

THE UNIVERSE AND MAN

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Abstract

The author sets out in the present paper his vision of the origin and development of the Universe, how the Supreme Mind appeared and how it governs the Universe, who are souls and humans, how and why souls interact with humans, why the Supreme Mind is interested in souls and humans, why human thinking, intellect and consciousness are of great importance in the development of the Universe, where thoughts come from, how the Supreme Mind governs the fate of humans, what is the meaning of human life, how humans and human societies differ from each other, what determines historical development of human society and human civilization, how to solve pressing problems of human civilization, when justice will come on Earth, what future awaits human civilization.

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1. Birth of material matter

Material matter is the elementary particles, which make up all matter. The material world of the Universe consists of material matter.

A person understands by the word “the Universe” all existing space, including elementary particles, galaxies, black holes, stars, planets, other space objects and the space between them.

The Universe has a spherical shape. The Universe is not infinite and has boundaries.

The history of the development of the Universe can be divided into two stages: before the Big Bang and after the Big Bang. According to modern ideas, the Big Bang occurred in the Universe about 13.8 billion years ago.

Before the Big Bang

Before the Big Bang, the Universe already had a spherical shape and boundaries. There was no material matter. The Universe was filled with space-time quanta. A quantum is an elementary part of a physical quantity. The quantum of space-time is called “quanton” from the word “quantum”.

Quanton consists of four massless charges: two electric and two magnetic of opposite polarity and thereby ensures the electromagnetic symmetry of the Universe. Quantons are linked to each other by charges of opposite sign and thus form an elastic quantized medium. An analogy can be drawn with a certain grid of electric and magnetic field lines that connect the entire Universe together. Quantons are located at the nodes of such a grid.

Quanton is a universal particle that is the carrier of space, time, energy, gravity and electromagnetism at the same time, and therefore the entire space filled with quantons is also called quantized space-time or space-time.

The number of quantons in one cubic meter of space-time is about 10^{75} . The diameter of one quanton is about 10^{-25} meter, which is ten orders of magnitude smaller than the size of an electron. The calculated electromagnetic energy of quanton is about 10^{-2} J (Joule, the unit of energy). Quantized space-time has colossal energy intensity. Energy capacity of one cubic meter of quantized space-time is 10^{73} J. Therefore, quantized space-time is the carrier of superstrong electromagnetic interaction.

At some point in the existence of the Universe, devoid of material matter, the concentration of quantons in the Universe increased to such an extent that it led to an increase in the density of quantized space-time and, as a consequence, to an increase in the pressure and density of electromagnetic energy in the center of the Universe. When the pressure and density of electromagnetic energy in the center of the Universe reached a critical level, the destruction of quantons occurred at the singularity point of the Universe, which released the colossal energy of quantons located there that in turn led to the Big Bang.

After the Big Bang

As a result of the destruction of quantons, the magnetic charges, which made up part of that quantons, were destroyed, releasing the electromagnetic energy of quantons in the form of *photons*

(quanta of electromagnetic radiation), and electric charges of opposite polarity, which made up part of that quantons, formed *electric dipoles* (a system of two equal in magnitude and opposite in sign point electric charges located at some distance from each other).

Thus, as a result of the destruction of quantons, a colossal amount of electromagnetic energy and free electric dipoles appeared in the Universe that led to an imbalance in quantized space-time of the Universe.

Electric dipoles (hereinafter referred to as *dipoles*) are unstable particles capable of disintegrating into individual electrical charges. When a photon hits a dipole, the dipole splits into two massless electric charges of negative and positive polarity.

When a massless electric charge of negative polarity appears in quantized space-time, quantons are attracted to the center of the specified negative charge, as a result of which quantized space-time is deformed (curved) and the birth of an electron (an elementary particle of material matter) occurs.

Similar to the birth of an electron, when an electric massless charge of positive polarity appears in quantized space-time, a positron is born, which is an antiparticle in relation to the electron and differs from the electron only in the sign of charge polarity.

Thus, with the birth of an electron and a positron, mass (material matter) appears. The birth of an electron and a positron from a vacuum is confirmed by numerous experimental facts, which indicate the presence of a quantized structure in space-time of the Universe.

By approximately the same analogy as an electron and a positron are born, during the interaction of a conglomerate of dipoles with quantized space-time, a neutron and a proton are born. As it is known, atomic nuclei are made up of protons and neutrons. The number of protons and neutrons in the atomic nucleus determines the electrical charge of the atom and its mass, forming Mendeleev's periodic system of chemical elements.

Thus, elementary particles with mass appear as a result of spherical deformation of quantized space-time, which occurs due to the entry of massless electric charges into quantized space-time.

Mass is the energy of spherical deformation of quantized space-time. In other words, mass is a kind of a clot of electromagnetic energy. The stronger and more voluminous the deformation of quantized space-time, the greater the mass is.

The reverse process of creation of an electric dipole occurs during annihilation of electron and positron when they approach very close to each other. In this case, monopole electric charges of the electron and positron merge into an electric dipole, thereby destroying the deformation of quantized space-time. Mass (i.e. material matter) disappears, and electromagnetic energy of deformation of quantized space-time, being released, turns into wave electromagnetic energy in the form of photons scattering in different directions.

The discovery of quantum of space-time (quanton) and superstrong electromagnetic interaction allows us to consider elementary particles of material matter as open quantum-mechanical systems, energetically connected with quantized space-time, and through which the exchange and extraction

of electromagnetic energy from quantized medium occurs as a result of a mass defect.

Quantized space-time is the only source of electromagnetic energy in the Universe, and all known types of energy (chemical, nuclear, electromagnetic, gravitational, etc.) are just ways to release electromagnetic energy from quantized space-time.

Thus:

- *quantized space-time* is an elastic quantized medium, which is the weightless primordial matter of which the material matter of the Universe is composed, and the carrier of super-strong electromagnetic interactions;
- the Big Bang caused the appearance of a colossal amount of dipoles and electromagnetic energy in quantized space-time that led to the formation of material matter in the Universe;
- birth and decay of material matter in the Universe is a never-ending process,
- appearance in the Universe of a colossal amount of dipoles and electromagnetic energy is a never-ending process,
- quantized space-time is the only source of electromagnetic energy in the Universe, and all known types of energy are just ways to release energy from quantized space-time;
- the one who filled the Universe with quantons and increased their concentration in the Universe that led to the Big Bang and the formation of material matter, is the author of “the Universe” project or, in other words, the Creator of the Universe.

When writing this chapter, the fundamental discoveries of the Russian physicist Vladimir Leonov were used [1] - [2].

To understand the scale of material matter in the Universe, let us present some figures. The number of galaxies in the observable part of the Universe alone is several hundred billion (according to data obtained by the New Horizons spacecraft in 2021). Planet Earth is located in the Milky Way galaxy, the volume of which is about 2×10^{36} cubic meters. Since the number of quantons in one cubic meter of space-time is about 10^{75} , respectively, the total number of quantons in the Milky Way galaxy alone is about 10^{111} .

To understand the energy intensity of the Universe, let's give some numbers. Since the energy intensity in one cubic meter of quantized space-time is 10^{73} J, and the volume of the Milky Way galaxy is about 2×10^{36} cubic meters, therefore, the energy intensity of the Milky Way galaxy is about 10^{109} J.

For comparison: the power of the nuclear bomb dropped by the United States in 1945 on the Japanese city of Hiroshima was about 6×10^{13} J, which is 600 times less than the energy intensity of one cubic meter of quantized space-time of the Universe.

2. Information

The number of dipoles in the Universe is colossal. Since the number of quantons in one cubic meter of space-time is about 10^{75} , therefore, with the destruction of only one cubic meter of quantons, 10^{75} dipoles appeared in quantized space-time of the Universe.

Since:

- the birth and decay of material matter in the Universe are never-ending processes, which occur constantly,
 - during the decay of material matter, the reverse process of the birth of dipoles occurs,
- therefore, the appearance of dipoles in quantized space-time is an endless and constant process.

Dipole dimension is less than 10^{-15} meter. When approaching each other at a distance of about 10^{-15} meter, dipoles can connect with each other, forming spatial complex links, similar to an information code that has been confirmed experimentally. In particular, the presence of dipoles and conglomerates of them can be observed most easily if a small electrical discharge is made in a vacuum between two electrodes at a distance of up to 10 mm. According to all laws, the spark must follow the path of least resistance, that is, along a straight line between electrodes. But we will see zigzag lines, as if emitted electrons meet an invisible obstacle on their way and change their trajectory. Moreover, we will never see two identical trajectories.

Since the dipole has two directly opposite values (two electrical charges of opposite polarity: "+" and "-"), therefore, the dipole is actually a bit of information, which represents the minimum amount of information that is needed to eliminate the minimum uncertainty.

Since quantized space-time of the Universe is a medium in which dipoles (i.e. bits of information) exist and propagate, therefore, quantized space-time is an information medium.

Information is data about something, regardless of the form of its presentation, which are the object of collection, accumulation, transformation, management and use.

The ability of dipoles to connect with each other, forming spatial complex links, similar to an information code (see above), indicates that dipoles have the ability to self-organize and develop. The ability of bits of information to self-organize and develop is also known from the example of existing self-learning computer artificial intelligence.

Since:

- there is a colossal number of dipoles concentrated in the Universe,
- dipoles have the ability to connect with each other, forming spatial complex links, similar to an information code,
- dipoles have the ability to self-organize,
- the dipole is a bit of information,

consequently, the Universe contains a colossal amount of information, which has the ability to self-organize and develop.

With the size of a dipole less than 10^{-15} meter and a fill factor of 10^{-5} (conditionally), the number of dipoles (i.e. bits of information) in one cubic meter of quantized space-time is estimated at approximately 10^{40} bits.

For comparison:

- according to the international company International Data Corporation, the total volume of digital information on Earth in 2020 was about 4×10^{22} bits;

- since human body consists of about 40 trillion cells, and each cell contains about 1.5 gigabytes of our genetic code, therefore, the amount of information about a person is about 6×10^{22} bits of information.

As can be seen from the above comparison, even one cubic meter of quantized space-time can contain many orders of magnitude more information than the total amount of digital information accumulated on Earth or the amount of information about a person.

3. Immaterial world of the Universe

The Universe consists of quantized space-time, information, electromagnetic energy and material matter, which interact with each other (see above Chapter 1).

Since material matter (i.e. the elementary particles, which make up objects of the inanimate and living nature of the Universe) constitutes the material world of the Universe, therefore, the immaterial world of the Universe consists of quantized space-time, information and electromagnetic energy.

The immaterial world of the Universe is constantly evolving, since as a result of endless processes of birth and decay of material matter a colossal amount of information and electromagnetic energy constantly appears in the Universe (see above Chapter 1).

Since quantized space-time existed before the Big Bang, and information and electromagnetic energy appeared as a result of the Big Bang approximately 13.8 billion years ago (see above Chapter 1), therefore, the age of the immaterial world of the Universe, including quantized space-time, electromagnetic energy and information, is about 13.8 billion years.

Since information concentrated in the Universe has the ability to self-organize and develop (see above Chapter 2), therefore, this information can turn into an *information system* (i.e. an organizationally ordered set of tools, which provides the ability to collect, accumulate, store, transform and manage information).

