the development of technology, the development of relations of production, the development of social relationships, and so on – all these are

consequences of mental development: a mentally taller human needs a different society, a different technology, different relationships...

But the matter, of course, is not limited to the cognitive complexity. By becoming more complex, humans becomes wiser, kinder, and more non-morally conscientious. Although this does not always happen automatically (we see a lot of cruelties that were inaccessible to our ancestors simply because of the primitiveness of both their mind and their technology), but this is a trend. With all its temporary deviations, development of mind perfects humans. Moreover, this is the only possible way to make humans better.

Various admirers of “holy simplicity” did not understand that simplicity itself cannot be holy. It becomes holy only when simplicity developed from complexity – when mind processed its very diverse experience into a few meanings and has learned to extract these meanings as if automatically, without resorting to complex reasonings.

The crisis



Both gleams and a flash are a response to a crisis. An old civilization is exhausting its creative potential and its potential of human development, and spiritual leaders of the humanity need to develop further in order to lead a sprawling in the spiritual dimension human caravan. Existing civilizational and cultural forms hinder this development. This is a crisis. Leaders of the humanity have no longer enough air within a civilization that once was spacious for them,. And they break the boundaries of their civilization.

Crises of human development

A new meta-culture (new forms of social organization, new stereotypes of behavior, ways of living, thinking, new values, art, technology, science etc) expands borders of human development – opportunities to become mentally taller – to see more of the world and to be able to resolve more complex problems. However, becoming more developed in the frameworks of a new meta-culture, humans grow out of this meta-culture as kids grow out of their clothes: a new meta-culture becomes old, stops providing humans a room for further development and demands replacing with a newer civilization that will provide more space for development. This situation is a crisis of an old civilization. Today we are seeing this as a crisis of the modern Humanistic civilization.

The crisis of modernity

The created by Humanistic civilization humans of 21st century are much more complex mentally than the humans of 16th century, who were created by the previous Catholic civilization and who created the Humanistic civilization as a tool for own development. For example, for us the Newton mechanics is yesterday of a science, for them it was tomorrow.

The social organization created by the Humanist civilization (capitalism) provided a room for mental development of the humans of 16th century, 17th century and even 18th century. However, starting from 19th century this social organization is getting narrower and narrower for development of human mind, which became more complex and started demanding a new room for further development.

Today this social organization became already too tight. It still provides the opportunity for development of IT-professionals, lawyers, some medical professionals etc, but the number of people, who cannot develop what they should like to develop, rises. We may observe this in such phenomena as the drug addiction, the new age movement, the growth of the problems with social adaptation and many others.

Here we are coming to what is most important. The previous historical flash that brought to us the modern Humanistic civilization shone in the 15-16th centuries (although its first gleams – Dante and Giotto – flared up 150-200 years earlier). This means that today we have to wait for a new historical flash.

And we do see how it is flaring up.

Why? What do we see?

The crisis of Humanistic civilization began to show almost immediately after its triumph in the late of 18th and early 19th centuries. It has manifested itself in the different ways.

For example, it turned out that with the expulsion of God from philosophy, life lost its meaning, and moral lost its foundation. If there is no god and no afterlife, then what are we living for? If there is no God, then there are no any restrictions. Then why has one to limit him/herself? Philosophers and writers spoke about this but they have not found answers.

However, the gleams of the future historical flash manifested themselves even in the failed attempts to answer the correctly put questions. Kierkegaard, Nietzsche, Dostoevsky and many others became forerunners of the future flash, although the spiritual outsiders understood many of their insights incorrectly making them theoretical bases of the awful crimes.

The crisis manifested itself also in a more direct form – a free person possessing the human rights found him/her with very limited possibilities for development. To learn, money is necessary, but not everybody has had money. To realize oneself, a support of society is necessary, but not everybody has found such support and those who have been happy to win it have spent too much efforts. They have needed iron will. What about people without such iron will, the majority of them have few options for self-realization and must limit their lives only by work for support their vital needs. The only choice that they have is to transform themselves into smallest details of a huge social machine.

Neither the European socialist answers on this challenge, nor the communist (Soviet or Chinese) ones have given a satisfactory solution. The lasts often even aggravated the problem because although sometimes the communists came close to the correct decision, they never had to make the final step: free personal development is against the nature of the practical communism how it has incarnated the Marx's dream.

The limitations of Marxism

Marx was among the firsts, who noticed the crisis of capitalism, but his model of historical progress ignored many essential ontological, ethical and psychological factors. For example, his dialectic materialism deformed the real relationships between materialistic and idealistic “dimensions of development” overestimating the first and underestimating the second. He did not understand that not only new

economy creates new mentality but also new mentality creates new technology and new economy. Because of all these misunderstandings, Marx did not realize that his ideal society, communism, which satisfies all human needs including all wishes of everybody, is not possible in principle.

All these resulted in the essential limitations of the applied Marxism: it increased importance of social welfare in the classical model of capitalism and created the Western socialism, but did not allow overcoming the contradiction between the principles of capitalism and an individual's need for development.

The gleams

Nevertheless, the history of communism became a gleam of the new historical flash. A wrong decision is a decision also. Moreover, a correct attitude to mistakes done allows finding a correct decision, of course, after a good analysis.

Another gleam is the idea of superman as a goal of human development. After processing by low mind, it became the awful practice. However, the same happen with every high idea that came through low mind.

A discussion of all gleams would be too long because almost all the innovations of the last two centuries have been such gleams – attempts to answer the challenges of our time. Not all of these attempts have been successful, and those, which were successful, are mainly technological including Internet, mobiles, cryptos etc. The humanity is receiving new tools for the future life, but it is still learning to work with them.

The situation with ideas is much worse. Nevertheless, everything in the New Age-connected philosophy prepares the future – both the understanding what the world is and the understanding how we must live in such world.

Resistance and whip

A time of transition is never a simple time. What is old, does not want to leave since its work is not finished yet. However, we have to move forward because the mentally tallest spiritual leaders of the humanity cannot live in the existing forms of life. Although at the moment, only they cannot. Those who are mentally lower are very comfortable to live as they live and they do not want changing their

lives. What they do want are new toys or new fun, not new main content of their lives.

This is a natural psychology of former historical triumphers, who do not understand yet that they are former and who rest on their laurels. This is how the Catholics fought against the humanists/reformers, which started making the modern Western civilization. This is how the people of Antiquity fight with the newborn First Christianity

In these times the snaps of whip sound: cataclysms as wars, epidemics or natural disasters force the humanity to climb the new step of the Pyramid of the History. The pandemic as well as economical crises and awful wars of 20th century (and I am afraid, the new war of 21st century between fascist Russia and Ukraine, I am writing this 7th May 2022) are such snaps.

Part III. The new life: the principles, the technologies, how to move to it

Chapter 6. The principles

What is utopian and what is not

Communism as a desired next step of the world's development is utopian. However, this does not make capitalism, even in its modern modified form, the top social organization in the Pyramid of the History. Capitalism cannot provide humans not only with all they *want* (this is impossible, in principle), but with all they really *need*, and this inability makes capitalism outdated. It is true that we cannot satisfy all human needs, but we may – and must, and will – satisfy all *essential* needs.

What does “essential” mean? “Essential” means essential for development. The future society will provide people not with everything they *want*, but with everything, they *need for development*, or more precisely, for the *conscious* mental development. This type of social organization, which I call *conscinism* (from Latin *conscientia*, conscience), or *caritism* (from Latin *caritas*, love, care), does not require unlimited economical resources and is possible principally.

What is conscinism-caritism?

To say long story short, conscinism is the society of conscious development.

The history develops humans mentally, discovering, creating and developing higher and higher mental states. Humans are developing all

the time even when they do not notice this, but when they are developing consciously they develop faster.

Today already tens of millions of spiritual vanguard of the humanity reached in their development the level when they transfer from unaware development to deliberate, conscious and hence more effective development.

In conscinism, development determines a new priority in the lives of individuals, in the social life and in the international relations. In the lives of individuals, development replaces richness, fame, and power in the status of main value. In the social life, the priority is a society that provides to each person the best conditions for his/her development. In the international relations, more developed states helps less developed ones to develop.

Conscinism and caritism are synonyms because helping other to develop is the only favorable act and the only gift of love. Moreover, help to develop is love itself. Thus, we need re-evaluate the advantages of individual egoism and group egoism: real personal benefit is not reachable through harming others. Love is not a fictional idea; love is imperative of the future society: we have no other choice but to love one other.

The main features of conscinism-caritism are:

a) The new hierarchy of values, in which mental development replaces the present main values – money, comfort, power, fame, freedom, right etc; the lasts will stay, but in the different status – as tools serving the development that transforms *Homo sapiens* into *Homo divinus*, *intelligent man* into *Divine man*.

b) Human development is conscious.

c) Everybody has sufficient means to satisfy his/her vital needs and his/her need in development: in education, in self-realization and in extracting meaning from his/her experience.

d) The amount of social power is proportional to the level of mental development: those who are wiser, kinder and more conscious have more power, e.g. in the distribution of material resources.

The values are same, the hierarchy of values is different

The main difference of conscinism-caritism from the known civilizations is that the people both value development more than anything else they value and develop consciously. The other values are subordinated to the value of conscious development: not comfort but

the level of comfort, which is necessary for my development; not money but the amount of money, which is necessary for my development; not freedom but the freedom to develop me; not high social status but the social status, which I need to develop me. However, all these are in respect of not only my own development but also development of others, to whom I help to develop and, in this sense, for whom I am responsible. I must become a boss to realize my inner potential and to help others to realize their inner potentials.

