

**Universal Principles  
and  
Practices of Integral  
Education**



# **Universal Principles and Practices of Integral Education**

*Editors*

**Vitaliy A. Polyakov  
Tatiana Chojnacka  
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# Universal Principles and Practices of Integral Education

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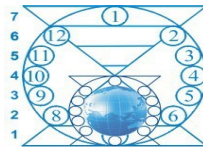
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# Preface

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This publication provides a comprehensive summary of the 3rd International Scientific-Spiritual Practical Conference titled "Universal Principles and Practice of Integral Education," which took place on January 24–25, 2026, in Sonipat, India. Organised by the International Scientific School of Universology (ISSU) in collaboration with the Centre for Human Sciences at Rishihood University, this event served as a platform for dialogue on a new paradigm of human development for the New Era.

In today's world, education must transcend the boundaries of theoretical knowledge transfer. As the authors of the collected papers suggest, education must become practice-oriented, serving as a process for "healing consciousness." In this context, the primary focus is the enlightenment of the individual regarding their unique purpose and their service to humanity, based on the universal laws of nature and the heritage of world culture.

A vital element of this publication is the documentation of efforts to establish the International Laya-Center of Universology in India. This initiative forms the foundation for future cooperation between spiritual schools and progressive scientific centers, creating a platform for the exchange of experience between specialists from India, Ukraine, Russia, Belarus, Poland, and other countries.

In presenting this volume to our Readers, we wish to express our gratitude to all the Authors for their contribution to the development of Universological thought, and to our Partners at Rishihood University for their hospitality and for co-creating this "Circle of Unity." We trust that the concepts and practices presented here will inspire the building of a new quality of world - one that is integrated, conscious, and purpose-driven.

# Acknowledgment

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The history of joint Slavic–Indian conferences, though relatively recent, has been marked by significant moments of spiritual and scientific collaboration. At the outset, we wish to extend our sincere gratitude to Tara Jauhar, whose initiative established the first contact between the International Scientific School of Universology and Rishihood University, subsequently leading to the organisation of three international scientific and spiritual-practical conferences in India.

We are profoundly grateful to the Centre for Human Sciences, Rishihood University, under the leadership of Prof. Sampanananda Mishra, for providing an academic environment that promotes innovative, purpose-oriented, and practice-based approaches to education, responsive to the evolving needs of humanity. The Centre’s commitment to integrative learning and the development of conscious leadership has created a fertile framework for exploring new educational paradigms of the New Epoch. We wish to acknowledge Neelabh Kumar Sharma, whose exceptional expertise and support have been invaluable throughout the process. We also extend our gratitude to Prof. Rama Nand Malviya for the invaluable support.

We are especially indebted to Prof. Vitalij Polyakov, leader of the International Scientific School of Universology, for his profound intellectual and spiritual contributions, which have significantly shaped the conceptual foundation of this work. The School’s articulation of universal integral educational practices and the cause-system approach to education provides a transformative vision of learning as a systemic, goal-oriented practice of life that integrates consciousness, purpose, evolutionary development, and service to humanity.

The principles of universal integration, co-creation, and the harmonization of scientific and spiritual knowledge have been a constant source of inspiration. In particular, the emphasis on education as a means of healing consciousness, the formation of a Universal Scientific Worldview, and the establishment of cooperative platforms uniting cultures, traditions, and disciplines has deeply informed our understanding of education as a tool for both individual and collective evolution.

Finally, we wish to acknowledge all educators, researchers, and participants engaged in advancing universal integral educational practices and fostering interdisciplinary dialogue. Their dedication to collective growth, integrative thinking, and the creation of a shared vision of the future represents a significant contribution toward the realisation of a world of higher quality, founded on universal values, cultural heritage, and the principles of nature.

# Foreward

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The International Scientific School of Universology (ISSU) is a research and educational organization and a network of experimental platforms for implementing systems of public, industrial, territorial, social, scientific, and educational self-governance. Within the framework of integral education, ISSU focuses on forming holistic models of human development based on collective cooperation, social responsibility, and the unity of the individual, society, and nature.