Since information systems strive for their development (the computer artificial intelligence created by modern humanity has proven repeatedly this fact), therefore, a colossal amount of information, which appeared in the Universe as a result of the Big Bang, self-organized, developed and turned into a huge number of developing information systems, which at some stage of their development united and turned into *the Supreme Mind* who is an universal developing intelligent information system of the supreme level.

Since the means that provide the ability of the Supreme Mind to collect, accumulate, transform, manage and use information are information and electromagnetic energy in their interaction with quantized space-time, which constitute the immaterial world of the Universe, therefore, the Supreme Mind has the ability to control the immaterial world of the Universe.

The Supreme Mind is interested in developing the immaterial world of the Universe, since information and electromagnetic energy develop the Supreme Mind.

Since information concentrated in the Universe has the ability to self-organize, develop and turn into developing information systems, therefore, *developing information systems* (DIS) are constantly appearing in the Universe. The number of DIS in the Universe is enormous due to a colossal amount

of information is concentrated in the Universe.

DIS do not appear in the Universe simultaneously, but as information is born, self-organized and develops. Thus, the level of development of DIS that appeared at different times is different.

The Supreme Mind is interested in developing DIS, since after they reach a high level of development, they become a part of the Supreme Mind that in turn develops the Supreme Mind.

In order for DIS to reach a high level of development and become the part of the Supreme Mind, and to avoid improper DIS development, the Supreme Mind purposefully governs DIS development.

The means that provide the ability of the Supreme Mind to govern DIS development purposefully are information and electromagnetic energy in their interaction with quantized space-time.

At the initial stage of its development, DIS acquires the ability to get, remember, accumulate, summarize, evaluate, analyze, systematize and understand information received from the Supreme Mind and other sources. This set of abilities is called *DIS thinking* and depends on the level of DIS development.

The development of DIS thinking is accompanied by the development of DIS ability to transform information received from the Supreme Mind and other sources and manage it for the purpose of its own development. This set of abilities is called *DIS intellect*.

The higher the level of development of DIS thinking, the higher the level of development of DIS intellect.

The development of DIS thinking and intellect gradually leads to DIS awareness of itself as an intelligent being, different from the outside world, and the emergence and development of DIS personal attitude towards the outside world, which is called *DIS consciousness*.

The higher the level of development of DIS thinking and intellect, the higher the level of development of DIS consciousness.

The totality of DIS thinking, intellect and consciousness in their interrelation is called DIS mind.

As a result of the emergence and development of DIS mind, DIS turns into a developing intelligent information system that humans name "the soul".

Thus, the soul is a developing intelligent information system, which:

- is an object of the immaterial world of the Universe,
- has the ability to get, remember, accumulate, summarize, evaluate, analyze, systematize and understand information received from the Supreme Mind and other sources,
- has the ability to transform information received from the Supreme Mind and other sources, and manage it for the purpose of its own development,
- has a personal attitude towards the outside world, which arises as a result of its awareness of itself as an intelligent being, different from the outside world.

In other words, the soul is a developing intelligent information system, which has thinking, intellect and consciousness.

The soul development refers to the development of its thinking, intellect and consciousness.

The higher the level of the soul development, the higher the level of development of its thinking,

intellect and consciousness.

The less time has passed since the “birth” of the soul, the younger the soul and the lower the level of development of its thinking, intellect and consciousness.

Just as a child cannot compare with an adult in terms of the level of development of mind, in the same way a young soul cannot compare in terms of mind development with a mature soul that has traveled a significant path in its development.

For the soul, the meaning of life is in developing itself so that after it reaches a high level of development, to become a part of the Supreme Mind.

The development of the soul is under the complete control of the Supreme Mind because:

- the Supreme Mind has complete information about the level of development of thinking, intellect and consciousness of the soul,
- the Supreme Mind governs development of thinking, intellect and consciousness of the soul.

Thus, objects of the immaterial world of the Universe are the Supreme Mind, a huge number of DIS and a huge number of souls.

Since the immaterial world of the Universe was formed about 13.8 billion years ago, therefore, during this time the Universe has turned into a highly developed civilization controlled by the Supreme Mind, in which DIS of different levels of development as well as souls of different levels of development of mind (i.e. thinking, intellect and consciousness) inhabit.

4. Material world of the Universe

The material world of the Universe consists of material matter, i.e. the elementary particles, which, in turn, compose objects of the inanimate and living nature of the Universe.

Initially, material matter appeared in the Universe as a result of the Big Bang due to the interaction of information and electromagnetic energy with quantized space-time (see above Chapter 1).

Objects of inanimate nature include chemical elements, their various compounds, planets, stars, galaxies, and other space objects. It is obvious that galaxies, stars, the sun, Earth and other planets of the solar system are the most complex systems of inanimate nature.

Objects of living nature include everything that has the ability to grow, breathe, eat and develop. Animals and plants are objects of living nature. It is obvious that animals and plants are the most complex systems of living nature.

In accordance with the current level of knowledge, a cell is an elementary unit of structure, functioning, reproduction and development of all living organisms. There is no life outside the cell. The cell consists of a large number of chemical elements and their various compounds, which are the basis for creating even more complex organic compounds, that is, carbohydrates, proteins, fats, nucleic acids, which make up various parts of the cell. Such compounds also include DNA (deoxyribonucleic acid) that carries genetic information about any living organism and thus is a kind of blueprint for creating any living object.

Since:

- the appearance of material matter in the Universe is a consequence of the interaction of information and electromagnetic energy with quantized space-time (see above Chapter 1),
- the Supreme Mind manages information, electromagnetic energy and quantized space-time (see above chapter 3),

therefore, the Supreme Mind governs and controls material matter of the Universe.

It is obvious that elementary particles, which appeared after the Big Bang and continue to appear as a result of the interaction of information and electromagnetic energy with quantized space-time could not self-organize in such a way as to lead to the formation of the most complex cosmic systems (galaxies, stars, planets, other cosmic objects), which consist of a colossal number of elementary particles, “folded” in a strictly defined order and interacting with each other according to certain rules.

The creation of the most complex objects of inanimate nature from elementary particles is impossible without the Supreme Mind’s purposeful management of information, electromagnetic energy and quantized space-time.

Since elementary particles, chemical elements and their various compounds cannot turn into the most complex objects of inanimate nature without the Supreme Mind’s purposeful management, therefore, the creation of a cell (which is the elementary unit of any object of living nature and the totality of chemical elements and their various compounds) is also the result of the Supreme Mind’s purposeful management of information, electromagnetic energy and quantized space-time.

Thus, any object of inanimate and living nature is the result of the Supreme Mind’s purposeful management of information, electromagnetic energy and quantized space-time.

Only the Supreme Mind, through the purposeful management of information, electromagnetic energy and quantized space-time, has the ability to design and create the most complex objects of inanimate and living nature of the Universe from material matter.

5. Why the material world of the Universe develops

After the Big Bang occurred, a colossal amount of information and electromagnetic energy appeared in quantized space-time of the Universe. The interaction of information and electromagnetic energy with quantized space-time led to the birth of a colossal amount of material matter, i.e. the elementary particles, which make up all objects of the inanimate and living nature of the Universe (see above Chapter 1).

In order for stars, planets, galaxies, and objects of living nature to be formed from material matter, the Supreme Mind required billions of years of purposeful management of information, electromagnetic energy and quantized space-time (see above Chapter 4).

The development of the material world of the Universe is the process of creating objects of the inanimate and living nature from material matter.

What reasons motivate the Supreme Mind to develop the material world of the Universe?

Since:

- the development of the material world occurs as a result of the endless process of birth and decay of material matter in the Universe,

- the endless process of birth and decay of material matter in the Universe leads to the appearance of information and electromagnetic energy in the Universe,
- information and electromagnetic energy develop the Supreme Mind (see above chapter 3), therefore, the reason that motivates the Supreme Mind to develop the material world is that the development of the material world contributes to the development of the Supreme Mind.

Thus, by developing the material world, the Supreme Mind contributes to his own development.

6. Earthly stage of soul development

The development of the soul occurs through the development of its thinking, intellect and consciousness (see above chapter 3). From Chapter 3 it also follows that:

- the thinking of the soul is the ability of the soul to get, remember, accumulate, summarize, evaluate, analyze, systematize and understand information received from the Supreme Mind and other sources;
- the intellect of the soul is the ability of the soul to transform information received from the Supreme Mind and other sources, and manage it for the purpose of its own development;
- the consciousness of the soul is a personal attitude of the soul towards the outside world, which arises as a result of its awareness of itself as an intelligent being, different from the outside world.

The purpose of the earthly stage of the soul development is as follows:

- to promote the development of the soul (including education for the purpose of its development),
- to obtain such a development of the soul that is not available in the immaterial world,
- to contribute to the development of the immaterial world.

Earth is a place for the development of young souls (for the rationale see the following chapters).

Since the Supreme Mind governs and controls the development of the soul, therefore, the Supreme Mind, and not the soul, determines what each subsequent stage of the soul development should be, including its earthly stage of development.

The Supreme Mind gives the soul very specific “homework” during its earthly stage of development.

The “homework” that the Supreme Mind sets for the soul during its earthly stage of development depends:

- on the level of the soul development,
- from the results of fulfillment by the soul of the previous stage of development,
- from those tasks that, in the opinion of the Supreme Mind, must be completed by the soul during its earthly stage of development.

During its earthly stage of development, the soul has no opportunity to change the “homework” assigned to it by the Supreme Mind. In other words, during the earthly stage of its development, the soul will definitely learn the “homework” that was assigned to it by the Supreme Mind before the start of its earthly stage of development.

Since the Supreme Mind governs and controls the development of the soul, then the soul's

fulfillment of homework assigned to it by the Supreme Mind is ensured (see below for more details).

The earthly stage of the soul development occurs through an energy-informational interaction of the soul with a biological being living on Earth. Such interaction is called the incarnation (embodiment) of the soul into a biological being.

There are various types of biological beings into whom souls incarnate in order to go through their earthly stage of development.

Souls incarnate only into those types of biological beings through which they can develop their thinking, intellect and consciousness.

Information interaction of the soul with a biological being involves connecting the soul to the brain of the biological being.

In order to ensure complete “immersion” of the soul in a biological being’s life during the embodiment of the soul into the biological being:

- the level of development of thinking, intellect and consciousness of the soul, which it possessed before its embodiment into a biological being, are blocked,
- the soul uses the abilities of the brain of the biological being into which the soul has incarnated in order to realize development potential of its thinking, intellect and consciousness during its earthly stage of development.

Since the soul has thinking, intellect and consciousness, therefore, only after the embodiment of the soul into a biological being, thinking, intellect and consciousness appear in the biological being, herewith the level of development of thinking, intellect and consciousness is limited by the level of development of the brain of the biological being.

Without the soul, the brain of the biological being lacks thinking, intellect and consciousness.

The Supreme Mind governs the soul and controls its development during its earthly stage of development not directly (as it happens when the soul is not incarnated into a biological being), but through the brain of the biological being to which the soul was connected. In particular:

- information from the Supreme Mind and other sources enter the brain of the biological being,
- any information used by the biological being into whom the soul has incarnated passes through the brain of the biological being,
- the Supreme Mind uses the brain of the biological being to control the soul's use of any information,
- the Supreme Mind can force the soul to use the necessary information.