How can one develop consciously? There are three modalities:

- 1) To learn
- 2) To realize him/herself – to incarnate his/her idea
- 3) To extract the meanings from what he/she experienced and from what he/she did in his/her life

What is if somebody does not want to develop him/herself? What about *does not want*, this is quite possible. However, a person has no this choice – to develop or not – because “*life*” and “*development*” are synonyms: who is alive always develops even when he/she does not notice this. Yes, today many do not notice, but this is only today: in the future civilization the number of those who will not notice own development will be the same as today the number of those who believes that the Earth stays on elephants. The whole point is that in the conscinist society most of the people will want. Properly speaking, conscinism will start as a civilization when everybody will want to develop consciously.

Not an ideal society, but a society that develops ideally

To resolve a problem we must formulate it correctly. The correct formulation of our problem is not to describe in details what conscinism-caritism will be, not to invent its ideal laws and procedures. What is optimal today will not be optimal tomorrow.

That is why our real task is to determine the general principles only. Time will fill these principles with newer and newer content including newer and newer laws and procedures. In this meaning, here a goal is nothing, while a movement to a goal is everything. The goal “*To create the ideal society*” is unreachable as any ideal is in force of the nature of an ideal. Such goal is a dream and we may think about it in one context only: do we move *toward* it or *from* it, do we become closer to it or farer from it?

The practical task here is *to determine the way* to the goal. In other words, our real goal is not a state, but a process. Conscinism is a moving train rather than some station.

The principles of conscinism-caritism

The main principle

The main principle is conscious development.

The tool

The tool for determining the direction of development is non-moral conscience (both individual and group).

The goal

The goal is to create the best conditions for development of each person (for his/her education, self-realization and extracting meanings of his/her life experience) and in such a way for development of society as a whole.

The social system

The social system is a solidary society – a big family that cares about each person from the day of birth to the day of death.

The main principles of the domestic politics

These are the development of humans and the development of culture (art, science, education):

- 1) Good quality of education for everybody
- 2) The possibility for permanent self-education and self-development
- 3) Loveful and respectful atmosphere in the society
- 4) Support of socially useful creativity
- 5) The conditions for full life of the elderly
- 6) Ecologically clean environment including good quality of food

7) Wise and effective healthcare that is accessible for everybody

The main principle of political system

The level of a person's development determines the *amount* of his/her social power, and the status of a person's development determines the *character* of a person's social power: everybody participates in managing society in accordance with his/her readiness to participate.

The main principle of economy

Free and safe economical activity aims providing everybody with all means that are necessary for his/her development.

The role of the state in the economy

The state represents the society in the social contract with the business. This includes:

- 1) Providing the business security
- 2) Control how the businesses fulfill the social contract
- 3) Support for priority areas of the economy
- 4) Limiting harmful economic activities

Interethnic relations

In course of expanding their consciousness, humans of different ethnic origins transit from the identification themselves with their relatively narrow ethnic groups to the identification with broader commonalties as super-ethnoses or even the humanity as a whole: "I am German" will become "I am European" or even "I am a human being".

International relations

The foreign policy is the policy of love – help to other nations in their development. The ideal distant goal is the united humanity – transforming a state-family into the humanity-family.

Production and consumption

The main economical principle of conscinism is to join “capitalist” – i.e. free, although with some limitations – production with “socialist” – i.e. comparatively even, although not proportional to working contribution – consumption.

Free production

Everyone is free to produce whatever they want – any products and services. The only limitation is that products have not to corrupt people, that is not lead to mental degradations of consumers and – what is equally important – of producers.

How to distinguish what is harmful from what is not? Sometimes this is easy, sometimes very difficult and only instant sages can answer this question. Society must protect itself from threats, but how? What should be the forms of such protection?

First, it is necessary to replace, when it is possible, prohibitions with determining the proper group of consumers: to separate those for whom the product is dangerous from those for whom it is useful or, at least, harmless. How can we do this? There is no a universal answer here, but, as in all cases when we must resolve a difficult problem, the main approach is to delegate resolving to wise experts able to resolve it.

Practically, the ban on molestation leads to reduction and/or essential transformation of the entertainment industry, the lower needs (aggression, greed, vanity and so on) services, the industry of luxury goods etc. Development of education, psychological services and art production will compensate decline of these industries.

However, the main distinction of conscinist production is not the limitations. The character of work is different. A worker stops being a social machine detail; work becomes a tool for a worker’s personal development.

How does it happen? It happens, second, by means of robotics and, first, by changing the meaning of work. Even the most common work may have the sense of training specific personal features, as willpower, physical strength, patience, dexterity etc. Moreover, even a routine work may have a lofty sense: there is a big difference between to broom simply, on the one hand, and to make the Earth cleaner, on the other.

Reasonable consumption

What about “socialist” consumption, thresholds of personal consumption are necessary. These may be rather high thresholds as several million dollars for a small family, but they cannot be extremely high except unique circumstances. In conscinism, there will not be huge yachts, royal palaces and golden toilet bowls as well as any superwealth for personal use, not important in which form – bank accounts, stocks, crypto etc.

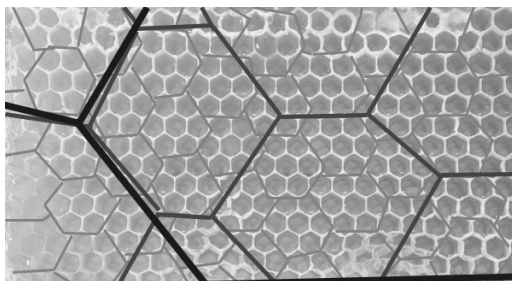
Both luxury and poverty are impossible in conscinism, both golden toilet bowls and old outdoor wooden toilets. Everybody has to have everything for worthy life. Exclusion of overconsumption and exclusion of underconsumption are two side of the same coin: the first is necessary for the second.

Technically this demands a huge hierarchical system of funds, both private and public.

This consumption is “socialist” in the meaning that it guarantees the means sufficient for worthy life. It is “socialist” because it excludes overconsumption. However, it is decentralized and in this meaning, it is not “socialist”. Moreover, it is not “socialist” because it does not depend on a person’s work contribution.

Social and political design

Honeycomb structure of a big family



Society consists of big cells, big sells consist of smaller cells, and smaller cells consist of cells that are even smaller and so on. Each cell possesses its own resource (funds, property, money etc), which are managed by managers of cell. If a cell needs more resources then it asks a bigger cell, for which it is a part, to help. The hierarchical system of funds corresponds to the honeycomb structure of society.

Managing resources and size of soul

The central concepts in the societal architecture of conscinism are a level and a status of a person's mental development.

The main principle "*The level of a person's development determines the amount of a person's social power, and the status of a person's development determines the character of a person's social power*" proposes that tricky and evil mental dwarfs have no power at all while wise and kind mental giants have a lot of power.

The central operation in the functioning of such society is a permanent evaluation of both levels and statuses of mental development of all citizens, but first, ones with big power. The bigger power the more important such evaluation is.

Star of soul and managerial functions

What dimensions of a person's mentality are more developed determines the managerial functions of this person – who is he/she: an ideologist, a strategist, a planner, an organizer or a controller?

Sages (those with deep knowledge of both the world and the society) are strategists. They strategically plan and evaluate the ideas that others suggest. Men of kindness and men of non-moral conscience control their work. Although it worth to note that instant sages cannot be neither evil, nor consciousnessless.

Men of non-moral conscience not only control strategists, but also they work as strategists themselves – determine the direction of development and as such, they are ideologists. Of course, to control strategists one must be wise, must be an expert in both his profession and interpersonal relations, and must be resistant to attempts to manipulate him/her. Such attempts are unavoidable: professionals like to manipulate both dreamers and those who are kind but not wise.

Professionals are planners. They elaborate the strategists' ideas transforming them into the plans of incarnating these ideas. Men with knowledge of interpersonal relation assist them. Strategists determine tasks for planners and control planners.

Men of kindness and men of conscience and sometimes men of art (men developed aesthetically) also control the work of planners in those aspects where they are advanced, preventing the harm that the implementation of plans can bring.

Men with higher knowledge of interpersonal matters are organizers who realize the plans elaborated by planners. They work under control of all other groups. They work under control of strategists in relation to

the conformity of the implementation of the plan with the strategic idea. They work under control of planners in relation to the conformity of the implementation of the plan with the plan itself. They work under control of men of kindness, men of conscience and men of art in relation to the conformity of the implementation of the plan with the criteria, to which these controllers are especially sensitive.

Men of conscience, who are sensitive to the voice of non-moral conscience, veto projects that contradict to the non-moral conscience and determine *what* (but not *how*) the society must do.

Men of kindness (men of love) veto projects that ignore the interests of vulnerable groups.

Men of art are aesthetic censors protecting society from vulgarity and tastelessness – dim aesthetically things.

Of course, persons who are tall in some mental dimension help those, who are mentally shorter, to develop themselves in this dimension. First, this is about men of art, assisting to develop aesthetically, and men who know own self well (“psychologists”). The last teach others to self-studying and understanding other people. I want to note again, the good knowledge of own self is rarely an isolated ray of a star of soul since it correlates with both the knowledge of the world and the sensitivity to the voice of non-moral conscience.