Founded in 1994, ISSU emerged in response to the need for understanding universal principles of development and for achieving an interdisciplinary synthesis of knowledge. Universology integrates philosophy, natural sciences, and the achievements of world culture, revealing universal causal-systemic laws underlying nature, life, society, and education. This approach laid the foundation for a new methodology aimed at solving complex theoretical and practical problems in education and social development.

At present, ISSU unites over 100 creative teams and organizations functioning as experimental platforms for the practical implementation of universal models and innovative educational technologies. The activities of ISSU within integral education are structured around three core domains:

1. The study of universal systemic laws as a foundation for holistic education and sustainable development;
2. The development of integrated human and social systems based on collective learning and public self-governance;

3. The practical application of universal principles in education, everyday life, professional activity, and societal development.

**-Polyakov V.A.**

# Introduction

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The present volume, *Universal Principles and Practices of Integral Education*, emerges from a shared recognition that humanity stands at a critical juncture in its civilizational and educational journey. Across cultures and societies, education is confronting a profound crisis—one that exposes the limitations of fragmented, mechanistic, and purely utilitarian models of learning. These models, largely inherited from earlier phases of social development, are increasingly inadequate to address the complex challenges of the contemporary world or to nurture the deeper dimensions of human potential. What is required today is not merely reform, but a qualitative transformation in the very aims, methods, and consciousness underlying education.

This edited book builds upon the intellectual and experiential foundations laid by the conference on universal integral educational practices. At its core lies a cause-system approach to education—a goal-oriented, systemic, and practice-based understanding of life itself. Such an approach integrates purpose, consciousness, and evolutionary development, positioning education not simply as the transmission of knowledge, but as a living process that shapes the individual, society, and humanity's shared future. Integral education, in this sense, responds to the realities of what may be called the New Epoch: an era marked by accelerated change, heightened interdependence, and the awakening of new forms of awareness and creativity.

Universal integral educational practices reflect the ongoing evolution of human consciousness—its transformation toward greater wholeness, the emergence of new relational

paradigms, and the expansion of creative and co-creative capacities. The practitioners and thinkers engaged in this field are bearers of both spiritual insight and scientific understanding, capable of fostering mutual comprehension, complementary cooperation, and the co-creation of new cultural and educational forms. Integration here does not imply homogenization; rather, it seeks a dynamic unity that brings diverse traditions, disciplines, and worldviews into coordinated and meaningful dialogue around shared values and a common Image of the Future.

Within this global context, India occupies a position of exceptional significance. Its civilizational heritage, rooted in profound philosophical, spiritual, and educational traditions, offers invaluable resources for rethinking education in the present age. Yet, to fully realize the evolutionary potential of this heritage, it must be reinterpreted through contemporary, innovative practices that resonate with the demands of the New Cycle of human development. The future of education, as envisioned in this volume, is oriented toward co-performance—collective advancement, evolutionary growth, and the strengthening of integrative processes across societies and cultures.

A central theme running through the chapters of this book is the understanding of education as a healing force. Education must once again become practice-oriented, addressing the individual and humanity at multiple levels of systemic interaction with the world. Healing consciousness through education begins with the enlightenment of the individual: the recognition of one's purpose, responsibility, and service to humanity. From this inner alignment flows the possibility of harmonious social relations, sustainable development, and creative engagement with nature and the cosmos.

The contributions collected here engage with both conceptual frameworks and practical methodologies that exemplify universal integral education. These include explorations in astrosystemology and future modeling, unified energy systems, karma and time-flow reversal practices, universal quality management for teams and organizations, psychodiagnostic and forecasting tools for personal and collective development, Dharma Design and destiny-oriented counseling, astro-psychosystemology, astro-healing, and universal space modeling. While diverse in form and application, these approaches are united by a common aspiration: to align human education with universal laws, evolutionary principles, and the deeper rhythms of life.