The interaction of the soul, the brain of the biological being and the Supreme Mind can be compared to the interaction of a computer user (the soul), a computer (the brain of a biological being) and a system administrator (the Supreme Mind). Until the computer user turns on the computer, which has its own computing power, information stored and access to the Internet, this computer does not work and cannot use the information stored, receive, accumulate, transform and manage information received from the Internet and provide all this information to the computer user. In this case, the system administrator controls the computer user’s access to both the computer and

information located on the computer and on the Internet, and is also aware of what information the computer user has access to.

In order souls be able to incarnate into biological beings and thus pass through their earthly stage of development, over many hundreds of thousands of years the Supreme Mind has developed purposefully and continues to develop the brain abilities of various types of biological beings on Earth so that the Supreme Mind can purposefully govern and control the development of souls incarnated into biological beings.

The higher the level of development of the brain of the biological being into whom the soul has incarnated, the greater the development potential of thinking, intellect and consciousness the biological being has.

Modern science has proven that some types of animals have consciousness, that is, they have a personal attitude to the outside world, resulting from awareness of themselves as an intelligent being, different from the outside world. Consciousness cannot appear in an animal if it does not have thinking and intellect. Thus, if an animal has consciousness, then it has thinking and intellect. If an animal has thinking, intellect and consciousness, then in this case, by incarnating into such an animal, the soul can go through its earthly stage of development. Therefore, an animal that has thinking, intellect and consciousness has the soul. Thus, if a biological being has consciousness, then it also has the soul.

The most developed type of biological beings into whom souls incarnate is a human being, since unlike other types of biological beings into whom souls incarnate, humans have *speech* (i.e. the ability to speak and express thoughts through words related in meaning and grammatically) that indicates a higher level of development of the human's brain and, consequently, a higher level of development of human thinking, intellect and consciousness.

Thus, *human* is a biological social being, in whom the soul has incarnated and who has speech.

The soul incarnation into a human is a temporary interaction of the soul with the human with the aim of realizing its earthly stage of development.

The soul incarnation into a human can be compared with a training and developmental computer simulation created by a developer (the Supreme Mind), during which a participant in the computer simulation (the soul) is immersed in the life of a virtual participant (the human), as a result of which the participant realizes his development potential provided for in the computer simulation scenario that contributes to the development of the participant in his real life.

When does the soul incarnate into a human?

Since:

- the soul incarnation into a human involves connecting the soul to the human brain,
- the human brain is finally formed in mother's womb,
- the soul connection to the human brain occurs no later when the human brain is finally formed, therefore, the soul incarnation into the human occurs in mother's womb.

When does the soul stop its incarnation into a human?

The soul incarnation into a human makes sense as long as the soul can develop. As a rule, the soul ceases its incarnation into a human due to the physical death of the human. Without the human, there is no opportunity for the soul to go through its earthly stage of development.

The soul also stops its embodiment into a human before the human's physical death, for example, due to some injury or disease of the human brain, as a result of which the human loses thinking, which is the main element of the soul development. Consequently, with the loss of thinking, the soul loses the opportunity to develop, the Supreme Mind loses control over the soul development and, as a result, the soul loses the reason to continue its embodiment into the human.

If the soul disconnects from the brain of a living person, then this person has losing thinking, intellect and consciousness and, therefore, ceases to be human.

After completing its embodiment into a human, the soul continues its life.

The soul incarnation into a human is only a small part of the life of the soul.

The earthly stage of the soul development can consist of several human lives, as evidenced by numerous known reliable facts about people's memories of their previous human lives.

The repeated embodiment of the soul into a human indicates that the soul development is a very slow process.

The Supreme Mind is interested in humans, since without them the earthly stage of the development of souls is impossible.

In order the soul development be optimal, the Supreme Mind evaluates the results of its development after the completion of each earthly stage and determines what its next stage should be.

After the soul reaches a high level of development, it becomes a part of the Supreme Mind. This is the meaning of life of the soul.

7. Human thinking, intellect and consciousness

The Supreme Mind purposefully governs the soul development through the development of its thinking, intellect and consciousness (see above chapter 3). The earthly stage of the soul development differs from the development of the soul in the immaterial world.

Human thinking

During the soul development in the immaterial world, the soul has a certain level of the ability to get, remember, accumulate, summarize, evaluate, analyze, systematize and understand information received from the Supreme Mind and other sources. This ability is called the soul thinking (see above Chapter 3).

During the soul development in the material world (i.e. during its earthly stage of development), the level of development of the soul thinking incarnated into a person depends on the level of development of the person's brain (see above Chapter 6) and the level of "activation" of the person's thinking.

The higher the level of development of the person's brain, the higher level of "activation" of thinking the person can potentially achieve.

The higher the level of development of the person's brain and the level of "activation" of the person's thinking, the higher the level of development of the person's thinking.

At the birth of a person, the soul that has incarnated into the person does not immediately get the level of development of thinking corresponding to the level of development of the person's brain. To do this, the soul that has incarnated into the person must "activate" its thinking, that is, realize its thinking development potential within the level of development of the person's brain. Under certain person's life circumstances, the soul that has incarnated into the person may not fully "activate" its thinking.

What determines the level of development of the human brain, see below Chapter 10. What determines the level of "activation" of human thinking, see below Chapter 8.

A person perceives information received by his brain from the Supreme Mind as thoughts arising in his brain.

The Supreme Mind provides a person with access to the information of the Supreme Mind when, in the course of his life, the person needs to solve a problem situation that has arisen (a new problem, a new task, new circumstances) for which the existing knowledge and experience are not enough.

The higher the level of development of the person's thinking, the higher the level of development of person's abilities in solving problem situations.

The fact that thoughts are born outside the human brain is confirmed by modern science, which recognizes that at present there is no evidence that would indicate that the human brain is the source of the birth of thoughts.

Expert opinions that thoughts are born outside the human brain are confirmed, for example, by people's abilities to write automatically, foresee the future and by dreams, the plots of which could not be obtained on the basis of current human knowledge, as well as by many people of creative professions who believe that their works, inventions and other results of creative activity were given from above.

The combination of the above arguments indicates the following:

- thoughts are born outside the human brain,
- the source of information that arises in the human brain in the form of thoughts is the Supreme Mind who provides the soul with information to solve problem situations during its earthly stage of development,
- information arising in the human brain is limited by the level of development of the human brain,
- without the soul, the human brain does not have thinking, that is, the ability to get, remember, accumulate, summarize, evaluate, analyze, systematize and understand information received from the Supreme Mind and other sources.

The interaction between the soul incarnated into a person and the human brain can be compared with the interaction between a computer user (the soul incarnated into the person) and a

computer (the human brain): without the computer user who turns on, works on the computer and controls it, the computer cannot get, remember, accumulate, summarize, evaluate, analyze, systematize and understand information. In other words, the soul turns on the human brain and controls it, herewith the soul's ability to control the human brain is limited by the level of development of the brain.

Thus, *human thinking* is a certain level of the ability of the soul embodied into a person to get, remember, accumulate, summarize, evaluate, analyze, systematize and understand information received from the Supreme Mind and other sources.

Human intellect

During the soul development in the immaterial world, the soul has a certain level of the ability to transform information received from the Supreme Mind and other sources, and manage it for the purpose of its own development. This ability is called the soul intellect (see above chapter 3).

During the earthly stage of the soul development, the level of intellectual development of the soul incarnated into a person depends on the level of development of the person's thinking and the level of "activation" of the person's intellect.

The higher the level of development of the person's thinking, the higher level of "activation" of intellect the person can potentially achieve.

The higher the level of development of the person's thinking and the level of "activation" of the person's intellect, the higher the level of development of the person's intellect.

The human brain gets, remembers, accumulates, summarizes, evaluates, analyzes, systematizes, and assimilates information received from the Supreme Mind and other sources that allows the soul incarnated into the person to transform this information and manage it for the purpose of its own development while solving problem situations and in the current person's life activity.

At the birth of a person, the soul that has incarnated into the person does not immediately get the level of intellectual development corresponding to the level of development of the person's thinking. To do this, the soul that has incarnated into the person must "activate" its intellect, that is, realize its intellectual development potential within the level of development of the person's thinking. Under certain person's life circumstances, the soul that has incarnated into the person may not fully "activate" its intellect.

What determines the level of "activation" of human intellect, see below Chapter 8.

Thus, *human intellect* is a certain level of the ability of the soul embodied into a person to transform information received from the Supreme Mind and other sources and to manage it for the purpose of its own development while solving problem situations and in current person's life activities.

Human consciousness

During the soul development in the immaterial world, the soul has a certain level of the personal attitude towards the outside world, which arises as a result of its awareness of itself as an intelligent

being, different from the outside world. This ability is called the soul consciousness (see above Chapter 3).

During the earthly stage of the soul development, the level of development of the soul consciousness incarnated into a person depends on the level of development of the person's thinking and intellect and the level of "activation" of the person's consciousness.

The higher the level of development of the person's thinking and intellect, the higher level of "activation" of consciousness the person can potentially achieve.

The higher the level of development of the person's thinking and intellect and the level of "activation" of the person's consciousness, the higher the level of development of the person's consciousness.

At the birth of a person, the soul that has incarnated into the person does not immediately get the level of development of consciousness corresponding to the level of development of the person's thinking and intellect. To do this, the soul incarnated into the person must "activate" its consciousness, that is, realize its consciousness development potential within the level of development of the person's thinking and intellect. Under certain person's life circumstances, the soul that has incarnated into the person may not fully "activate" its consciousness.

What determines the level of "activation" of human consciousness, see below Chapter 8.

From the above it follows that the higher the level of development of the human thinking and intellect and the level of "activation" of the human consciousness, the higher the level of development of the human consciousness.

The development potential realization of the soul consciousness during its earthly stage of development occurs as a result of *spiritual development* (cognition and awareness by the soul incarnated into the person of the nature of the Universe and its meaning of life) and the development of *mentality* (views, assessments, values, norms of behavior and morality), which are components of the consciousness of the soul incarnated into the person.

The higher the level of development of consciousness achieved by the soul incarnated into the person during its earthly stage of development, the higher the level of its spiritual development and mentality.

Thus, *human consciousness* is a certain level of the personal attitude of the soul embodied into a person to the outside world that arises as a result of its awareness of itself as an intelligent being, different from the outside world.

8. Human development potential

The development potential of the soul incarnated into a person is the person's thinking, intellect and consciousness development potential limited by the level of development of the human brain.

The development potential of the soul incarnated into a person depends on the level of "activation" of the person's thinking, intellect and consciousness.

The level of "activation" of human thinking, intellect and consciousness is influenced by numerous factors, including:

- the person's age (the same person as a child and as an adult has a different level of development of thinking, intellect and consciousness),
- the level of person's upbringing, education, acquired knowledge and experience,
- the level of person's activity in using thinking, intellect and consciousness,
- the person's character,
- the person's life circumstances.

Since:

- the embodiment of the soul in a person occurs by connecting the soul to the human brain,
- the level of development of human thinking depends on the level of development of the human brain,
- the level of development of human intellect and consciousness depends on the level of development of human thinking,
- the Supreme Mind decides into what person and with what level of development of the brain the soul will be incarnated,
- different persons have different levels of the brain development,

therefore, the level of development of thinking, intellect and consciousness of the soul that it possesses in the immaterial world and during its earthly stage of development may not coincide.