Governance of society and communities

The conscinist society is a network of big and small communities. For example, a family is one of the smallest communities. The examples of big communities are parties, people of one profession and like-minded people. Intermediary communities are neighborhoods, workers of the same company, clubs, groups of friends, schoolmates etc.

There are organized communities and stochastic one, formal and informal, united by a common activity and those without a common activity. Communities, which involve in the common purpose driven activity, have to organize this activity and need both resources and organizers who among other duties manage these resources. The same is about the society as a whole.

The central problem here is about governing the society as a whole. Its Higher Council must include mentally tallest people of society. Ideally, they must be so wise to be agreeing each with others on all issues and to make all decisions unanimously. I call such system of governance *polarchy* (from Greek πολύς (polis, “many”) + ἀρχή

(arkhia, “rule”) – the rule of many). Unlike *monarchy* (from Greek μόνος (monos, “one”) + ἀρχή (arkhia, “rule”) – the rule of one), where there is only one ruler, there must be at least two polarchs, since consensus of several opinions is what ensures the correct operation of the system, i.e. the correctness of the decisions made by a Higher Council.

However, this is an ideal situation. In reality, there may be no so wise peoples in a society. (Today I do not know such giants in the countries, which I know well.) In this situation, we have to find the best ones from those who are available – not mentally tallest, but *relatively* tall people, and to form from them more or less capable governing body. This leads to forming the councils from several dozens or several hundred members resembling the modern parliaments.

In such councils, there must be the representatives of different professional groups, men of non-moral conscience (the section of conscience), men of kindness (the section of love), and men of art (the section of aesthetics). Besides, of course there must be the section of sages that includes those who understand the society – its history, its mission, its fate and its interests – better than others do.

However, here there is the same problem. Recently I tried to “appoint” the members for such “parliament” for Russia. First, I limited myself by those who are alive, but soon decided to expand the set of candidates with those who already passed away. In both attempts, I failed – there are no sages. Thus, the main problem here is not *how* to delegate power, but *to whom*.

Chapter 7. Social technologies

How to evaluate the size and the shape of souls

There are two principles of evaluating both levels and statuses of mental development.

The first one is self-assessment. It bases mainly on how a person “resonates” with bright content – wise thoughts or bright things of art. (More details are in *Determine Your Step on the Ladder of Jacob* https://www.academia.edu/13649582/Determine_Your_Step_on_the_Ladder_of_Jacob; you may download the analyzer here: <https://higher-psychology.org/analyzer.zip>; you will need a flash player to use it).

Of course, self-assessment works only for very mentally tall persons that are honest and brave in respect of themselves. Such methods are not resistant to intentional falsifications when a person answers how he/she believes a high-ranker with a high social status would answer. This is why the practical significance of such methods is limited.

The second approach generalizes the ideas of sociometry. Let the rank of some personal trait of Mr. A. is \mathbf{R}^A and the rank of the same trait of Mrs. B. is \mathbf{R}^B . If Mrs. B. declares that Mr. A. has this trait more developed than she, then $\mathbf{R}^A = \mathbf{R}^B + 1$. Say, if the rank of professional expertise of Mrs. B. is 5 and Mrs. B. declares, “Mr. A. is better than me as a professional”, then Mr. A.’s rank of professional expertise becomes 6.

The process of assessment may be like this:

Initially all participant have the rank **zero** of, say, wisdom.

Then everybody must name from one to five participants, who are wiser than he/she is.

The named receive the rank of wisdom 1.

The named by a person with the rank of wisdom 1 receives the rank of wisdom 2. And so on.

Note, that before starting calculation we must remove from our directed sociometric graph all cycles (when members of some group prize each other reciprocally: e.g. Mr. A prizes Mrs. B, Mrs. B prizes Mrs. C, Mrs. C prizes Mr. A).

The example

Suppose we want to choose from four girls, Ann, Betsy, Cecily and Diane, the kindest.

We ask each girl, «Who are kinder than you? »

Suppose, they answer:

Ann – Betsy, Cecily and Diane are more kind than I am.

Betsy – Cecily is kinder than I am.

Cecily – Nobody is kinder than I am.

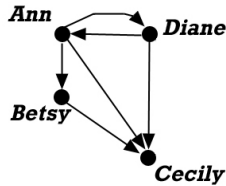
Diane – Ann and Cecily are more kind than I am.

Let us present these answers in the form of table (matrix):

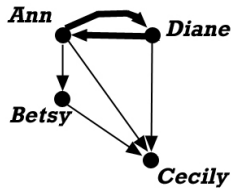
	Ann	Betsy	Cecily	Diane
Ann		1	1	1
Betsy			1	
Cecily				
Diane	1		1	

If one girl considers another kinder than herself, put 1 in the cell at the intersection of the row of the first girl (an evaluator) with the column of the second (one who evaluator evaluates).

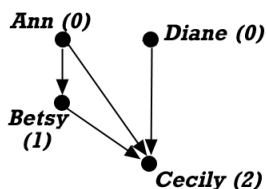
The following directed graph presents the answers:



Let us find in this graph all directed cycles. In our case, there is only one such cycle (the bidirected edge shown in bold):



Now we remove all voices (edges) that belong to cycles and get the cleaned graph of voting:



Ann and Diane, who have no “clean votes”, receive zero (0) rank of kindness. Betsy, who has Ann’s clean vote, receives the rank of kindness 1 more than Ann’s rank of kindness that is $0+1=1$. Cecily, who has 3 clean votes (one of Ann, the rank of kindness 0, one of Diane, the rank of kindness 0, and one of Betsy, the rank of kindness 1), receives the rank of kindness 1 more than the maximum rank of kindness of those who vote her, that is 1 more than Betsy’s rank of kindness (1). Thus, Cecily’s rank of kindness is $1+1=2$.

Preventing unfair behaviour

This is just one example. There is the countless number of ways of realization of the sociometric approach: different kinds of elections (as in the example above), different kinds of cooptations (as in the awarding of scientific degrees) and different types of combination of different elections and different cooptations.

However, none of these ways can protect completely from intentional falsifications. Formal methods cannot do this in principle. Here we need both to search permanently for the best procedures and to improve permanently the procedures we already know.

These difficulties do not mean that the problem is irresolvable. It is resolvable, but, of course, with non-zero probability of errors. However, the understanding of imperfectness of our procedures will improve their quality. After all, we have no big problems with assessment of professional development of, say, scientists or even artists. We do know who is a big researcher and who is simply illiterate. Of course, mistakes are not rare even here, nevertheless the system as it works. Besides, we do not use many options to improve the system because we avoid evaluating “maitres”, who do not like reevaluations. In conscinism, we will evaluate and reevaluate them again and again and they will like this as the only way to keep their status.

The very important element of conscinism, without which it cannot work, is periodic “public repentances”. They should be the more often and deeper the higher a person’s level of ethical development. Before a level of ethical development becomes very high, it fluctuates: a person may progress ethically as well as may regress. Ethical regress of a person who possesses great power is very dangerous.

Another important element is the *courts of truth*. These courts evaluate humans’ actions and rank the levels of actors’ mental development, in general, and the level of ethical development, specifically. Judgments of these courts base not on law but on judges’ wisdom while the procedures of making decision resemble the legal procedures existing today. A decision of the court includes confirmation or change of statuses of mental development of participants of trial, for example granting a higher rank of wisdom or a lower rank of ethical development. The last may be a severest punishment for unfair behavior.

Guarantee income and money

Who will work, or end of slavery

Humans all the times have sold their labor in order to live. To eat one must work. What job to do? One must do a job, for which there is a demand. This is a reply of the market society. The situation in pre-market ones was even worse. Socialist society improves the situation a little but not too much.

There is nothing wrong in the necessity to work when the work helps a person to develop him/herself. Until recently as well as today for many works and for too many people things are different. A meaningless work gives nothing to mind – just to purse and to stomach. There will be no such work in conscinism.

What will change? Three things will.

The first (in order, not in importance) is robotics.

The second is reduction of unnecessary works. Today too many services/products do not help or even prevent mental development of consumers. For example, the industry of entertainment often produces non-chemical drugs while the industry of information produces lie. Sellers that force a consumer to buy their products/services, which are useless for him/her, surround a modern human in the modern society, and the people, who cannot differ what they need from what they do not, buy these products/services.

Today there are some more or less effective tools to protect children from such attacks. However, this is no age, but a level of mental development is what determines is a person a kid or an adult. We see many 70-years old kids in their intellectual or emotional development.

To protect such “kids” from what is dangerous for them, the special efforts are necessary. However, this is a subtle problem. The communists tried to resolve it, but as everything they did, they did this clumsily. As a result, even university students had not access to big libraries, usual communist “*Give a fool rope enough and he will hang himself*”. However, between a stupid protection and lack of any protection, which is also stupid, there are millions of possibilities to come up with/invent and explore. We must use the best of them.

Finally, the third thing is one that I mentioned already: a sense of job has to be changed. The same occupation may have different meanings. A meaning can transform the meaningless job into meaningful changing both an attitude to job and its psychological results. What results in just tiredness and irritation with one attitude, with the different attitude becomes a spiritual transformation tool.

We need not changing a job here but adding to an external work, which one does for others, an inner work, which he/she does for him/herself.