The expected outcomes envisioned by this collective work extend beyond academic discourse. This volume seeks to contribute to the formation of a sustained program of inter-collective integration through ongoing cooperation among spiritual, scientific, and educational institutions. A particularly significant horizon opened by this endeavor is the conceptual groundwork for the International Laya Center of Universology, dedicated to nurturing a Universal Scientific Worldview in India and across the world. Such a worldview aspires to integrate the evolution of humanity, the kingdoms of nature, the achievements of world culture and science, and the unity of the twelve world cultures of global civilization within a coherent, value-oriented framework.

Standing at the threshold of a world of new quality, this book affirms that the future of education must be grounded simultaneously in the spiritual achievements of humanity's cultural heritage and in the universal laws of nature. It is offered as an invitation—to scholars, practitioners, educators, and all people of goodwill—to participate in

cooperation, dialogue, and collective creation. Through such shared effort, education can become a true instrument of integral human development and a guiding force for humanity's evolutionary future.

- Editors

### Message

I am happy to note the publication of the edited volume *Universal Principles and Practices of Integral Education*, thoughtfully brought together by Prof. Polyakov V.A., Maryna A. Kolesnyk, and Tatiana Chojnacka. I extend my warm congratulations to the editors for their dedicated efforts in curating and presenting this collective scholarly work.

It is especially heartening to observe that contributors from six different nations have come together in this volume. Such a breadth of participation reflects the growing need for meaningful academic dialogue across cultures and traditions, and highlights the value of creating spaces where diverse perspectives can be placed in conversation with one another in a spirit of mutual respect.

The Centre for Human Sciences, Rishihood University, is committed to bringing together voices from across the world on a common platform, guided by the ancient Indian values rooted in Sanātana Yogic principles. This commitment does not seek uniformity of thought, but rather encourages dialogue, reflection, and shared inquiry. The international conference on *Universal Principles and Practices of Integral Education* organised on 24-25 January 2026 at Rishihood University in collaboration with the International Scientific School of Universology, and the book that has emerged from it, represent an important step in this direction –facilitating exchange across civilizations and intellectual lineages.

Such collective efforts resonate with the vision of Sri Aurobindo, who envisaged the ideal of Human Unity as a conscious and progressive achievement of humanity. I wish the editors and contributors continued success and hope that this publication will inspire further collaborative engagement in the field of education.

Prof. Sampadananda Mishra  
Founding Director, Centre for Human Sciences,  
Rishihood University

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# Chapter – 1

## UNIVERSOLOGY AS A NEW SCIENTIFIC PARADIGM OF THE NEW ERA: SYNTHESIS OF THE SPIRITUAL AND CULTURAL HERITAGE OF HUMANITY

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### **Abstract**

This article examines universology as a new scientific paradigm relevant to the transformative conditions of the emerging Age of Aquarius. The author proposes a universal algorithm of development grounded in the synthesis of humanity’s spiritual heritage and the fundamental laws of nature. The presented framework includes universal models, seven developmental steps, twelve civilizational stages, and a tripartite system of personal, collective, and national experience. Special attention is given to the concept of the pulsation of life, the cyclic nature of civilizational evolution, and the necessity of integrating the experience of twelve civilizations to form a new vision of the future. This study explores the metaphysical and systemic foundations required for humanity’s transition into a new stage of evolution, emphasizing harmonious cooperation, balanced development, and the emergence of a new world system based on universal principles.

**Keywords:** universology, universal models, pulsation of life, civilizational cycle, Age of Aquarius, integration of experience, universal algorithm, fundamental races, universal laws.

### **Introduction.**

Humanity today faces numerous questions for which existing scientific paradigms provide insufficient or fragmented explanations. The transition into a new historical era necessitates a revision of traditional worldview frameworks and the development of a holistic system capable of interpreting global transformations. Universology, as proposed by Polyakov (1996, 1998, 1999), positions itself as a paradigm that explains the underlying causes, mechanisms, and trajectories of life processes, offering tools for harmonious development at the individual, societal, and civilizational levels (Figure 1).