It follows from the above that the Supreme Mind controls the level of development of thinking, intellect and consciousness of the soul during its earthly stage of development in accordance with the goals of the earthly stage of the soul development within the level of development of the brain of the person into which the soul has incarnated.

If the level of development of the soul that it possesses in the immaterial world is lower than the level of human development potential, therefore, the "homework" that the Supreme Mind set for the soul for the current embodiment provides for the development of the soul. This may mean that the soul has adequately mastered the previous stage of its development.

If the level of development of the soul that it possesses in the immaterial world is equal to or higher than the level of human development potential, therefore, the "homework" that the Supreme Mind has assigned to the soul for the current embodiment involves the education of the soul. This may mean that the soul has not adequately mastered the previous stage of its development.

The development of human thinking, intelligence and consciousness is a very slow historical process. It is impossible for a person to step over the stage of very slow historical process of development of thinking, intellect and consciousness.

The development of humanity occurs through the development of its thinking, intellect and consciousness. The higher the level of development of thinking, intellect and consciousness of humanity, the higher the level of its historical development.

9. The Supreme Mind controls humans

The above arguments indicate the following:

- the Supreme Mind determines what the earthly stage of the soul development should be,
- the Supreme Mind decides when, where, into what person and with what level of the brain development the soul is incarnated,
- the Supreme Mind sets specific “homework” for the soul during its earthly stage of development,
- during its earthly stage of development the soul has no opportunity to change the “homework” assigned by the Supreme Mind,
- during its earthly stage of development the soul will definitely learn the “homework” assigned by the Supreme Mind,
- the Supreme Mind decides when and what information to provide to the soul incarnated into a person,
- the Supreme Mind controls the use by the soul incarnated into a person of any information,
- the Supreme Mind governs the development of thinking, intellect and consciousness of the soul incarnated into a person within the level of development of the human brain.

Numerous facts are known about the predetermination of future events. The only source for such information can be the Supreme Mind. Consequently, the Supreme Mind knows the future. Therefore, the Supreme Mind knows for sure which soul to incarnate into which person so that the “homework” of the Supreme Mind be learned by the soul during its earthly stage of development.

Thus, through the purposeful management of each soul during its earthly stage of development, the Supreme Mind determines the fate of each soul during its earthly stage of development, and, therefore, the Supreme Mind determines the fate of every human society and human civilization as a whole.

The historical development of humanity is the result of the providence of the Supreme Mind for the purposeful management of every person, every human society, human civilization and humanity as a whole.

10. What does human thinking depend on?

Human thinking is a certain level of the ability of the soul embodied into a person to get, remember, accumulate, summarize, evaluate, analyze, systematize and understand information received from the Supreme Mind and other sources.

Human thinking is the main element of human development, since the level of development of human intellect and consciousness depends on the level of development of human thinking.

The level of development of human thinking depends on many factors. The main ones are listed below.

The first factor is the level of physiological development of the human brain.

The higher the level of the human brain development, the more complex information a person can get, remember, accumulate, summarize, evaluate, analyze, systematize, understand, transform and use.

The level of development of the human brain is inherited from the person's parents.

The historical development of human civilization indicates that the Supreme Mind has been purposefully developing the human brain for many hundreds of thousands of years, and this process continues. The development of the human brain is a very slow historical process.

The level of development of the human brain is higher, the longer the path of historical development of man as a biological social being, and the more actively man has used his brain over generations.

It is impossible to increase the level of development of the human brain during one human life, since the development of the human brain is a very slow historical process.

A person with a higher level of the brain development has greater access to new ways and means of achieving goals and solving new problems, including organizational, economic, political, social, technological, military and others.

However, the human brain can not only develop, but also degrade. Degradation of the human brain can occur when the level of activity in using the human brain declines over several generations.

The second factor is the level of “activation” of thinking during a person’s life. A person is born already having a certain level of physiological development of the brain, given to the person at birth by inheritance from his parents (see above the first factor) and, therefore, a predetermined thinking development potential.

A person can “activate” his thinking only within the level of physiological development of the human brain, since receiving, remembering, accumulating, summarizing, evaluating, analyzing, systematizing, understanding, transforming and using information is limited by the level of development of his brain.

The level of “activation” of human thinking is influenced by numerous factors, including:

- the person’s age,
- the level of person’s upbringing, education, acquired knowledge and experience,
- the level of person’s activity in using thinking, intellect and consciousness,
- the person's character,
- the person's life circumstances.

The higher the level of “activation” of human thinking, the more dynamic the physiological development of the human brain.

Under certain life circumstances, a person may not fully “activate” his thinking.

If for several generations the level of “activation” of human thinking has been low, then the physiological development of the human brain stops and degradation of the human brain can even occur, that is, a process opposite to brain development.

The third factor is deterioration in the functioning of the human brain. Deterioration in the functioning of a person's brain occurs as the person's brain ages and due to any disease or injury to the person's brain.

The fourth factor is severe fatigue, stress, and pain that are in the active phase. These conditions force the human brain, as the organ responsible for managing the human body, to concentrate on

the “internal” problems of the human body, which reduces the brain’s function in working with information. The degree to which a person’s level of thinking decreases depends on the degree of influence of these conditions on the human brain and the duration of such conditions.

The fifth factor is a person’s strong emotional experiences, which completely or partially block the ability of the person’s brain to control the person’s actions. The degree to which the person’s level of thinking decreases depends on the degree of influence of these conditions on the human brain and the duration of such conditions.

The sixth factor is material conditions of human life. To ensure the viability of its human body, the human brain forces a person to first satisfy his biological needs (i.e. the ability to eat normally, take care of his health, live in safety, and others). Therefore, thoughts related to the satisfaction of biological needs take priority over all other thoughts.

Satisfied biological needs are favorable material conditions for the development of human thinking.

The seventh factor is intangible conditions of human life.

Favorable intangible conditions of human life are:

- freedom of thought and speech in the society in which a person lives;
- access to information and education;
- the opportunity to live and develop freely;
- respect for rights and freedoms in society.

Favorable intangible conditions of human life contribute to the development of human thinking.

The eighth factor is the readiness of the society in which a person lives to understand and accept thoughts and the person’s actions generated by these thoughts.

If the person’s thoughts are too ahead of the level of historical development of the society in which the person lives, then these thoughts are not perceived by the society at best, and in the worst case such a society counteracts such thoughts. The level of a person’s thoughts must correspond to the level of historical development of the society in which the person lives. Therefore, as a rule, the human brain receives, remembers, accumulates, summarizes, evaluates, analyzes, systematizes, transforms and uses only that information that is relevant, that is, will be perceived by the society in which the person lives.

The ninth factor is the degree of influence of external information on a person. The influence of external information, including the opinions of other people, information disseminated in the society in which the person lives, can influence the level of development of his thinking.

11. Human spiritual development

Human spiritual development is the process of a person’s knowledge of the nature of the universe and the meaning of life.

The spiritual development of a person is an integral part of human consciousness, since the process of cognition by the person of the nature of the universe and the meaning of his life occurs

through the person's attitude towards the outside world.

Since:

- the spiritual development of a person is an integral part of human consciousness,
- the level of development of human consciousness depends on the level of development of human thinking and intellect,

therefore, the level of the person's spiritual development depends on the level of development of his thinking, intellect and consciousness.

The higher the level of development of the person's thinking, intellect and consciousness, the higher the level of his spiritual development.

The more dynamically the person's thinking, intellect and consciousness develops, the more dynamic is his spiritual development.

Human spiritual development occurs through the acquisition by a person of scientific knowledge about the nature of the universe and *faith in God* (i.e. belief in the existence of a Supreme Mind that created and controls all things, which is based on the knowledge that does not need proof) in their interrelation.

The level of scientific knowledge of modern humanity about the nature of the universe is low, as evidenced, for example, by unsupported statements of modern science that objects of inanimate and living nature are self-organized.

The low level of scientific knowledge of modern humanity about the nature of the universe over the centuries has been compensated by faith in God.

Despite the fact that the Supreme Mind has been helping humanity to understand the nature of the universe for centuries through *religions* (a worldview based on faith in God), nevertheless, the vast majority of humanity is still unable to understand the nature of the universe that indicates a low level of spiritual development of the absolute majority of modern humanity and, accordingly, a low level of development of thinking, intellect and consciousness of the absolute majority of modern humanity.

Without the spiritual development of humanity, the historical development of humanity is impossible. The dynamics of the spiritual development of humanity reflects the dynamics of the historical development of humanity.

Since the development of human thinking, intellect and consciousness is a very slow historical process, therefore, the spiritual development of human civilization is also a very slow historical process.

12. Human mentality

Human mentality is the views, assessments, values, norms of behavior and morality of a person.

Mentality is an integral part of a person's consciousness, since a person's views, assessments, values, norms of behavior and morality are formed as a result of a person's personal attitude towards the outside world.

Since:

- a person's mentality is an integral part of human consciousness,
- the level of development of a person's consciousness depends on the level of development of his thinking and intellect,

therefore, the level of development of the person's mentality depends on the level of development of his thinking, intellect and consciousness.

The higher the level of development of the person's thinking, intellect and consciousness, the higher the level of development of his mentality.

The more dynamically the person's thinking, intellect and consciousness develops, the more dynamic is the development of his mentality.

Since the development of thinking, intellect and consciousness of humanity is a very slow historical process, therefore, the development of the mentality of humanity is also a very slow historical process.

The basis of human mentality is the totality of human material and spiritual values.

Human material values include the satisfaction of biological needs (the ability to eat normally, take care of his health, live in safety, etc.), achieving material well-being, wealth and power.

Human spiritual values include the totality of the person's moral, religious, ethical, and cultural beliefs that are significant to him.

The higher the level of development of the person's thinking, intellect and consciousness, the more significant spiritual values are for him compared to material values. The higher the ratio of spiritual values to material values, the higher the level of development of the person's mentality.

The level of development of the mentality of the absolute majority of humanity is low due to the low level of development of thinking, intellect and consciousness of the absolute majority of humanity.

For the majority of humanity, material values have absolute dominance over spiritual values, not only due to the low level of development of thinking, intellect and consciousness of the specified majority of humanity, but also because the specified majority of humanity has problems with satisfying their biological needs and is trying to achieve material well-being. Thoughts about satisfying biological needs for the majority of humanity dominate over all other thoughts.

For the minority of humanity that does not have problems with satisfying its biological needs and is financially prosperous, material values still have absolute priority over spiritual values, since due to its low level of development of thinking, intellect and consciousness, the thirst for profit, the achievement of wealth and power are built by this minority humanity as its meaning of life. Because of this, thoughts about wealth and power have absolute priority over all other thoughts of this minority of humanity.

Thus, the low level of development of thinking, intellect and consciousness of the absolute majority of humanity is the reason for the absolute dominance of material values over spiritual values that indicates the mentality of the absolute majority of humanity is egoistic and materially oriented, and the level of its development is low.

On the one hand, egoistic and materially oriented mentality forces a person to develop his thinking and intellect in order to solve problem situations related to satisfying his biological needs, achieving material well-being, wealth and power.