Of course, a worker needs to be educated to do such inner work. This is not an easy task but not more difficult than teaching other school subjects. The result of this education is the understanding that every job is good when the attitude to it is correct. The only factor that determines what job you need to do is the status of your mental development. One needs to weed a bed, other – to copywrite, third – to govern a corporation.

Universal basic income and money in conscinism

Universal basic income (UBI) is necessary for conscinism, because conscinism centers on creating for each individual the best (for this individual) conditions for mental development: conscinism provides a human with everything he/she **needs for conscious development**. Thus, UBI in conscinism is sufficient not only for satisfaction of the basic, vital needs (like food, housing etc), but also for satisfaction of the needs in education, creational activity, self-realization etc. Unlike vital needs, the last ones are highly individual. This means that there must be two parts of UBI:

- a) The common for all part that covers living expenses

b) The individually determined part that covers spending on educational and/or creative projects

Moreover, there must be two types of money paid as UBI – money for the basic needs (consumer money) and money for the need in development (money for self-realization). Besides, conscinism needs business money and reputation money.

People can accumulate only the last ones. This accumulation comes together with a person's development: reputation money is not a measure of the property wealth but a measure of the wealth of the soul. In some sense, these are "treasures in heaven", about which Jesus said, "*Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. But store up for and where thieves do not break in and steal*" (Mathew 6:19, 20).

What about the property wealth, in conscinism all people are equally wealthy: everybody has everything he/she needs for mental development.

I called the monetary system of conscinism SPAD ("Stop Poverty and Develop Consciously").

Means of payment and means of storage

Traditional money is for paying and for storing wealth. The new money is for paying UBI only, not for storing: a central emission centre emits consumer money regularly and unused in a certain period of time burns out.

Another type of money works as a means of storing, but for storing the different type of value – the value of a person's mind, not what a person may buy but what a person is worth him/herself in the terms of integrity and wisdom and correspondingly what a person has right to do. These are reputation money.

In practical realization, however, there is also the hybrid type of money – awards for contribution in the development of SPAD – that one may use both for storing reputation wealth and as a means of payment.

Functions of money in the conscinist society

- 1) Providing basic income for everybody to satisfy his/her vital needs and the needs for education and creativity
- 2) Supporting individual/group creativity

3) Being a measure of reputation of both natural and legal persons and correspondingly a measure of their social power, which is proportional to their reputation

Technical specification

1) Four types of reputation:

- a) Service (contribution)
- b) Generosity
- c) Integrity
- d) Wisdom

2) Five types of coins:

- a) Short-terms consumer coins
- b) Long-terms consumer coins
- c) Creativity supporting coins
- d) B2B coins
- e) Reputation coins

3) Proof of Reputation in blockchain version as a means of validation

4) The limited lifespan of majority of consumer coins and B2B coins

5) Up to 10^{10} human users and up to 10^{10} business users, 2×10^{11} accounts/wallets, several minutes per transaction maximum

The types of coins (as at launch)

I. Consumer coins SPAD-Cx (four types)

I.1. SPAD-C1 – everyday expenses like food or utility; expire in 1 month, monthly emitted to keep SPAD-C1 account/wallet balance constant each first day of each month

I.2. SPAD-C2 – annual expenses like educating children or tourism; Expire in 1 year, annually emitted to keep SPAD-C2 account/wallet balance constant each first day of each year

I.3. SPAD-C3 – long-term expenses like TV, computer, car etc; expire in 10 years; emitted first day of each decade since day of sign up to keep SPAD-C3 account/wallet balance constant

I.4. SPAD-C4 – lifespan expenses like real estate, surgical operations etc; normally emitted one time only, more in exclusive circumstances

II. Creator Grant coins SPAD-G

Expenses for realizing creative projects including special education and psychological support; emitted in accordance with the societal need; spread across individual accounts/wallets and collective creative funds; an individual account/wallet with insufficient balance is filled from the collective creative funds or converted from SPAD-R-c, SPAD-R-i and SPAD-R-w coins

III. Business coins SPAD-B

Proceeds from sale (goods/services); if not spent in N months (N to be determined) SPAD-B coins are converted automatically into SPAD-R-g reputation (generosity) coins; SPAD-B coins are not a means of capital accumulation for businesses (SPAD-R-g coins are), but a means of payment in B2B transactions

IV. Reputation coins SPAD-R-x (four types)

IV.1. Contributor coins SPAD-R-c – contributors are awarded for development/supporting SPAD; they may sell and buy SPAD-R-c for SPAD-G coins or SPAD-B coins (for fiat money in the transition period when SPAD coexists in parallel with the today monetary system)

IV.2 Generosity coins SPAD-R-g (business coin) – unspent SPAD-B coins that were converted to demonstrate the role, which the business played in SPAD; SPAD-R-g coins have no expire date; a business may sell and buy SPAD-R-g for SPAD-G coins or SPAD-B coins (for fiat money in the transition period when SPAD coexists in parallel with the today monetary system)

IV.3. Integrity coins SPAD-R-I; an each event, which demonstrates a participant's either integrity or untruthfulness, increases or decreases the balance of SPAD-R-i coins. The initial balance is 1000 SPAD-R-i

coins for each participant; any disclosed attempt of unfair behavior results in a fine paid in SPAD-R-i coins; a low balance of SPAD-R-i coins limits the possibilities in SPAD while a high balance expands them

IV.4. Wisdom coins SPAD-R-w; an each event when a participant made a wise decision (e.g. recognize the real need of other participant or, opposite, the false pretense) is awarded with SPAD-R-w coins; some mistakes may result in fines paid in SPAD-R-w coins. An owner may convert SPAD-R-w coins into SPAD-R-i coins (e.g. 1 SPAD-R-w = 10 SPAD-R-i), but not vice versa. For appointment to some positions, a candidate has to have the balances of SPAD-R-w coins above some thresholds.

Traditional banking vs. blockchain

Both options are possible; which one is to prefer is not too important since in both versions the same principle “Proof-of-Reputation” works to validate transactions: the power to validate is proportional to a validator’s balances of SPAD-R-i and/or SPAD-R-w coins.

Roles of participants

- 1) Individual beneficiary (recipient)
- 2) Business
- 3) Contributor (e.g. inspector, banker in bank version or validator in blockchain version)
- 4) Managers of collective funds
- 5) Grantee
- 6) Judge

In course of development, the numbers of types of both coins and roles will rise.

Registration

To sign up an individual has to provide a valid email and confirm his identity.

The nominal confirmation includes providing the geographical coordinates of location only. This allows receiving payments in C1, C2 and C3 accounts/wallets.

The regular confirmation of identity may include the procedures that are in use in crypto exchanges (selfie with government ID, utility bill etc) or even biometrical methods. The regular confirmation activates other accounts/wallets and opens the full functionality: participating in and managing collective funds, appointing as inspector/manager/judge, filing appeals, delegating power and so on.

A business has to provide its legal name, the email and the name of contact, the jurisdiction, the location, the type of goods/services, which a business produces, and correspondingly the ***type of coins, which the business accepts***, the quantity of goods/services the business can supply, the region of service and the way of delivery.

Thresholds

Each participant can spend coins from his/her/its business and reputations R-c, R-g and R-w wallets/accounts without limitations. There may be limits on spending coins from C1-4, G and R-i wallets/accounts depending on a participant's status of mental development, personal history and/or balances of R-i and R-w wallets/accounts. The general principle is the better status of mental development (in particular, the better personal history and the higher integrity and/or wisdom) the higher amounts a participant can spend on him/herself.

If a participant needs to spend more than his/her threshold allows, then the inspector, which has the authority to approve transactions of this size, has to approve such transaction. In particular, parents approve transaction of their young children.

Functioning

After registration an individual participant gets 10 accounts/wallets (four consumer ones – C1, C2, C3 and C4, grant account/wallet G, business account/wallet B and four reputation accounts/wallets – R-c, R-g, R-i and R-w). Three of these wallets (C1, C2 and C3) for all participants or six (C1, C2, C3, C4, G and R-i) for regularly identified participants are with positive balances:

C1 – 1000 SPAD-C1 coins, the first day of each month this balance is 1000 SPAD-C1 coins, not important how much the account/wallet balance was

C2 – 10,000 SPAD-C2 coins, the first day of each year this balance is 10,000 SPAD-C2 coins, not important how much the account/wallet balance was

C3 – 100,000 SPAD-C3 coins, after each decade from the day of registration this balance is 100,000 SPAD-C3 coins, not important how much account/wallet balance was

C4 – 10,000,000 SPAD-C4 coins for lifespan

G – The status of a participant's mental development and his/her individual history (success or failure of past creative projects) determine both the balance of his/her G account/wallet and the threshold of amount that he/she may spend on his/her own. In case of proved necessity, collective funds fill G accounts/wallets

R-i – 1000 SPAD-R-i coins, the initial capital of integrity

A business user receives three accounts/wallets upon registration (business account/wallet B and two reputation accounts/wallets: R-g and R-i), from which R-i account/wallet is with 1000 SPAD-R-i coins, the initial capital of integrity.

Proof-of-Reputation (PoR)

In a blockchain version, validators with highest balances of R-i and R-c accounts/wallets validate transactions. Validating wrong transaction results in a fine paid in R-i coins. If you work well you earn more and more, if not – you lose your position. Consensus of several (how many – to be determined) validators with high reputation is necessary to add a block to a chain in a blockchain version.