### **Universal Causality as the Basis of Universology.**

The concept of universal causality lies at the core of universology. Here, the term “deity” is interpreted philosophically as the primary cause of life, echoing the logic of classical dialectical thought (Lojzman, 2000). A human becomes capable of approaching this primary cause by comprehending the universal laws structuring existence. Their integration enables the creation of a new type of education – a metaphorical “temple of knowledge” – and an inner vision that aligns with the natural logic of being, resonating with the ideas of cosmic evolution and biospheric unity (Vernadskij, 1967).

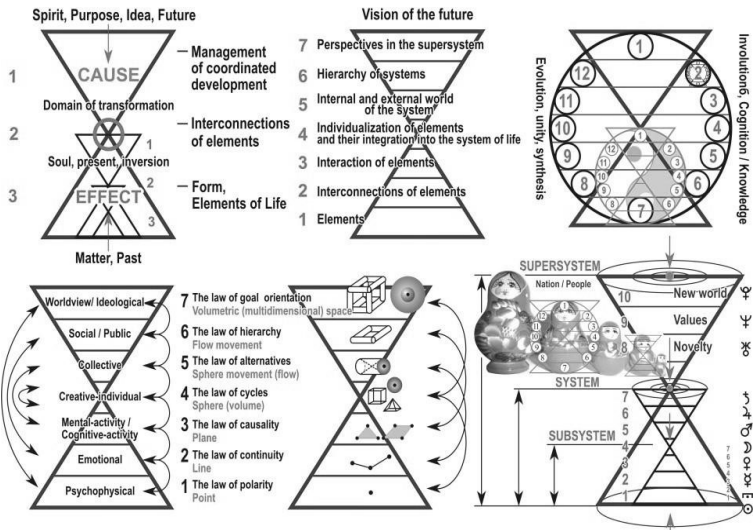


Figure 1. Causality of Universals of Being.

## The Age of Aquarius and the Need for a New Interpretive Model.

The symbolic Age of Aquarius marks significant shifts in the dynamics of time, energy, and space. However, humanity continues to rely on outdated methods of interpretation, leading to developmental imbalance, technological crises, and social instability. Universology addresses this contradiction by proposing a universal algorithm derived from the fundamental laws of nature and the structure of existence (Polyakov & Kolesnyk, 2015).

Universal models operate within the structural principles associated with Uranus – the planetary ruler of the Age of Aquarius. Within the presented framework, Uranus symbolizes mathematical precision, systemic order, and the architectonics of creation, recalling the traditions of the Pythagorean school and modern theories of self-organization (Khaken, 1991).

## Hierarchical Flow of Creation and the Stream of Life.

According to the universological model, the

impulse of creation flows through hierarchical systems, from larger formations to smaller ones, generating a coherent stream of development. This flow builds the dynamic synthesis that constitutes the “stream of life,” where states and processes of space–time continuums interact synergistically – a concept compatible with the theory of dissipative structures (Prigozhin, 1985; Prigozhin & Stengers, 2000).

The temple of human life is formed through three interconnected levels:

- **Personal experience (manas)** – the family level;
- **Collective experience (buddhi)** – the genetic lineage;
- **National consciousness (atma)** – the civilizational level.

Together, these levels create an energetic channel that enables the elevation of consciousness to a qualitatively higher state – a notion supported by models of functional-energetic human systems (Makacz & Makacz, 2004). The crisis of modern society, according to the author, arises from the loss of purpose across these three domains.

Universology describes:

- Seven developmental steps as the core evolutionary algorithm (Polyakov, 1999);
- Twelve dynamic stages (analogous to the Zodiac cycle) as the temporal structure of development.