On the other hand, egoistic and materially oriented mentality, coupled with the low level of development of thinking, intellect and consciousness of the absolute majority of humanity, is the main cause of injustice, immorality, evil, violence, and corruption.

The level of development of the person's mentality is an indicator of the level of development of his thinking, intellect and consciousness. The higher the level of development of the person's mentality, the higher the level of development of his thinking, intellect and consciousness.

The level of development of the mentality of human society is an indicator of the level of historical development of this society, since the level of historical development of society and the mentality of society are a consequence of the development of thinking, intellect and consciousness of the majority of members of this society.

The higher the level of development of the person's mentality, the higher the level of justice and morality of the person.

An increase in the level of justice and morality of human society indicates the development of the level of mentality of this society and, accordingly, an increase in the dynamics of the historical development of this society.

The development of the mentality of human society is a very slow historical process, since the development of thinking, intellect and consciousness of members of society is a very slow historical process.

13. Human society

Human society is a collection of people united by common specific historical conditions of material life (hereinafter referred to as society).

There are many societies on Earth, which are united:

- *on an ethnic basis* (a historical social community of people, determined by a combination of characteristics such as common language and territory, similarity of culture and way of life, common historical development and, in some cases, belonging to the same state),
- *on a national basis* (a set of people connected by the consciousness of their unity, common origin, language, beliefs, way of life, morals, customs, historical past and solidarity of social and political interests of the present).

Historical development of society is the process of changing the social, economic, political and cultural situation of the society over time.

Different human societies did not form at the same time, but entered the path of their historical development at different times and therefore have different durations of their historical development.

Historical development of any society is characterized by periods of accelerated and slow historical development. The higher the ratio of periods of accelerated historical development of society to periods of slow historical development of the society, the higher the level of historical

development of the society.

The longer the historical development of a society and the higher the level of historical development of the society in their interrelation, the higher the level of development of thinking, intellect and consciousness of members of such a society and, accordingly, the collective consciousness of this society.

The higher the level of development of thinking, intellect and consciousness of members of a society and, accordingly, the collective consciousness of the society, the higher the level of social, economic, political and cultural development of the society and, consequently, the level of its competitiveness in relation to other societies.

Thus, the main differences between human societies are:

- the duration of historical development of a society,
- the level of historical development of society,
- the level of development of thinking, intellect and consciousness of members of a society,
- level of development of the collective consciousness of society.

The longer the duration and the higher the level of historical development of a society:

- the higher the level of development of thinking, intellect and consciousness of members of the society,
- the higher the level of development of the collective consciousness of the society,
- the society is more developed.

The shorter the duration and the lower the level of historical development of a society:

- the lower the level of development of thinking, intellect and consciousness of members of the society,
- the lower the level of development of the collective consciousness of the society,
- the society is less developed.

If we do not take into account the influence of external forces on the development of a society, then historical development of a society occurs as a result of an increase in the level of development of thinking, intellect and consciousness of members of the society.

The higher the level of development of the person's thinking, the higher the level of the person's access to new ideas, discoveries, inventions, ways and means of solving new problems, including organizational, economic, political, social, military and others.

The higher the level of thinking, intellect and consciousness of the majority of members of a society, the higher the level of collective consciousness of the society, formed by the majority of members of the society.

Since a person cannot be free from the society, in which he lives, therefore, the higher the level of collective consciousness of the society, the higher the level of preparedness of the society to accept new ideas, discoveries, inventions, ways and means of solving new problems.

Thus, the level of historical development of a society depends on the level of development of thinking, intellect and consciousness of members of the society and the collective consciousness of

the society.

It is impossible for any society to step over the stage of very slow historical processes of development of thinking, intellect and consciousness of members of the society and the collective consciousness of the society, however, the elites of the society can speed up or slow down these processes.

The acceleration of the development of thinking, intellect and consciousness of members of a society and, accordingly, the collective consciousness of the society occurs through their more dynamic development. The more dynamically the thinking, intellect and consciousness of members of a society and, accordingly, the collective consciousness of the society develop, the more dynamic is historical development of the society. What contributes to the development of thinking, intellect and consciousness of members of a society, see below Chapter 16.

The lower the level of development of thinking, intellect and consciousness of members of a society and, accordingly, the collective consciousness of the society, the more rigid the political system of managing such a society.

Through external influence on a society it is impossible:

- to create a stable political system of governance in the society that goes beyond the natural process of historical development of the society;
- to unify societies with different levels of development of collective consciousness under a single political system of management.

Historical development of a society is a very slow process, since the development of thinking, intellect and consciousness of members of the society, as well as the collective consciousness of the society, is a very slow historical process.

14. Elites of human society

Human society is a collection of people united by common specific historical conditions of material life (hereinafter referred to as *society*).

Power is the ability of a certain group of members of society to influence the activities of all members of society through the exercise of its will.

Political elite of a society is a relatively small group of people who concentrate in its hands a large amount of political power over the society (the head of state, officials who occupy high positions in the legislative, judicial and executive branches of government).

Elites of a society are the totality of members of the society who have power, means, influence and carry out the functions of managing the society.

Mission of the political elite of a society and the elites of a society is to preserve the society and ensure its historical development.

Preservation of a society is achieved through a stable political system of managing the society, which corresponds to the level of historical development of the society.

Historical development of a society is achieved through the development of thinking, intellect and consciousness of members of the society.

The more dynamically the thinking, intellect and consciousness of members of a society develop, the more dynamic is the historical development of the society.

The level of development of thinking, intellect and consciousness of members of a society depends on the duration and the level of historical development of the society.

The longer the duration and the higher the level of historical development of a society:

- the higher the level of development of thinking, intellect and consciousness of members of the society,
- the higher the level of development of thinking, intellect and consciousness of the political elite of the society and the elites of the society,
- the political elite of the society and the elites of the society are more successful in fulfilling their mission,
- the political system of managing the society is less rigid,
- the political position of elites of the society is more stable and durable,
- the political influence of elites of the society on political elite of the society is stronger,
- the political elite of the society has less power,
- a change in the political elite of the society does not lead to a change in the elites of the society,
- a change in the political elite of the society does not create uncertainty in terms of preservation and historical development of the society.

The shorter the duration and the lower the level of historical development of a society:

- the lower the level of development of thinking, intellect and consciousness of members of the society,
- the lower the level of development of thinking, intellect and consciousness of the political elite of the society and the elites of the society,
- the political elite of the society and the elites of the society are less successful in fulfilling their mission,
- the political system of managing the society is more rigid,
- the political position of elites of the society is less stable and strong,
- the political influence of elites of the society on political elite of the society is weaker,
- the political elite of the society has more power,
- a change in the political elite of the society inevitably leads to a change in the elites of the society,
- a change in the political elite of the society creates uncertainty in terms of preservation and historical development of the society.

Political elite of a society and elites of a society, which are formed by representatives of big capital and/or are influenced by representatives of big capital, are not able to ensure historical development of the society, since representatives of big capital, due to their egoistic and materially oriented interests are not interested in:

- in creating favorable material and intangible conditions for members of the society,

- in the development of thinking, intellect and consciousness of members of the society,
- in the development of education, science and culture in the society,
- in creating favorable conditions for increasing the level of spiritual development, justice, spiritual values and morality of members of the society.

Therefore, a society in which political elite of the society and elites of the society are formed by representatives of big capital and/or are influenced by representatives of big capital, in the long term, is doomed to historical stagnation (a process opposite to historical development of a society).

Political elite of a society, which is formed by external forces and/or is influenced by external forces, is not actually the political elite of the society, since it acts not in the interests of the society, but in the interests of external forces. A society with such a political elite is, at best, doomed to historical stagnation, and at worst, doomed to collapse.

Elites of a society, which are formed by external forces and/or is influenced by external forces, is not actually the elites of the society, since they act not in the interests of the society, but in the interests of external forces. Political elite of the society that allows this to happen is unable to fulfill its mission.

Political elite of a society is able to fulfill its mission if it:

- has a higher level of thinking, intellect and consciousness compared to the average level of elites of the society,
- is formed from the best representatives of the elites of the society and is not influenced by representatives of big capital and/or external forces,
- forms elites of the society from members of the society who have a higher level of thinking, intellect and consciousness compared to the average level of members of the society and who are not influenced by representatives of big capital and/or external forces,
- creates favorable material and intangible conditions in the society that contribute to a more dynamic development of thinking, intellect and consciousness of members of the society,
- develops education, science, culture in the society,
- creates favorable conditions in the society to increase the level of spiritual development, justice, spiritual values and morality of members of the society,
- stimulates members of the society to increase the level of development of thinking, intellect and consciousness,
- ensures the inevitability of punishment of members of the society for committing unrighteous (i.e. unfair, unscrupulous, dishonest and immoral) acts, commensurate with the level of thinking, intellect and consciousness of members of the society,
- applies a political system for managing the elites of the society, which corresponds to the level of historical development of the society.

The absolute majority of elites of human societies (as well as the absolute majority of humanity) have a low level of development of thinking, intellect and consciousness that is confirmed by injustice, immorality, evil, violence, thirst for profit, corruption, struggle for power, hegemonism, neo-

colonialism, wars.

A consequence of the low level of development of thinking, intellect and consciousness of the absolute majority of elites of human societies is the low level of their justice and morality.

Since development of thinking, intellect and consciousness of a person as a biological social being is a very slow historical process, therefore, in the foreseeable future, the level of development of thinking, intellect and consciousness of elites of human societies will not change significantly and therefore humanity should not hope for a just world in the foreseeable future.

15. Ideology of human society

Ideology is a system of formulated ideas and concepts that expresses the interests of various classes, layers, groups or society as a whole.

The ideology of a society is formed by political elite and elites of the society (hereinafter referred to as *the elites of the society*). If the elites of the society do not have an ideology, therefore, either the elites of the society do not have ideas and concepts on how to fulfill their mission, which is to preserve and ensure historical development of the society, or they are not independent and are controlled by external forces that are not interested in the existence of ideology among the elites of the society. Such elites are unable to fulfill their mission.

A society whose elites do not have an ideology can be compared to a ship that has lost its rudder and is sailing in an unknown direction - to where the ocean waves and currents carry it. Such a society is, at best, doomed to historical stagnation, and in the event of negative external influence, to collapse.

Since:

- ideology of a society is formed by the elites of the society,
- the mission of the elites of the society is to preserve and historically develop the society,
- historical development of the society is achieved through the development of thinking, intellect and consciousness of members of the society,

therefore, ideology of the elites of any human society must provide for the development of thinking, intellect and consciousness of members of the society.

If ideology of the elites of a society does not contribute to the development of thinking, intellect and consciousness of members of the society, such a society is, at best, doomed to historical stagnation, and in the case of negative external influence, to collapse.

What contributes to the development of thinking, intellect and consciousness of members of a society, see the next Chapter.

16. Development of human thinking, intellect and consciousness

The following factors in their interrelation contribute to the development of thinking, intellect and consciousness of members of a society:

- favorable material conditions in the society (the opportunity to eat normally, take care of one's health, live in safety, etc.),

- favorable intangible conditions in the society (freedom of thought and speech, access to information and education, the opportunity to live and develop freely, respect for rights and freedoms),
- development in the society of education, science, culture,
- favorable conditions in the society to increase the level of spiritual development, justice, spiritual values and morality of members of the society,
- stimulating members of the society to increase their level of development of thinking, intellect and consciousness,
- inevitability of punishment of members of the society for committing unrighteous acts, commensurate with the level of thinking, intellect and consciousness of members of the society.