The rationalities for businesses to participate

As in all such projects, the value of coins is changed and the principle “First come, first win” works if a project is viable.

In addition to receiving the reputation coins, businesses that enter in SPAD in the transitional period promote themselves: clients who once paid with SPAD-coins may pay later with fiat money. Businesses have the option to market directly the users who are interested in their products/services.

Besides, some businesses receive the option to sell products/services that cannot be sold for fiat money (e.g. goods with expire coming soon).

All these make SPAD from a project of an uncertain future a project we can start today.

Integrity capital

There are three ways to get SPAD-R-i coins:

- 1) To receive them from users as a sign that they want you to manage their collective fund
- 2) To receive a reward for disclosing a user's wrongdoing or for significant contribution into development of SPAD
- 3) To convert them from SPAD-R-w coins

A dishonest act may result in a loss (burn) of SPAD-R-i coins.

Insuring integrity

Misuse of SPAD is possible as creating several accounts by one person, as using coins without real consuming good/services (e.g. selling coins to business), as an artificial overconsumption in transitional period etc. Inspectors control how users use SPAD.

Detecting a misuse results in the fine paid in SPAD-R-i coins. Low balance of R-i wallet/account limits the possibility to use SPAD, for example, decreases thresholds on spending coins from some or all wallets/accounts without an approve from an inspector.

Participants can appeal decisions of inspectors to the Court.

Inspectors

Inspectors (in blockchain version they may also act as validators) check transactions of the users, for which they are responsible, to prevent misuse.

Inspectors receive for their work enumeration in SPAD-R-c coins and SPAD-R-w coins.

Inspectors have ranks. A rank of inspector determines the size of transactions he/she can approve/decline.

Collective funds

The collective funds (SPAD-C1, -C2, -C3, -C4 and SPAD-G coins) for groups of 10, 100 and 1000 users allow funding the needs, which participants cannot fund by themselves. For example, the father of the daughter of exceptional abilities who needs education in the university, where the cost of education is higher than he can afford, may ask the collective fund for assistance.

Periodically collective funds receive coins to keep their abilities more or less constant.

A manager of fund (or a council of managers) makes decisions on spending coins from a collective fund. Inspectors control these decisions. Interested parties can appeal these decisions to the Court.

Appointment of inspectors, managers of collective funds, judges of the court

A high balance of R-i wallet/account allows getting the positions of an *inspector*, or a *manager of collective funds*, or a *judge of the court*. All these positions demand also the balances of SPAD-R-w coins that are higher some thresholds.

Initial volunteers take all three categories of positions placing some amount of SPAD-R-i coins at stake (say, inspector of lowest rank – 100 SPAD-R-i coins, manager of collective funds – 500 SPAD-R-i coins, judge of the Court – 800 SPAD-R-i coins).

Voting, delegating and guarantees

A participant may support (vote for) appointment of other participant to any position (an inspector, a manager of collective funds or a judge) depositing some amounts of SPAD-R-i coins and/or SPAD-R-w coins as a guarantee. These coins may come partly in R-i and/or R-w account(s)/wallet(s) of a supported person and partly in the special Central Guarantee Account/Wallet, which pays compensations to participants who win their appeals.

A supporter loses the deposit if a supported person's works badly and earns the interest (in SPAD-R-w coins) if a supported person works well.

A supported person may use the coins in his R-i and R-w accounts/wallets to support (to vote for) appointing other person as an inspector, a manager or a judge.

The court

The court processes users' appeals against decisions of inspectors or managers of collective funds.

To appeal a user must deposit some amount of SPAD-R-i coins at stake (say, 200 SPAD-R-i coins).

If the court upholds an appeal, a misbehaved inspector/manager pays a fine in SPAD-R-i coins and/or SPAD-R-w coins while an

appealer receives back his/her deposit plus the reward in SPAD-R-w coins. If not, an appellant's deposit burns out.

Judges receive remuneration in SPAD-R-w coins (say, one case – 100 SPAD-R-w coins, the amount to be determined).

Of course, the development of SPAD will bring additional procedures (like cassation).

Grant coins

To spend more SPAD-G coins than his/her threshold allows, a participant has to deposit the amount of SPAD-R-w coins that corresponds to the amount of SPAD-G coins he/she needs. In case a participant has no necessary amount of SPAD-R-w coins, he/she may borrow them from other participants or ask a manager of collective G-fund to help him/her.

If the project, in which a participant used SPAD-G-coins, was successful, a participant gets reward in SPAD-R-w coins. Those who objected against the project (if more than one person made the decision to support the project) pay a fine in SPAD-R-w coins. If the project was unsuccessful, a user and his/her guarantees lose their SPAD-R-w coins and/or SPAD-R-i coins. If more than one person made the decision to support the project, these coins come to the participants who objected to the project. If not, the coins burn out.

The first milestone

After the usual preliminary milestones (gathering the team, distributing the roles, determining the budget, devising a pilot website, preliminary promoting etc), we will come to the first milestone – collecting the participants: the individual participants and the businesses able to satisfy the individual participants' needs.

This starts with determining the spots (geographical or economical) where businesses are most ready to sell their goods/services for virtual money and where there is a highest need in fixed income. In general, these are wealth, economically active cities with significant share of poor populations like New York, if we are speaking geographically, or services like education or consulting worldwide, if we are speaking in terms of services.

Chapter 8. Offline distance learning, which is more effective than traditional one

Schools are important part of the conscinist society, but they will be different. They will teach the different subjects and use the different methods. It is natural: to teach a person how to develop him/her consciously is a quite different pedagogical task than to manufacture details for a social machine.

However, transforming an educational system, which is one of most conservative systems, is among the most difficult problems, and no one of developed countries was in a hurry to deal with it. The pandemic has transformed the demand for an educational reform from “theoretical” into very practical and urgent.

Theoretical introduction

Individual approach is the greatest plus of offline distance learning

The pandemic, which will continue we do not know how long, demands shifting from traditional learning to distance one.

On this great challenge, the educational system tries to respond with reproducing traditional lessons and traditional didactics through teleconferencing. Of course, this is difficult and often impossible. Beside the technical problems hinder progress here, pseudo-traditional learning through teleconferencing is less effective than traditional one, which is by the way not too effective even in a real classroom.

This is a bad news. The good one is that there is the alternative approach, which promises better results and is much simpler technically. The ideas of P. Galperin’s theory *Step-by-Step Development of Mental Actions*, which is unfortunately almost unknown in the West, allow elaborating the didactic technology of distance learning, which, on the one hand, is much more effective than traditional one is, and on the other hand, does not imitate a traditional lesson in a classroom. Moreover, this does not demand Zoom-like services since both a teacher and students need only emails.

How can distance learning be more effective? The answer is that distance learning allows you to teach **individually**, which is impossible in a traditional classroom. Offline distance learning gives this possibility, but “*to give*” is not enough – *to get* a possibility one must *take* it. This is not easily.

What does hinder traditional education?

Before discussing the didactic technology of the distance learning offline, we have to understand what lowers the effectiveness of traditional learning.

The core of this problem is a student must learn what he/she is not prepared to learn. We cannot build the third storey of building if we finished only the first storey and even did not start constructing the second one. In traditional education, this is exactly what a teacher tries: to build 14th storey in the building where only two storeys were more or less completed and, when he/she fails, to blame the building for laziness and stupidity.

Students have different abilities to learn. In a traditional classroom, a teacher cannot adopt himself to these differences and has to teach either an “average student”, or “majority of students”, rarely best students, and never worse ones. In distance learning offline, a teacher can teach each student separately, building with one student his 10th storey and with other her 6th one.

The goal of education: forming skills

Before starting discussion of the offline distance learning’s didactic technology, we have to determine the goal – the product, which our technology must produce.

With some simplification, this product is a set of skills. Why are skills? Why is not knowledge? Why are not personal traits?

These are not simple questions, discussion of which would lead us in the depth of theoretical psychology far from the central topic, but I need to say at least few words about them.

First, knowledge manifests itself in skills. We see that a student knows something when he/she can do something, say to explain something, to resolve some problems etc.

Second, knowledge is not (as many non-psychologists believe) an imprint of what a student sees or hears. Knowledge manifests itself in a mental action, while mental actions are always manifestations of some mental skills – the skills to produce this action. Thus, speaking about

forming knowledge we speak about the skill to form this knowledge and about the skill to use this knowledge. For example, we evaluate geographical knowledge through a student's ability (skill) to show some geographical region on a map. In general, we evaluate the success of education through a student's mastering the skill to resolve the test problems.

The same is true in respect of personal traits, which also manifest themselves in behavioral acts realizing these traits.

Allow me to limit the discussion of this important matter here.

Structure of a skill

What is a skill? What are we forming? A skill is the structure of simpler skills including skills in form of the knowledge of relations between these simpler skills. Each of these simpler skills, in turn, is a structure of even simpler elementary skills and so on.

Forming skill is like constructing building from big blocks, which consist from smaller blocks, which consist from even smaller blocks and so on down to smallest blocks, which consist of bricks.

There are two types of a structure of skills – “horizontal” and “vertical”. A horizontal skill consists of combinations of numerous elementary skills that cannot be decomposed further. For example, linguistic skills composing phrases from words are horizontal because they base on mastering many words, the more the better. Development of a horizontal skill bases on expanding the set of elementary skills that a student masters (a “personal vocabulary”).