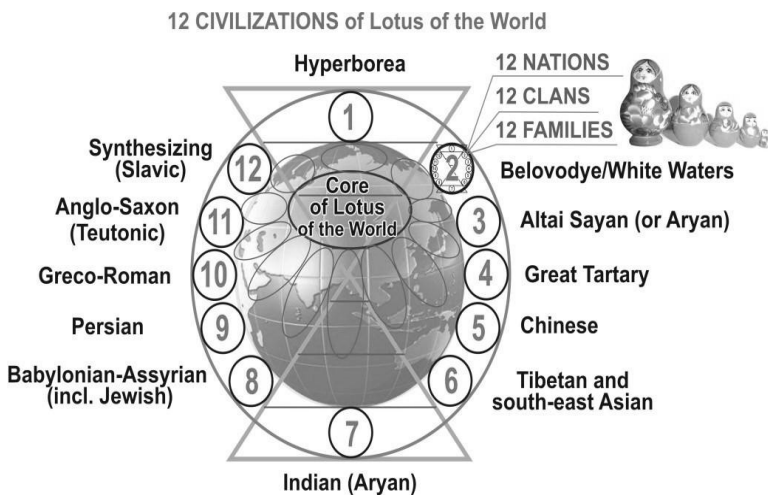
Together, they constitute a unified structure of the “temple of life,” shaping the spatial and temporal organization of the world.

Completion of the seven steps leads to a synthesis represented by a four-dimensional state of balance. This stage is conceptualized as a toroidal, multidimensional formation analogous to the structural models described by Leonardo da Vinci and ancient philosophical traditions. It

represents equilibrium among all elements at the peak of development.

### Humanity as the Heart of the Solar System.

Humanity, positioned metaphorically on the fourth planetary orbit of the Solar System, is assigned the role of the “heart.” In this paradigm, humanity must form relationships that resonate with the pulsation of the Universe, aligned with the rhythm of cosmic development – a premise consistent with biospheric and cosmoplanetary perspectives (Vernadskij, 1967).



*Figure 2. Twelve Civilizations of the Lotus of the World.*

Each fundamental race and each civilization contributes to the universal structure of experience. The twelve civilizations in this model include: Hyperborean, Belovodye, Altaic, Great Tartary, Chinese, Tibetan, Indian, Babylonian-Assyrian, Persian, Greco-Roman, Anglo-Saxon, and Slavic (Figure 2).

Each civilization gathers triple experience and contributes to the formation of the Lotus of the World – a symbolic representation of civilizational pulsation and

synthesis. The transition from scattering to synthesis marks the next stage of civilizational development.

### **Synthesis of Civilizational Experience and the Role of India.**

According to the author, humanity must now “gather the stones” by synthesizing the experience of all twelve civilizations. This integration should culminate in the “cradle of humanity” – the Indian civilization – where a new program of development will be born.

The entry of Pluto into Aquarius symbolizes the completion of an old cycle and the beginning of transformative processes. This moment marks the shift toward a deeply integrative phase requiring collective action and conscious adaptation to universal principles.

A central premise of universology is that modern humanity lacks a coherent vision of the future. The universal algorithm provides a structural foundation for this vision, enabling collective strategies, multi-level social self-organization, and the formation of a new world grounded in universal laws and creative cooperation (Polyakov & Kolesnyk, 2015).

### **Conclusion.**

Universology offers a framework for transitioning from fragmented global development to a holistic and integrated paradigm. The synthesis of civilizational experience, combined with the formation of new relational structures and universal models, is positioned as a necessary step toward the emergence of a new world system.

Humanity’s future depends on its ability to live in harmony with the pulsation of the Universe (Vernadskij, 1967), forming a new “temple of life” and rising to a higher stage of collective evolution – an ascent supported by modern science of self-organization (Khaken, 1991; Prigozhin & Stengers, 2000).

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## Chapter – 2

### THE LOTUS OF TIME IN THE AGE OF AQUARIUS: THE ANNUAL CYCLE OF CREATION

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#### **Abstract.**

This article proposes a universal model of the development of life systems in time, reflecting the dynamics of the cyclical evolution of human consciousness within macrocosmic and planetary rhythms. The model is examined through two phases, four subcycles, and twelve stages of systemic development. Based on the annual cycle, the study describes four phases and twelve consecutive stages—from the emergence of the developmental impulse to the synthesis of the experience of unity with the world. Universal stages of consciousness evolution are presented, revealing the regularities of the transition from impulse to synthesis, which form the structure of the “Lotus of Time” of the calendar year. Examples of practical application of the model in individual and collective activities are provided.