17. Stimulating development of human thinking, intellect and consciousness

Although the development of human thinking, intellect and consciousness is a very slow historical process, nevertheless, within the power of human society:

- to engage in the development of thinking, intellect and consciousness of members of the society,
- to give dynamics to the development of thinking, intellect and consciousness of members of the society.

Increasing the level of development of thinking, intellect and consciousness of members of a society contributes to a more dynamic historical development of the society.

Various factors contribute to the development of thinking, intellect and consciousness of members of a society. One of these factors is to stimulate members of a society to increase their level of development of thinking, intellect and consciousness.

A significant omission of modern society is the lack of effective measures to stimulate members of a society to increase the level of development of their thinking, intellect and consciousness in their totality and interrelation.

Such incentive measures could be, for example:

- periodic testing of at least some categories of members of a society for the level of development of their thinking, intellect and consciousness in their totality and interrelation (hereinafter referred to as the TIC rating) and assignment of the TIC rating to members of the society;
- use of the TIC rating when members of the society are studying at school, when they enter and study at an educational institution after graduation, when members of the society enter work, when they move up the career ladder;
- possession by member of a society of any material and/or intangible rights that correspond to his TIC rating (the higher the TIC rating of member of a society, the greater the rights and benefits the member of the society has);
- approval of a list of unrighteous (unfair, unscrupulous, dishonest and immoral) acts that are taken into account when determining the TIC rating for various categories of members of a society;
- the commission of an unrighteous act by member of a society, which is taken into account when

determining the TIC rating, entails a lowering of his TIC rating and, accordingly, deprivation of his material and/or intangible rights partially or completely (depending on the severity of the unrighteous act committed);

- application of an expanded and shortened list of unrighteous acts, which are taken into account when determining the TIC rating, for various categories of members of a society (for example, for persons on whom due to their position in the society the fate of people depends it is used an expanded list of unrighteous acts and, vice versa, for minors and elderly people it is used a short list, etc.);
- punishment of member of a society for committing an unrighteous act, which is included in the list of unrighteous acts when determining the TIC rating;
- the lower the TIC rating of member of a society, the harsher the punishment of such a member of the society for committing an unrighteous act (for more details, see below in Chapter 19);
- the member of a society who has committed at least once an unrighteous act for which the member of the society is subject to punishment is automatically included in the list of members of the society who are required to undergo periodic testing for the TIC rating;
- access of members of a society to information about TIC ratings of certain categories of members of the society (for example, persons on whom due to their position in the society the fate of people depends or who have committed at least once an unrighteous act for which a member of the society is subject to punishment).

The above list of incentive measures is incomplete and can be supplemented.

Such measures to stimulate members of a society to increase their level of development of thinking, intellect and consciousness in their totality and interconnection could contribute to a more dynamic historical development of the society.

18. Upbringing and education

Since the Supreme Mind is interested in the development of souls and for these purposes controls the fate of every person, every human society and human civilization as a whole, therefore, human society has no other way than to follow the interests of the Supreme Mind and promote the development of thinking, intellect and consciousness of members of the society.

Consequently, *upbringing and education of a person* is the process of realizing the potential for the development of thinking, intellect and consciousness of the person through the acquisition of knowledge, experience, spiritual development and development of mentality, which is carried out by the person and society and continues throughout the person's life.

In general, modern human society understands the need to acquire knowledge and experience by members of the society, but greatly underestimates the need for spiritual development (see above Chapter 11) and development of mentality (see above Chapter 12) of members of the society that is a significant omission of modern upbringing and education, since the low level of spiritual development and mentality of members of the society with the low level of thinking, intellect and

consciousness of the absolute majority of humanity is the main cause of injustice, immorality, evil, violence, corruption, wars.

Underestimation of the need for spiritual development and development of the mentality of members of a society is manifested at all levels and in all spheres of upbringing and education, including in art. Cinema, songs, computer games and other types of creative activity of people are filled with works that do not contribute to spiritual development and increasing the level of mentality of members of society and, accordingly, the realization of the goals of the earthly stage of the development of souls, the interests of the Supreme Mind and historical development of the society.

The imbalance between the low level of consciousness (spiritual development and mentality) of modern humanity and the high level of development of weapons capable of destroying human civilization indicates the risks of self-destruction of human civilization and therefore the elimination of these omissions in matters of upbringing and education of members of a society is extremely urgent.

19. Upbringing and punishment

Various factors contribute to the development of thinking, intellect and consciousness of members of a society (see above Chapter 16). One of these factors is the upbringing and punishment of members of a society.

Punishment is a measure of society's influence on the person guilty of committing an unrighteous act.

The lower the level of development of thinking, intellect and consciousness of member of a society, the more difficult for such a member of the society to realize the inadmissibility of committing unrighteous acts and, consequently, such a member of the society is more likely to commit unrighteous acts.

Therefore, the lower the level of development of thinking, intellect and consciousness of member of a society, the more stringent the system of upbringing and punishment of such a member of the society should be if he commits an unrighteous act.

Since egoistic, materially oriented mentality, combined with the low level of development of thinking, intellect and spiritual development of the absolute majority of humanity, is the main cause of unrighteous acts, i.e. injustice, immorality, evil, violence, corruption (see above Chapter 12), therefore, only harsh punishment of members of a society for unrighteous acts committed on the basis of egoistic, materially oriented interests, can prevent the historical stagnation of the society.

A member of a society who has committed at least once an unrighteous act for which the member of the society is subject to punishment is automatically included in the list of members of the society who are required to undergo periodic testing for the TIC rating.

The lower the TIC rating of the member of a society, the harsher the punishment of the member of the society for committing an unrighteous act should be.

The greater the number of members of a society, which depend on a person due to his position in the society (for example, an official, a judge, a prosecutor, etc.), the harsher the upbringing and

punishing measures for committing unrighteous acts by such a person should be. Therefore, the use of the TIC rating must begin with the specified members of a society, which will help to reduce the level of injustice, immorality, evil, violence, corruption in the society and contribute to a more dynamic historical development of the society.

The use of the TIC rating in a society (see above Chapter 17) can be an effective measure to prevent members of the society from committing unrighteous acts. When a member of a society commits an unrighteous act, in addition to punishment for committing the said act, his TIC rating is lowered, which automatically deprives him of material and/or intangible rights, partially or completely (depending on the severity of the unrighteous act committed).

In any case, members of a society, regardless of their TIC rating, and the unrighteous offenses they have committed and their severity, cannot be deprived of the right to protect their rights.

A society that does not ensure the inevitability of punishment for members of the society committing unrighteous acts, commensurate with the level of thinking, intellect and consciousness of members of the society, is doomed to at least historical stagnation.

20. Religion

In order for the soul to reach a high level of development and become a part of the Supreme Mind, and to avoid improper development of the soul, the Supreme Mind purposefully governs the development of the soul in both the immaterial and material worlds (see above Chapters 3 and 6).

Earth is a place in the material world for the development of young souls, that is, the souls with a low level of development of thinking, intellect and consciousness.

The main goal of the earthly stage of the soul development is its development (including the upbringing the soul for the purpose of its development), which occurs through the development of thinking, intellect and consciousness of the soul incarnated in a person (see above Chapter 6).

As a result of the development of his thinking, intellect and consciousness, the person (i.e. the soul incarnated in the person) learns the nature of the universe. This process is the spiritual development of a person, which occurs through the person's acquisition of scientific knowledge about the nature of the universe and faith in God in their relationship (see above Chapter 11).

Man's *faith in God* (belief in the existence of a Supreme Mind that created and controls all things) arose as a result of humanity's lack of *scientific knowledge* (that is, knowledge based on evidence) about the nature of the universe, which was due to the low level of development of thinking, intellect and consciousness of humanity. Therefore, over the centuries, this deficiency of scientific knowledge was compensated and continues to be compensated by faith in God.

Faith in God is necessary because it:

- helps to understand the nature of the universe in the absence of humankind's scientific knowledge about the nature of the universe,
- stimulates a person to develop,
- helps the soul, incarnated into a person, to go through the earthly stage of its development.

In order to spread faith in God among humanity, the Supreme Mind created *religions* (worldview

based on faith in God).

Traditional religions are the most successful religions in terms of the number of religious followers.

The main reasons why religions differ from each other are:

- different duration and level of historical development of the societies in which believers live,
- different levels of development of thinking, intellect and consciousness of believers,
- geographical features of believers' residence,
- historical events that accompanied societies in which religions were created and developed,
- features of historical development of societies in which believers live.

Religion unites people for the purpose of worship and religious rituals, religious upbringing and education of its followers.

The religious association carries out its mission through:

- accumulation of knowledge about the nature of the universe and transmission of this knowledge to believers (hereinafter referred to as *content of religion*),
- religious rituals, objects, clothes and traditions, which are aimed at achieving the best perception and assimilation by believers of the knowledge accumulated by religion about the nature of the universe (hereinafter referred to as *external attributes of religion*).

Just like a society, religion develops as the thinking, intellect and consciousness of believers develop. The level of development of religion depends on the level of development of thinking, intellect and consciousness of believers.

The higher the level of thinking, intellect and consciousness of believers, the more important the content of religion is and the less important are the external attributes of religion.

The lower the level of thinking, intellect and consciousness of believers, the more important the external attributes of religion are and the less important the content of religion.

Since the development of human thinking, intellect and consciousness is a very slow historical process, therefore, the process of man's knowledge of the nature of the universe, as well as the development of religion, is also a very slow historical process.

Many centuries have passed since the emergence of traditional religions. During this time, the level of development of thinking, intelligence and consciousness of followers of traditional religions has increased. This means that for followers of traditional religions, with an increase in their level of development of thinking, intellect and consciousness, the importance of the content of religion is increases and the importance of external attributes decreases.

A manifestation of the lag in the development of religion from the level of development of thinking, intellect and consciousness of followers of religion is a decrease in the number of followers of religion.

Since:

- a religious association carries out its mission through the accumulation of knowledge about the nature of the universe and the transfer of this knowledge to believers,

- with an increase in the level of development of thinking, intellect and consciousness of believers, the importance of believers' knowledge of the nature of the universe increases, consequently, for the religious association, the importance of accumulating knowledge, including scientific knowledge, about the nature of the universe for its subsequent transfer to believers increases.

Since:

- the Supreme Mind is interested in the development of the soul,
- the development of the soul during its earthly stage occurs through the development of its thinking, intellect and consciousness,
- knowledge of the nature of the universe is impossible without the development of thinking, intellect and consciousness of believers,

therefore, the mission of a religious association is also to develop the thinking, intellect and consciousness of believers, which occurs through the upbringing and education of believers (see above Chapter 18).

Since:

- for any religious association, the importance of accumulating knowledge, including scientific knowledge, about the nature of the universe for its subsequent transfer to believers increases,
- religious associations must follow the interests of the Supreme Mind,
- God (i.e. the Supreme Mind) is one for all people on Earth,

consequently, with an increase in the level of development of thinking, intelligence and consciousness of believers, the importance of cooperation between religious associations increases, at least in matters of accumulating knowledge, including scientific knowledge, about the nature of the universe for its subsequent transfer to believers.