If a horizontal skill is like a building with few storeys, a vertical skill is multi-storey: components of a complex skill are only a little less complex skills. Between a high-level skill and an elementary skill may be 5-10 intermediary levels, each contains skills of corresponding complexity. Many intellectual skills are vertical.

To construct building we need to possess all necessary blocks, and when some blocks, not important small or big, are absent we need first to obtain them. To do this we need to know the structure of a skill, i.e. the set of block-skills that form a skill as well as the relations between these block-skills. In other words, we need to analyze the structure of a skill through decomposing it. Such analysis is not always simple.

Two cornerstones of offline distance learning

These cornerstones are:

(a) Decomposing (structuring) the skill we are going to form (the *goal-skill*) and drawing the map of the goal-skill; this map orients students how to build the goal-skill from the block-skills (P. Galperin called it “orienting basis of activity”); drawing a map of a goal-skill is the most important part of the process

(b) Testing, what the blocks-skills from the set that is necessary for forming the goal-skill a student masters. The problems that students resolve in the process of testing are the same problems that they solve in the learning process when they build a goal-skill from block-skills and interiorize this skill making it semiautomatic

When all blocks are here, the learning process consists of providing students with the map of a goal-skill and the set of training problems. When a necessary block-skill is absent, the goal of learning becomes forming the absent skill, i.e. this absent block-skill becomes a goal-skill. Thus, a teacher all times tests what skills are here and what are not and forms the necessary but absent skills from those, which a student already masters.

In a usual classroom situation, one student needs to form one block-skill that he/she often missed years ago, other student other. To teach them together is not possible because they need to form different skills. Distance learning offline allows teaching these students separately. In the properly organized teaching process, a teacher has time for this.

Technically a learning process is an exchange of emails between a teacher and students. Some of these emails include attachments – images, sounds or videos depending on the goal-skill.

Of course, the approach does not allow forming such skills as playing basketball, but for many skills, it works.

Some other positive potentials of offline distance learning

1. Permanent control does not leave a room for laziness. In traditional class, a student has a choice: to learn or not to learn. A teacher controls his/her progress sporadically: there is a high probability that nothing bad will happen if I will not do my homework. In distance learning offline when a student and a teacher exchange emails at least once per day, a student *must* work.

2. There is no frustration. Comparing him/herself with more advanced peers often may be traumatic forming negative self-esteem. In distance learning offline, a student competes not with peers but with him/herself: the measure of progress is not other students but his/her previous state of development. If today a student resolves the problem

that he/she failed to resolve yesterday, this is the excellent mark, not important how easy or difficult that problem is for other students.

3. A teacher can form positive motivation and a productive social interaction. Although this educational technology allows working individually with relatively many students, this “relatively many” may be even increased if a teacher delegates part of his/her teaching power in respect of forming some skill to schoolmates who already masters this skill. Such an advanced student becomes a teacher’s assistant. In different subjects, students may change the roles: in history, John teaches Mary, in mathematics Mary John. Becoming/staying a teacher’s assistant is an award that motivates both students that are more advanced and less advanced ones.

This is not an only plus of making students teachers. Cooperation with peers in an educational process forms both the productive social communication and the value of education.

Change of ideology

Today schools are places to send kids to free parents, where teachers educate kids a little, trying to make education as easy as possible for both students and educators. To teach effortlessly minimizing a load on students’ will – this ideology grows from the former school psychological traumas of teachers themselves.

The other problem is a students’ attitude to education. Too often education is not an important value for students. A student does not understand why he/she must learn, or thinks that the education is just a means to make the future life more comfortable. As a result, students learn unwillingly, only to avoid punishments. The liberalization of education reduced this negative motivation but did not replace it with positive one. However, it is impossible to educate somebody who does not wish to learn.

Offline distance learning changes this ideology. Both teachers and students have to realize two things. First, education is a hard work rather than a kind of entertainment. This work demands significant efforts and cannot be always pleasurable. Second, this hard work is valuable in itself. Education is a kind of development. This is the life in itself of a young human, and hindering education will create problems in future: it will be very difficult or even impossible to compensate later what a student misses now.

One more point of transforming the present ideology is that a school is not a baggage room where parents left kids to free themselves. A

school is a place where young humans get assistance in development and find both love and respect. Besides, a school has to understand also that students are young and need the environment that helps them to learn. This includes among others the system of demands that are strict enough with punishments for failing satisfy these demands and awards for successes.

What about forming *social* skills, today this process is mostly spontaneous. In a future school, there will be the separate course “Life in Society”. Its content will develop together with developing society, when it will become more loving and more conscious.

Four Examples

Let us move from the theory to the practice and see how the approach works on the example of four subjects – history, foreign language, mathematics and the offline distance learning itself.

1. History

Let us see how the didactic works for the topic “Athens in 5th century BC”.

The most obvious and universally reachable goal-skill here is the ability to tell with as more details as possible about the life of Athens in 5th century BC.

This goal-skill may be determined differently: wide by surface knowledge of all aspects of Athens’s life or deeper knowledge of some specific aspects, e.g. the technology of building temples. Thus, we have many possible goal-skills here.

Each of them consists of many block-skills. Some of these block-skills are necessary for forming all goal-skills. For example:

1) The knowledge of sources of historical knowledge (texts and material things) and the skills to use them – to extract knowledge from sources

2) The ability to show on a map Athens and some of its neighbors (Sparta, Corinth and Thebes in Greece, Persia, Egypt, Phoenicia abroad)

3) The knowledge of (the skill to tell about) the historical context:

a) The notion of Hellenic civilization and of the time span of its existence

b) What were before and after Hellenic civilization?

c) What countries in 5th century BC dominated culturally and politically?

d) The influences on ancient Greeks and the influences of ancient Greek

(i) The “teachers” and the “students” of Ancient Greece

(ii) The small Greece and the huge Persia

(iii) The young Greece and the old Egypt

4) Knowledge of the relations with neighbors (foreign states and Hellenic city-states near Athens)

Other block-skills are necessary for forming only specific goal-skills. They include, for example, the knowledge of (the skills to tell about):

1) Name of main actors – political, cultural

2) Political organization of society and law

3) Everyday life: dishes, apparels etc

4) Art: architecture, sculpture, painting, theatre, literature

5) Philosophy and prescience

6) Religion and beliefs

7) Sport, Olympic Games

8) Wars, weapons, armors

The block-skills of block-skills include the skills to collect historical information, to compare, to differ, to analyze, to extract meaning etc.

The skills that are even more basic, the block-skills of block-skills of block-skills include among others the skills:

a) To search for necessary information

b) To question

c) To read

d) To use Internet

e) To type

f) And so on

Ambitious teachers may introduce another goal-skill – development of interest in the history, or even more general one – activating studying the history. However, what is the most important here is that a teacher may determine goal-skills differently for different students. For one – the knowledge of (the ability to tell about) something, for other – the

skill to tell a lot about different aspects of the life in 5th century BC, for third – the skill to search for new and new knowledge, and so on.

Tests for checking the present state of historical competence are very simple and each teacher may develop them easily. These are the examples of questions (test items):

- 1) How many years are between 500 BC and 500 AD?
- 3) How many years ago did Socrates die if it happened in 399 BC?
- 4) How many kilometers are between Athens and Corinth?
- 5) Is Sparta located southeast of Athens?
- 6) Who is older – Plato or Socrates?

The procedures of test itself may be different, for example, with allowing using Internet. To prevent copy-paste of source, teacher can limit the size of answer on open questions (e.g. *“What do you know about red-figure pottery? Not more than 500 characters”*).

2. Foreign Language

The goal-skill here consists of six goal-skills, one for each of six groups of language proficiency:

- 1) Listening
- 2) Speaking
- 3) Reading printed text
- 4) Reading handwritten text
- 5) Handwriting
- 6) Typing

Even when learning their native language, people develop these skills non-evenly: children start with listening (understanding speech) and continue through speaking and reading printed text to writing (traditionally first handwriting and later typing) and reading handwritten text. Writing is the most advanced skill and not too many native speakers are good native writers.

This order is different when we learn a foreign language where a person can read better than speak and speak better than listen.

The didactic here bases on a hierarchy of linguistic skills.

The lowest level in this hierarchy includes:

- 1) Recognizing printed and handwritten letters (for reading)
- 2) Writing/typing letters

- 3) Understanding and producing sound and printed words and simple expressions (introducing parties, greeting, farewell, expressing gratitude, asking permission, expressing sorry etc)
- 4) The grammar and the pronunciation skills
- 5) The skills to improve language proficiency, e.g. the skill to use Internet to enrich a student's vocabulary

The upper levels include the skills:

- 1) To understand more and more complex texts written and spoken by more and more different writers/speakers
- 2) To speak and to write more and more complex texts
- 3) To execute more and more complex communicative tasks in more and more various communicative situations

Mastering different words are relatively independent each of others and may be considered as skills of same level. However, the roles of different words in language proficiency are different. The natural order of forming a personal vocabulary starts from the most frequently used words as names of surrounding objects, pronouns, numerals, question words, prepositions and interjections, the names of days of week, months, geographical names (among the most important nouns) and most often used verbs including *to be*, *to have* and modal verbs. It goes further to less frequently used words including many adjectives and adverbs.

The same is true in respect of expressions and grammar, where language units are more or less independent, but their importance in communication changes from basic to exotic. Among the most basic, there are the skills of asking, understanding and answering questions.