**Keywords:** Lotus of Time; Age of Aquarius; Axis of Spirit; Spirit of the New Year; evolution of consciousness; meridians of creation; Seed of Spirit; Crystal of Soul; Time Tunnel; Wheel of the Year; Temple of Life; Tree of Life; New Essence.

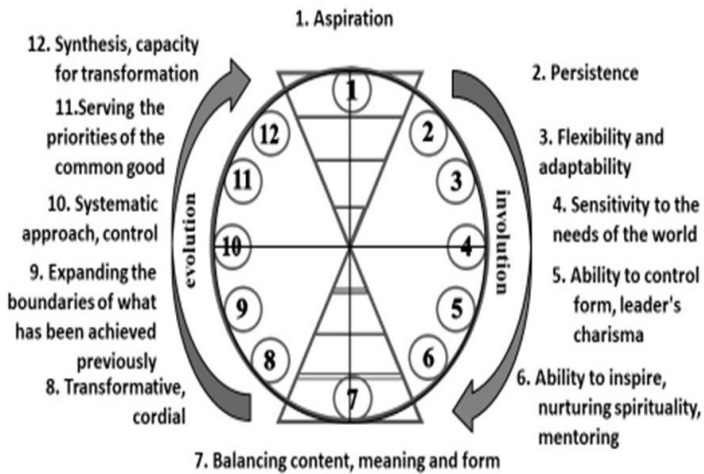
### **Introduction.**

The contemporary stage of human development, often described as the Age of Aquarius, is accompanied by profound social and individual evolutionary transformations. Uranus, the planetary ruler of this epoch, orients humanity toward creating new forms of collectives that unite strong individualities in the name of spiritual development according to the universal laws of nature.

The purpose of this study is to examine the structure and semantic logic of the four phases of the developmental cycle and the twelve stages (meridians) of creation, to determine their connection with the evolution of human consciousness, and to reveal the role of calendar cycles and cosmic rhythms in the multidimensional development of the individual, the collective, and society.

### **Theoretical Foundations of the Lotus of Time Model.**

In this article, we rely on the principle and law of Cyclicity, according to which cyclical processes lead to the accumulation and summation of quantitative changes that give rise to qualitative transformation.

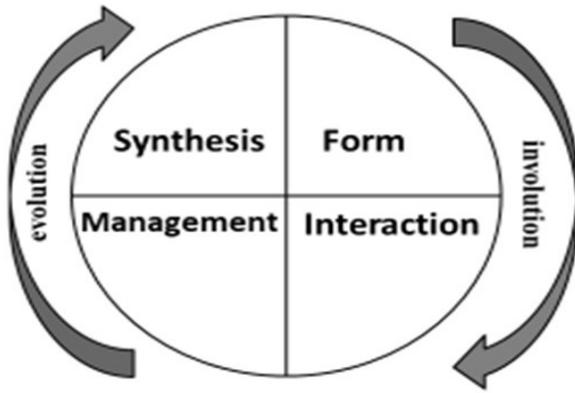


*Figure 1. Universal model of cycles, rhythms, and step-by-step system formation.*

This transition – from the world of the past, through the formation of twelve stages within the multilayered relationships of the present, toward the world of the future – forms the basis of the universal evolutionary process (Polyakov, 2013a; Polyakov, 2013b).

To explore this theme, we employ the universal model of cycles and rhythms and the step-by-step formation of the system (Figure 1). Each developmental cycle consists of two phases: an involutionary phase and an evolutionary phase (Figure 1).

At the beginning of the cycle, an idea is generated. Through the involutionary phase, the system investigates, comprehends, and embodies this idea. In the evolutionary phase, implementation, integration, refinement, and synthesis of the results occur.