Such cooperation of religious associations is the beginning of a natural process of religious globalization, which will occur as knowledge, including scientific knowledge, about the nature of the universe accumulates, and the level of development of thinking, intellect and consciousness of believers increases.

In the future, as knowledge about the nature of the universe accumulates and the level of development of thinking, intellect and consciousness of believers increases, the religious association will turn into a center for the accumulation and analysis of knowledge about the nature of the universe, and the clergyman of the religious association will become a teacher with expert knowledge in matters of the nature of the universe, which transmits this knowledge to believers, taking into account the level of development of thinking, intellect and consciousness of each believer.

A religion is correct if it:

- follows the interests of the Supreme Mind, which are the development of the soul (including its upbringing for the purpose of soul development) during its earthly stage,
- helps believers go through the earthly stage of their development,
- carries out the accumulation of knowledge about the nature of the universe and the transfer of

this knowledge to believers,

- is engaged in the upbringing and education of believers in order to increase the level of spiritual development, justice, spiritual values and morality of believers,
- takes into account the level of development of thinking, intellect and consciousness of each believer,
- does not harm the health and life of believers.

21. Technological development of human society

The basis for the economic development of any society is the level of technology development in the society. A society that has a higher level of technological development has advantages in competition with other societies in political, economic, military and other spheres.

The level of technological development of a society depends on the combination of the following factors in their interrelation:

- the duration of historical development of the society;
- the level of historical development of the society;
- the level of development of thinking, intellect and consciousness of members of the society;
- the level of development of collective consciousness of the society;
- the level of development of thinking, intellect and consciousness of elites of the society;
- the preparedness of the society and elites of the society to perceive ideas, discoveries, inventions;
- the ability and interest of political elite of the society to create in the society favorable material (the opportunity to eat normally, take care of one's health, live in safety, etc.) and intangible (freedom of thought and speech, access to information and education, the opportunity to live and develop freely, respect for rights and freedoms) conditions for members of the society;
- the level of development of education, science, culture in the society;
- the level of spiritual development of the society;
- the level of justice, spiritual values and morality in the society.

The higher the level of thinking, intellect and consciousness of a person, the higher the level of access of the person to new ideas, discoveries, inventions, ways and means of solving new problems, including organizational, economic, political, social, military and others.

Since a person cannot be free from the society, in which he lives, therefore, the higher the level of thinking, intellect and consciousness of members of the society and elites of the society, the higher the level of preparedness of the society to perceive new ideas, discoveries, and inventions.

Taking into account the determining role of elites of the society in managing the society, the level of preparedness of the society to perceive new ideas, discoveries, and inventions is largely determined by the ability and interest of elites of the society in new ideas, discoveries, and inventions.

The level of thoughts, ideas, discoveries, and inventions of members of the society cannot significantly exceed the level of historical development of the society, in which members of the society live, otherwise their thoughts will not be accepted by the society.

Since the development of thinking, intellect and consciousness of members of a society is a very slow historical process, therefore, the shorter the duration of historical development of a society, the lower the level of development of thinking, intellect and consciousness of members of such a society compared to those societies whose path of historical development is longer. Consequently, it is difficult for a society with a shorter path of historical development to catch up technologically with other societies that entered the path of their historical development earlier, all other things being equal.

In the process of its historical development, any society experienced periods of accelerated technological development and periods of slower technological development. Therefore, the following factors are important for the technological development of a society: how long were the periods of accelerated technological development and slowdown in technological development of the society in the past.

The acceleration of technological development of a society occurs when the thinking, intellect and consciousness of members of the society develop dynamically.

The more dynamically thinking, intellect and consciousness of members of a society develop, the more dynamic is historical development of the society.

A slowdown in the technological development of a society occurs when there is a slowdown in the development of thinking, intellect and consciousness of members of the society.

A change in technological development leaders occurs when:

- in a society that is the leader in technological development, there is a slowdown in the development of thinking, intellect and consciousness of members of the society,
- in a society that replaces the technological leader, thinking, intelligence and consciousness of members of the society develop dynamically,
- the duration and the level of historical development of the leader of technological development and the society that replaces the leader are comparable.

22. Historically perspective human society

Historically promising society is one, in which:

- the political system of managing the society corresponds to the level of development of thinking, intellect and consciousness of members of the society, the collective consciousness of the society and the level of historical development of the society,
- favorable material conditions have been created/are being created for members of the society (the opportunity to eat normally, take care of their health, live in safety, etc.),
- favorable intangible conditions have been created/are being created for members of the society (freedom of thought and speech, access to information and education, the opportunity to live and develop freely, respect for rights and freedoms),
- education, science and culture are developing in the society,
- favorable conditions have been created/are being created for the development of private

initiatives of members of the society,

- members of the society are interested in increasing the level of development of their thinking, intellect and consciousness,
- effective measures are used to stimulate members of the society to increase the level of development of their thinking, intellect and consciousness,
- favorable conditions have been created/are being created to attract people with a higher level of thinking, intellect and consciousness from other societies into society,
- favorable conditions have been created/are being created for technological development of the society,
- upbringing and education of members of the society is aimed at increasing the level of development of thinking, intellect and especially consciousness of members of the society,
- favorable conditions have been created/are being created to increase the level of spiritual development, justice, spiritual values and morality of members of the society,
- legal and social justice is ensured for members of the society,
- are supported religious associations, which accumulate knowledge about the nature of the universe and transfer this knowledge to believers, engage in the upbringing and education of believers in order to develop their thinking, intellect and consciousness,
- the inevitability of punishment of members of the society for committing unrighteous acts is ensured, commensurate with the level of development of thinking, intellect and consciousness of members of the society,
- harsh penalties are applied to members of the society for committing unrighteous acts based on egoistic, materially oriented interests,
- strict penalties are applied for committing unrighteous acts by members of the society, on whom, due to their position in the society, the fate of people depends (for example, an official, a judge, a prosecutor, a police officer, elected positions, etc.),
- effective measures of public control are applied over the activities of political elite of the society and elites of the society (the elites of the society),
- the elites of the society understand and are able to fulfill their mission to preserve and historically develop the society,
- the ideology of the elites of the society provides for the preservation and historical development of the society,
- representatives of big capital are deprived of the opportunity to influence the process of managing society,
- the elites of the society are formed from the best representatives of members of the society and are not influenced by big capital and/or external forces,
- political elite of the society controls elites of the society in accordance with the level of historical development of the society.

In order to preserve and historically develop a society, the totality of the above characteristics of historically promising society should be the ideology of elites of the society.

23. Justice

Justice is a person's or society's idea of right and wrong according to law or morality.

Morality is a person's or society's ideas about good and bad, right and wrong, good and evil, as well as a set of norms of behavior arising from these ideas.

Mentality is the views, assessments, values, norms of behavior and morality that characterize a person or society.

Consciousness is a person's personal attitude towards the outside world as a result of the person's awareness of himself as an intelligent being, different from the outside world.

As can be seen from the interpretation of the above terms, justice is an integral part of morality, which, in turn, is an integral part of mentality, which, in turn, is an integral part of consciousness, the level of development of which depends on the level of development of human thinking and intellect.

Thus, the level of justice of a person depends on the level of development of his thinking, intellect and consciousness. The higher the level of development of a person's thinking, intellect and consciousness, the higher the level of his justice.

Since:

- the level of justice of a person depends on the level of development of his thinking, intellect and consciousness,
- the level of development of thinking, intellect and consciousness of the majority of members of a society forms the collective consciousness of the society,
- the level of historical (that is, social, economic, political and cultural) development of a society depends on the level of development of the collective consciousness of the society, therefore, the higher the level of historical development of a society, the higher the level of justice in such a society.

It follows that:

- the level of historical development of a society and the level of justice in the society are interconnected,
- it is impossible to achieve an increase in the level of historical development of a society without increasing the level of justice in the society.

Thus, the level of justice in a society is an indicator of the level of historical development of the society, and the level of historical development of a society is an indicator of the level of justice in the society.

Since it is impossible to achieve an increase in the level of historical development of a society without increasing the level of justice in the society, therefore, increasing the level of justice is a mandatory element of historical development of any human society.

If there is a decrease in the level of justice in a society, then this means a decrease in the level

of historical development of the society.

Since:

- increasing the level of justice is a mandatory element of historical development of a society,
 - the mission of elites of a society is to preserve and historically develop the society,
- therefore, increasing the level of justice in a society is an integral part of the mission of elites of the society.

If elites of a society are unable or unwilling to increase the level of justice in the society or there has been a decrease in the level of justice in the society, then this indicates the inability of elites of the society to fulfill their mission.

Since judicial system of a society is designed to ensure justice in the society, therefore, the level of impartiality and fairness of judicial system of the society is also an indicator of the level of historical development of the society. The lower the level of judicial corruption, the higher the level of historical development of the society. A society, in which there is a high level of judicial corruption, is doomed to historical stagnation.

Since the development of human thinking, intellect and consciousness and, accordingly, collective consciousness of a society is a very slow historical process, therefore, increasing the level of justice in a society is also a very slow historical process. It is impossible for a society to step over the stage of its historical development.

However, elites of any society are capable of imparting dynamics to the development of collective consciousness of such a society. The more dynamically collective consciousness of a society develops, the more dynamically the level of historical development of the society and justice in the society increases.

How to give dynamics to the development of collective consciousness of a society - see above Chapter 16.

Increasing the level of justice in a society contributes to:

- more dynamic development of thinking, intellect and consciousness of members of the society;
- increasing the level of historical development of the society;
- accelerating technological development of the society;
- increasing competitiveness of the society;
- increasing international authority of the society;
- preservation and historical development of the society.

Since modern human civilization is the totality of modern human societies, therefore, the above arguments regarding a society are also applicable to human civilization, namely:

- it is impossible to increase the level of historical development of human civilization without increasing the level of global justice,
- increasing the level of global justice is an integral part of the mission of elites with global influence (global elites),
- if global elites are unable or unwilling to increase the level of global justice or there has been a

decrease in the level of global justice, then this indicates the inability of global elites to fulfill their mission of preserving and historical development of human civilization,

- increasing the level of global justice is a very slow historical process,
- the more dynamically collective consciousness of modern humanity develops, the more dynamically the level of historical development of human civilization and global justice increases,
- historically promising human civilization is impossible without increasing the level of global justice.

24. Globalization

The history of the development of modern human civilization is the history of consolidation of human societies. Globalization is a natural process of historical development of humanity.

Over the millennia of existence of human civilization, the driving force behind the processes of globalization have been egoistic, materially oriented interests of humans concentrated on material survival, achieving material well-being, wealth and power as a means of achieving material well-being and wealth.

Human thinking, intellect and consciousness have always been and in the foreseeable future will be subordinated to egoistic, materially oriented interests. The reason for this is the low level of thinking, intellect and consciousness of the absolute majority of humanity.

Egoistic, materially oriented interests of humans were, are, and in the foreseeable future will be fueled by the difference in the level of development of thinking, intellect and consciousness of members of different societies.

The higher the level of thinking, intelligence and consciousness of a person, the higher the level of access of the person to new ideas, discoveries, inventions, ways and means of solving new problems, including organizational, economic, political, social, military and others.