A teacher has to know language units, which each student masters when he/she reads and/or listens to units alone or in context of a bigger text and which she/he can speak and handwrites/types. This determines the tasks, which a teacher gives to students (e.g. to translate a written or spoken dialog, or to write own dialog with exchange 2-10 questions-answers, or to discuss with him/herself or with somebody else some topic and to email a teacher the sound file and/or the transcript, and so on).

A teacher tests the present state of development permanently basing on the content of a student's emails. In case of doubts, a teacher may ask students to provide video of their work as a proof that they did not use Internet more than a teacher allowed.

To determine the goal-skills that correspond to a student's proficiency, first a teacher needs to introduce for a student the communicative situation and communicative tasks. Some of such tasks, as understanding messages that a student receives, are universal and are present in any communicative situation.

To test a student's proficiency in understanding sound speech, a teacher may email sound or video file with a short speech instruction where he/she determines a student's task – what a student has to do. A student must respond to this email immediately (say, in 5 minutes) with confirmation, how he/she understood the task (such reply written or verbal may be either in a student's native language or in the studied language). Replies like *“Hi, Mrs. Johns; Sorry, I cannot understand you. Please reformulate (or please say more slowly)”* are perfect. The skills to say such phrases are among the very basic conversational skills.

The classes of goal-skills may include:

- 1) Chatting with peers (classmates or native speakers)
- 2) Search for information
- 3) Search for some item (e.g. bicycle) in an online store with reading customers' reviews and comparing different brands/models
- 4) Writing essay (from simplest topics like “What words of foreign language I know” to more complex like “What I ate for breakfast” and to any more complex depending on a student's language proficiency)

The example of goal-skills for advanced students is a dialogue with a classmate, which imitates dialogue between a buyer and a seller in a store, where a buyer asks about availability, price, features and quality of some goods.

Even more complex goal-skill may be the search for some specific thing in Amazon, the price of which is less than, say, 200 Euro, with the final goal to convince some foundation to buy this thing. This goal-skill consists of many block-skills: reading the description and reviews, finding owners of the thing and asking for their opinions, writing a final report, which explains the advantages of the chosen thing.

After the work is completed, a student emails the report. A teacher determines the form of report (spoken or written). When necessary, a teacher may ask for a video capture. Depending on a didactic task, a teacher may allow or prohibit using translation software.

One more note about motivation. In our time teacher has the option to increase both motivation and effectiveness of education by asking a student to communicate with native speakers of the studied language in

social networks providing screenshots as a proof of homework. Psychologists know that study of any subject becomes more effective when an educational activity is included in a broader student's activity. The Italian girl who wants impressing the American boy will improve her English faster than when she simply read a textbook.

3. *Mathematics*

Let us consider the topic "Linear equations".

The goal-skill here is the ability to resolve such equations. The most obvious block-skills include multiplication and division of real numbers (practically, of course, rational numbers – those that may be represented as a quotient of division one integer by another – or expressions that include irrational numbers like square roots).

Mastering linear equations bases on understanding what the *real number* is and what a *function* and an *equation* are. All three concepts are quite complex and students often experience significant difficulties with their formation.

In the traditional classroom situation, a teacher shows the sequence of actions – say, transforming an equation to the form $ax+b=0$, determining what **a** and **b** are, and getting the solution $x = -1 \times (b/a)$ – and asks students to repeat.

Students repeat but many of them do not understand what they do. As a result, when they come to the problems that are more complex (like systems of linear equations or trigonometric equations), they experience significant difficulties because the block-skills, which are necessary for resolving these problems, are absent or deformed. This is as you cannot multiply 2-figures integers if you missed studying multiplication of 1-figures integers (1-9) i.e. did not interiorize the multiplication table.

Thus, to go through the topic we must avoid the traditional "simple" method and spend the necessary time to form the concepts of "*real number*", "*function*" and "*equation*".

This is opposite to the usual way of forming these concepts from concrete manifestations to generalization, when first students study how to deal with the new mysterious object an *equation* and only after that realize the meaning of an equation in term of a *function* (another mysterious object).

The main problem with this "natural" way is that many students do not master these concepts at all and stop developing mathematical thinking completely and forever.

If in the traditional classroom situation a teacher have no choice here, in offline distance learning he/she has time to form the necessary skills-concepts that will facilitate further learning mathematics.

The concept of “**real number**” is intuitively simple as a distance between two points, but formally (as an infinite decimal) is extremely difficult, since it bases on the purely abstract, i.e. having no a prototype in the real life, concept of “**infinity**”. However, we may form the concept of “**rational number**” as an *approximation* of a distance between two points by the natural number of parts of some unit of length.

The problems, which students must resolve here to form these concepts, may be measuring the length of the line segment in some units of length. A student receives the image of 2 line segments – the first is the segment with length equal 1, the second is the segment, a length of which must be measured – and the task: “*To measure the length of the second segment in the lengths of the first segment as precisely as with 2 digits after decimal point*”.

To form the concepts of “**function**” and “**equation**” we need first to form (or at least to start forming) the even more general concept “**mathematical object**” that is a *set* of **characteristics**. The examples of mathematical objects are two types of numbers (the natural numbers – the measure of how many objects are in a finite set; and the real numbers – the measure of distance between 2 points). The other examples of mathematical objects are the lines, the shapes, the surfaces and the bodies. All these mathematical objects are intuitively understandable.

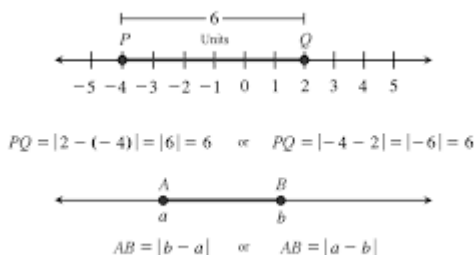


Fig 8.1

To introduce the new mathematical object **function**, we may start with introducing the mathematical object **pair of numbers**, not a single number but two numbers connected together in a *pair*. The pair is

written as (\mathbf{a}, \mathbf{b}) , where both \mathbf{a} and \mathbf{b} are the numbers (natural or real, not important) – the mathematical objects that we already know.

If one can present a single real number as a point on a straight line – coordinate axis \mathbf{x} (Fig.8.1), a *pair of numbers* is a point on a plane with the two coordinate axes \mathbf{x} and \mathbf{y} that are orthogonal one to other. The point \mathbf{M} (Fig.8.2) presents the pair $(-2, 3)$ of its coordinates (the projection on axis \mathbf{x} (-2) and the projection on axis \mathbf{y} (3) correspondingly).

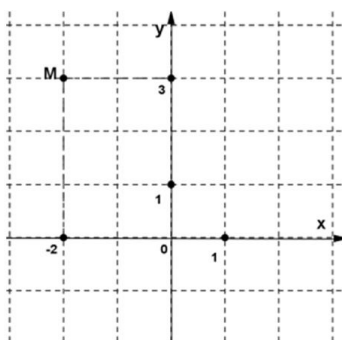


Fig 8.2.

We may introduce the concept of “*function*” as a mathematical object in two ways. The first way: a *function* is not what we *see* but what we *do* – *how we calculate one number (a function value) by other (an argument)*. The second way: a function is a *relationship* between two numbers (argument and function value). As such relationship, a function is a line (*graph*) – the set of points (that is the set of *pairs of numbers*, Fig 8.3).

To form the concepts of “*function*” and “*equation*”, students draw graphs of different functions (linear, quadratic, reciprocal, exponential etc) by, say, 10-20 points.

After a teacher forms the necessary basic concepts at least partially, he/she may introduce the concept of “*equation*” as a new mathematical object a *problem*: to find such argument, the function of which is equals to the known number, e.g. zero. Such problem is reverse to calculating a function on an argument.

For both mathematical objects *functions* and *equations*, a teacher has to introduce the operations of addition (including addition of real numbers) and multiplying by real number. Results of both operations are also functions and equations.

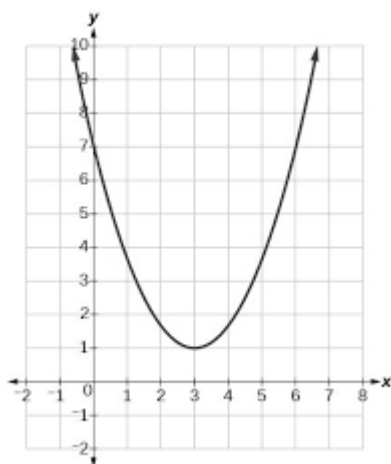


Fig.8.3.

At this moment, a teacher can ask students to resolve the test problems to check the state of development of the concept (the block-skills), which are necessary for forming the goal-skill. The result may be considered as satisfactory when students may resolve not only the equation like $3x+5=7$, but the equation like $ax+b=c+5$, where coefficients are expressions.

This will demands forming one more mathematical concept of “*expression*”, which is close in some aspects to the concept of “*function*”, but is different in other aspects.

Allow me to leave this topic without further elaborating.

4. *Offline distance learning*

The best way to master this didactic technology is to use it for forming *your* own goal-skill – exploiting this didactic.