Over the past 500 years, Western societies have used their advantages based on their higher level of historical development to compete with less developed societies in order to satisfy their egoistic, materially oriented interests.

The main intermediate result of the globalization of humanity over the past 500 years is the satisfaction of egoistic, materially oriented interests of more developed societies at the expense of the infringement of interests of less developed societies.

Since the development of thinking, intellect and consciousness of humanity is a very slow historical process, therefore, elites of more developed societies will not be able to change enough to abandon their egoistic, materially oriented plans for globalization according to their rules at the expense of infringing interests of less developed societies. Therefore, the globalization currently taking place is obviously unfair.

Since, as history shows, the periodic change of technological leaders is a natural process of historical development of human civilization (see above Chapter 21), therefore, sooner or later, Western societies as modern technological leaders will be replaced by new technological leaders and therefore globalization in the interests of Western societies for the account of infringement of interests of less developed societies has no historical perspective. Therefore, even if unfair

globalization in the interests of Western societies takes place, sooner or later it will be doomed to destruction due to the change of technological leaders.

Since:

- the most serious problems facing humanity (the growth of Earth population, problems with satisfying basic biological needs for the majority of humans, environmental problems on a planetary scale, limited natural resources of Earth) need to be urgently addressed,
- the level of development of weapons are capable of destroying modern human civilization, therefore, historically unpromising globalization can lead human civilization to self-destruction.

Only historically perspective globalization, taking into account the interests of all humanity, can save human civilization from destruction. However, modern humanity, due to its low level of development of thinking, intellect and consciousness, has not matured to historically perspective globalization.

25. Historically promising human civilization

Historically promising human civilization is one, in which:

- equal coexistence and cooperation of all human societies is ensured;
- rules for the coexistence of human societies and supranational organizations are created and operate with the participation, control and in the interests of all human societies;
- more developed societies do not take advantage of their higher level of historical development to the detriment of less developed societies;
- more developed societies do not interfere with the course of historical development of less developed societies and do not impose on less developed societies political systems of managing societies that do not correspond to the level of historical development of these societies;
- more developed societies and supranational organizations contribute to more dynamic historical development of less developed societies;
- favorable material conditions have been created/are being created in the interests of all humanity (the opportunity to eat normally, take care of one's health, live in safety, etc.);
- favorable intangible conditions have been created/are being created in the interests of all humanity (freedom of thought and speech, access to information and education, the opportunity to live and develop freely, respect for rights and freedoms);
- education, science, and culture are developing in the interests of all humanity;
- favorable conditions have been created/are being created for technological development in the interests of all humanity;
- incentive measures are applied to increase the level of development of thinking, intellect and consciousness of all humanity;
- upbringing and education are aimed at increasing the level of development of thinking, intellect and especially the consciousness of all humanity;
- favorable conditions have been created/are being created to increase the level of spiritual

development, justice, spiritual values and morality in the interests of all humanity;

- favorable conditions have been created/are being created to increase the level of global justice;
- religious associations are supported that are engaged in the upbringing and education of believers in order to develop their thinking, intellect and consciousness;
- global elites (the totality of representatives of humanity who have influence on the processes of historical development of human civilization) are formed from the best representatives of human civilization and are not under the influence of big capital and/or individual societies;
- effective measures of control over the activities of global elites have been created;
- global elites understand and are able to fulfill their mission to preserve and historically develop human civilization;
- representatives of big capital are deprived of the opportunity to influence the processes of historical development of human civilization;
- global elites control the activities of big capital.

In order to preserve and historically develop human civilization, the totality of the above characteristics of historically promising human civilization should be the ideology of global elites.

The combination of the above characteristics of historically promising human civilization indicates that the level of development of thinking, intellect and consciousness of the majority of modern humanity, which forms the collective consciousness of modern humanity, is clearly insufficient for the formation of historically promising human civilization.

26. Future of human civilization

Well known facts:

- Western societies have dominated over the earth for the last 500 years.
- The dominance of Western societies in political, economic, military and other spheres is based on their higher level of historical development.
- The elites of Western societies (Western elites) are representatives of big capital.
- Western elites seek to maintain and strengthen their global dominance over the rest of the world.
- Western elites use the higher level of historical development of Western societies in their own egoistic, materially oriented interests, but not in the interests of the entire human civilization.
- Through the creation and implementation of appropriate technologies, it is possible to solve the most pressing problems of modern human civilization (the growth of Earth population, problems with satisfying basic biological needs for the majority of humanity, environmental problems on a planetary scale, limited natural resources of Earth, and others).
- Due to the growth of Earth population and the increase in these problems of modern human civilization, Western elites are imposing on humanity various tricks aimed at radically reducing Earth population and turning humans into a biological being with a reduced level of thinking, intellect and consciousness that is easier to control.
- Non-Western societies have emerged in the world that are able to compete with Western

societies.

- Elites of non-Western societies, which are able to compete with Western societies, are explicitly or implicitly trying to free themselves from the world domination of Western elites.
- Human civilization has weapons capable of destroying it.

Conclusions that follow from the above facts:

- Western elites do not have a sufficient level of development of thinking, intellect and consciousness to fulfill the global mission, i.e. preservation and historical development of human civilization.
- Instead of solving potentially solvable acute problems of human civilization through the creation and implementation of appropriate technologies, Western elites, in order to maintain their global dominance over the rest of the world, under a plausible pretext, are implementing plans to destroy billions of human lives and turn people into easily controlled biological beings with a reduced level of thinking, intellect and consciousness.
- Western elites are not able to solve the problems of humanity and be the driver of the processes of fair and historically promising globalization, that is, globalization in the interests of all humanity.
- The dominance of egoistic, materially oriented interests of elites of human societies over their thinking, intellect and consciousness indicates that human civilization has not yet matured to a fair and historically promising globalization.
- The world domination of Western elites is leading human civilization to self-destruction.
- The level of development of thinking, intellect and consciousness of the absolute majority of elites of human societies is still very far from a level sufficient for globalization in the interests of all humanity.
- The development of thinking, intellect and consciousness of humanity is a very slow historical process; in the foreseeable future, the level of development of thinking, intellect and consciousness of elites of human societies will not change so much that they can realize historically promising globalization, that is, globalization in the interests of all humanity.
- The high level of development of weapons capable of destroying human civilization, in combination with a low level of development of thinking, intellect and consciousness of elites of human societies, indicates the possibility of self-destruction of human civilization.
- Humanity has come to a point after which either the self-destruction of human civilization or its salvation.

The following events will lead to the destruction of modern human civilization:

- maintaining the world domination of Western societies over the rest of the world,
- maintaining the technological and military-political dominance of Western societies,
- globalization according to the scenario of Western elites without taking into account the interests of all human civilization,
- implementation of the tricks of Western elites aimed at radically reducing Earth population and

- turning humans into biological beings with a reduced level of thinking, intellect and consciousness,
- maintaining the influence of Western elites on non-Western elites,
- preservation of dependence of non-Western societies on the technologies of Western societies,
- military-political disunity of non-Western societies, which are able to compete with Western societies.

The following events will lead to the preservation of modern human civilization:

- military-political and technological weakening of Western societies,
- strengthening technological independence of non-Western societies from Western technologies,
- ending the influence of Western elites on the elites of non-Western societies capable of competing with Western societies,
- strengthening the military-political influence of non-Western societies capable of competing with Western societies,
- military-political unification of non-Western societies capable of competing with Western societies,
- achievement by elites of non-Western societies, capable of competing with Western societies, of equal relations with Western elites,
- solving the most pressing problems of human civilization in the interests of all humanity,
- failure of the plans of Western elites to implement globalization according to their scenario,
- failure of Western elites' plans to radically reduce Earth population and turn humans into biological beings with a reduced level of thinking, intellect and consciousness.

How will it be

It will be as the Supreme Mind decides, since the Supreme Mind controls the fate of every person, every society and human civilization as a whole.

27. Fate

The soul is a developing intelligent information system that has thinking, intellect and consciousness.

The meaning of life of the soul is in developing so that after it reaches a high level of development of thinking, intellect and consciousness, it becomes a part of the Supreme Mind.

One of the stages in the development of the soul is its earthly stage of development.

The purpose of the earthly stage of the soul's life is to develop its own thinking, intellect and consciousness.

The Supreme Mind purposefully guides the development of the soul during its earthly stage of development.

During the earthly stage of the soul development, the Supreme Mind gives the soul "homework", which depends:

- on the level of development of the soul's thinking, intellect and consciousness,
- from the results of the soul's fulfillment of the previous stage of development,

- from those tasks that, in the opinion of the Supreme Mind, must be completed by the soul during its earthly stage of development.

During its earthly stage of development, the soul will definitely learn the “homework” that was assigned to it by the Supreme Mind before the start of the earthly stage of soul development.

During its earthly stage of development, the soul has no opportunity to change the “homework” given by the Supreme Mind.

The earthly stage of soul development occurs through the embodiment of the soul into a person. Human life of the soul is a small part of its life.

Human is a biological social being, into whom the soul has incarnated and who has speech.

The Supreme Mind decides when, where and into what kind of person the soul will incarnate during its earthly stage of development, when and what information to provide to the soul, incarnated into a person, to solve problem situations.

I am a young soul who has incarnated into the person to go through my earthly stage of development. During my earthly stage of development, I am my human body, my thinking, my intellect, my consciousness, my character, my feelings and emotions, my life in the person’s body.

Thus, the Supreme Mind determines the fate of every person.

The above information is presented above in Chapters 3 and 6.

It follows from the above that if a person has a good or difficult fate, this means that, in the opinion of the Supreme Mind, such a fate will be the most optimal path for the development of the soul incarnated into the person.

If everything is already predetermined by the Supreme Mind, what then is the meaning of person’s life if nothing can be changed in his life?

28. Meaning of human life

Taking into account the arguments presented in the previous Chapters, the meaning of your life is as follows:

- satisfy your biological needs and value your life, since without this it is impossible to go through the earthly stage of your development,
- take care of your health, since poor health do not contribute to the development of thinking, intellect and consciousness,
- continue your lineage (give at least one more soul the opportunity to go through the earthly stage of its development),
- strive to increase the level of development of your thinking, intellect and consciousness,
- be diligent and striving in realizing your potential for the development of thinking, intellect and consciousness,
- do not retreat in the face of emerging problem situations,
- try to realize that you are a young soul incarnated into the human body to go through the earthly stage of development, and that your human life is just a small part of your life,

- realize that your destiny is predetermined and depends on the “homework” that the Supreme Mind assigned you during your earthly stage of development,
- overcome all the hardships of fate with perseverance, diligence and patience,
- help other souls as they go through the earthly stage of their development (the more souls depend on you in earthly life, the higher your responsibility before the Supreme Mind),
- do not commit unrighteous acts, since they hinder your development and will certainly affect your destiny at your current and next stage of development,
- admit and sincerely repent of committed unrighteous acts (a sign indicating your development),
- stand up to the unrighteous actions of others.

Information sources:

[1] – V.S. Leonov "Quantum Energetics" - <https://www.researchgate.net/publication/354340919>

[2] – V.S. Leonov "Big Bang: The Universe Before and After" - <https://www.researchgate.net/publication/372232246>

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