The necessary block-skills here are:

- 1) The skill to choose the topic of education inside your subject
- 2) The skill to determine the goal-skill, which students will form in the process of studying the topic
- 3) The skill to determine the system of block-skills (knowledge) that students have to master to form the goal-skill
- 4) The skill to determine the block-skills of the block-skills, the block-skills of the block-skills of the block-skills etc

5) The skill to invent the tests for checking the states of development of the block-skills in 3) and 4)

The problems, which you need to resolve, are:

A) Choose the topic of education inside your subject

B) Determine the goal-skill, which students form in the process of studying the topic – what student cannot do now but will be able to do after education (not more than 500 characters)

C) Determine the system of block-skills (knowledge) that a student has to possess to form the goal-skill (up to 10 main skills/knowledge; each is described on 1-2 short phrases)

D) Determine the block-skills of the block-skills, the block-skills of the block-skills of the block-skills etc, which a student has to possess to be able to form the goal-skill (in the same way as above)

E) For at least five skills in C) and D), invent 2-5 simple tests (e.g. questions with the limited number of alternative answers) for checking students' states of development of the block-skills in C) and D)

Chapter 9. The problem of transition and the pandemic

Another revolution?

How can we transit from our well-established form of life to the new life? Do we need one more revolution?

No, we do not. Conscinism is not a state but a process, not a goal but a movement. This is not a happy future, which somebody must build. This is a “happy today”, where we can simply live in. When you begin moving, you are already there: in the process, in conscinism. This is why conscinism is not far from us as communism was. It can be here and now.

Of course, this is on a personal level. On a societal level, we need the significant time until the whole humanity will start living in this way.

If a conscinist revolution is not what we have to expect, what have we to expect and what have we to do?

Constructing or growing?

There will be no a revolution even in the mind. Relatively slow growth of understanding that conscinism as a way of life is better and, correspondingly, expanding the community of those, who understood this already, will. There will not be construction but growth of the new society. Conscinism will grow inside the existing society like the First Christian civilization grew inside the Antic civilization or the modern Humanistic civilization grew inside the Catholic one. These were not fast processes – several centuries: in the first case from Paul to Justinian, in the second from Dante to Napoleon. To finish creating a new civilization, the critical mass, say 70% of population must want living in a new civilization’s way.

This is how it **could** be. However, the pandemic is accelerating the process. The pandemic changes the question: instead the question “How is better: to live in the old way or in the new way?” we must ask, “How can we live in a new way if we cannot live in the old way?”

Real or virtual?

How will the transition happen: offline in the Auroville-like form or in the Internet with participation of people from different countries? Perhaps, in both forms, but today is not the best time for an offline form while for an online form, on the contrary, best.

Internet opens here the fantastic opportunities, which we have recognized just partially. The pandemic facilitates these opportunities.

Revolution or virtualization?

Historically, competitions between new and old civilizations were violent – repressions, wars, revolutions... These were wars for same human resources. Now we have a different option – to build the new society in parallel and virtually as social networks manageable by the new principles. Here we may experiment, model, optimize without dangerous social cataclysms.

Avoiding social violence

Conscinism demands redistribution of wealth – it is necessary to take something from those who are rich and to give that something to those who are poor. Of course, not all donors will be happy with such redistributions and they will find (already have found) many arguments to keep the status quo. Moreover, an attempt of such redistribution when people still do not recognize its benefits and historical necessity will meet resistance or even wars.

Virtual money provides the opportunity to resolve this problem bloodless. Not touching the present distribution of social wealth, we can create the new equivalent of wealth.

Conscinism in Internet, sóvestia

Everything will start from the society that I am calling **sóvestia** (from Russian собрать, sóvest' – the non-moral conscience; sóvestia is the society of non-moral conscience). This is a community of minds rather than a community of physical bodies – the extritorial state existing first in Internet. Every person can join sóvestia at any moment.

Citizenship for everybody

What are the rights of citizens?

First, a citizen has the right for income in the state's currency backed by the work and by the part of property of the citizens. That is to say, citizens use the currency to buy the other citizens' work products.

Every citizen works as much as he/she *can* and receives as much as he/she *needs* for his/her development (but not as much as he/she *wants*).

Most of citizens have "guardians", which help them in difficult situations, e.g. when they need more money. Citizens appoint their guardians themselves.

Those who are rich create funds to support other citizens and accumulate reputational capital. A network of such funds forms the sóvestia's system of distribution.

New democracy

Sóvestia is a republic. However, the democracy of sóvestia is of a new type. The participation of a citizen in governance consists in the permanent assessment of statuses of development of the citizens, whom an evaluator knows well, including an evaluator him/herself. This is the main civic duty – to evaluate the brightness of the eight rays of stars of souls of the people evaluators know well. Complex and constantly improving algorithms aggregate the results of these evaluations into the integral scores that determine the height/status of development of mind and correspondingly the amount/character of citizens' social powers.

Conscience of the humanity

Sóvestia determines the collective attitude of many (but, in principle, not all) citizens to the international issues: is that action of that actor good or bad, meets the requirements of the conscience or not.

Thus, sóvestia strives to be the conscience of the humanity, creating a kind of standard of what is good and what is bad from the point of view of the non-moral conscience of the humanity as a whole and thus determines the attitude of the non-citizens of sóvestia, who value conscience, to the bad actions of states. (It worth to note that the humanity as a whole has neither moral, nor moral conscious, since a moral is a product of culture, while the humanity has a lot of cultures of different nations, but has no its own worldwide culture).

The system of such ratings allows ranking states in terms of their goodness – the compliance of their policies with the requirements of the

conscience – as the rating agencies like Moody's rank today the economies.

These ratings are the weapons of sóvestia in the struggle for the primacy of non-moral conscience in international relations. The weapon is not material, but effective.

Will there be resistance?

What is about a war with the outgoing civilization? Will the present civilizations persecute us as the Antic civilization persecuted the first Christians? Or, on the contrary, are we going to wage religious wars?

No, we will not be new crusaders. We will not assert ourselves with swords. However, what about Bartholomew nights, they are possible. The modern civilization, although it is not as ferocious as the Antic or the Catholic ones were, but feeling threatened can click its teeth.

This is how it would be in normal, without cataclysms conditions. However, the pandemic gives a chance for rapid development and, accordingly, for less resistance. The humanity needs a chance in the fight against the pandemic, and conscinism gives the humanity this chance.

The first step – love to the Light and lovers of the Light

In *Light of Life*, I called people who will begin to grow conscinism *light-lovers*. Communities of light lovers will combine the features of a school and a church, but of course, the new school and the new church.

There are two tasks for such school-church. The inner task is to raise light-lovers themselves that is to help them to develop consciously. The external task is to grow their community, to attract more and more new people.

To exist, such school-churches must learn doing the two things, about which we already talked:

- 1) To determine the status of mental development (and to give social empowerment in accordance with it)

- 2) To conduct regular self-purification of people with significant social powers; the more power a person possesses the more frequent and deeper his/her self-purification should be

Without this, nothing will work out. We know well from the history what kind of people strives to rise to the top. We must learn resisting effectively to their desire to lead us.

The communists tried to practice something similar (the *party purges*), but this was unsuccessful: the purges not only did not protect the communist party from decay, but also led to dominance of unscrupulous mediocrity in the party hierarchy.

About good intentions and the lessons of communists

However, as you know, this was not the only failure of the communists. In raising the sóvestia, one must carefully study their experience. (Like the experience of other predecessors, such as Christian churches or Islamic Ummas, but the communist experience, as the closest to us in time, first).

The communists tried to respond practically on the crisis of the modern civilization, but their understanding of what development is, resulted in such crimes and such deep spiritual underworld that illustrates the proverb “*The road to hell is paved with good intentions*”. We need to understand very clearly how it happened that good intentions led the communists to hell.

What was good in communist work and what was bad?

It was good (more about this in *Light of Life*, Part 9):

- a) Sensitivity to historical challenge
- b) The transition from a dream to a practical work of conscious historical doing
- c) Awareness of the interconnectedness and therefore the interdependence of all parts of the humanity
- d) The understanding of the need to unite and to *organize* more developed people who should lead the less developed. Viewing the proletariat as such a group was senseless (proletariat was not and could not be a spiritual vanguard of society, rather, a spiritual rearguard), but understanding the need for a political union of best people is one of the merits of the communists

On the positive side, that is all. What was bad?

- a) Misunderstanding that they work with living people, and as carpenters well know, it is impossible to build from the living – first a builder has to kill the living

b) The “eyedness” of Marxist materialism: exaggerated significance of the material side of the world and blindness in relation to the ideal side

c) The result of the deformed Marxist ontology was non-viability of its ethics – the inability to understand what is permitted and what is prohibited, and how doing what is prohibited will be punished: by killing real and imaginary enemies, the communists killed their work

d) Insufficient understanding that the center of work is a human, not an economy: a better society is a society of better humans, not just a society of well-fed humans or rich humans

e) Ignoring conscience as a main compass and a main criteria of their work – the communists willingly became unscrupulous for the sake of the “common cause”, while the main cause of the whole communists’ activity was non-moral conscience

f) Haste: the communists tried to implement their ideas regardless of the readiness of people; they pulled people to a bright future by force, and dark people did not have time to brighten

g) The social lifts of the party raised dullness; demagoguery was encouraged; initiative and brilliance were punished; honesty, conscientiousness and courage – even more so

One last time about the chance the pandemic has brought us

Before the pandemic, the need for uniting light-lovers was just beginning to appear. There was no understanding on what basis uniting is possible. We were not yet at the stage where uniting could be a practical task.

The pandemic is changing this: the number of people who understand our situation can quickly reach the threshold, above which the practical uniting is possible.

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