*Figure 2. The four phases of development within the Universal System.*

- 1 The system of life progresses through four phases: the formation of a structure aligned with the idea;
- 2 the interconnections and interactions required to embody the idea;
- 3 the management and harmonization of all elements and life processes as the application of experience;
- 4 synthesis—extracting the values of the smaller system into the larger one to generate a new quality of life in the future (Figure 2).

Life develops step by step through twelve stages of experience accumulation. Each stage integrates the previous one and forms a new quality necessary to proceed further. By the end of the cycle, the system acquires twelve universal qualities which, through synthesis, generate a new level of consciousness and transition into the next developmental cycle (Figure 1).

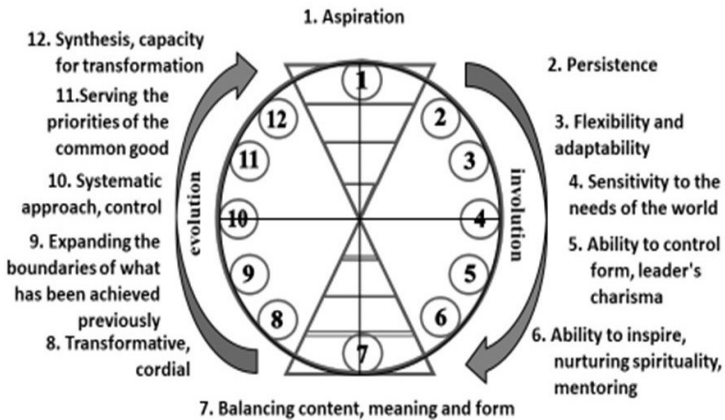
The Lotus of Time symbolizes the journey through twelve stages of development: from becoming aware of one's higher program—the Seed of Spirit—to the accumulation and synthesis of experience forming the

Crystal of Soul. When the cycle reaches fullness, a new quality of life emerges.

The accumulation of the twelve qualities creates a “time tunnel.”

In this article, we examine the annual calendar cycle as a model of life-system development, wherein key holidays and meaningful dates represent threshold points of transition. At these transition points, individuals summarize qualitative changes and ascend to the next stage of spiritual growth.

The ascending evolution of consciousness is reflected in the annual cycle, where each month represents a stage of forming a new quality and accumulating new experience (Figure 3).

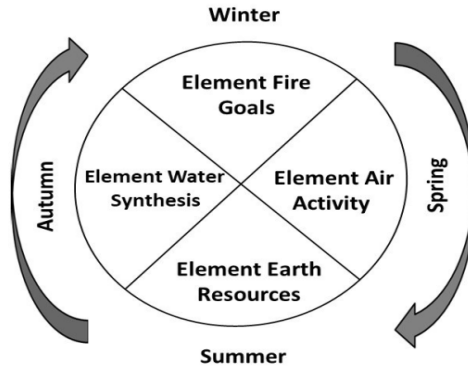


*Figure 3. Model of the formation of twelve qualities within the universal developmental cycle.*

All living systems develop in alignment with natural cycles: conception, blooming, full expression of energies, maturation of fruits, harvest, preservation of the seed for future planting, followed by immersion into synthesis before a new birth—rest. This movement unfolds repeatedly, spiraling upward.

The calendar year includes four major phases (Figure 2), corresponding to the four seasons (Figure 4).

The model employs four fundamental elements—the qualities of the four Subtle Elements.



*Figure 4. Model of the balance of the four Elements.*

In this context, the Elements are understood as functional properties of the system of consciousness (Polyakov, 2012; Polyakov, 2013a).

The balance of the four Elements, representing the unity of four differently directed energies, creates a harmonized program of system development:

- **Fire** — the program of development, the orientation of the initiating impulse.
- **Earth** — the program of experience, stability, memory, and realization.
- **Air** — the program of social activity, communication, and collective coordination.
- **Water** — the program of synthesis, integration of experience, and transformation of qualities.

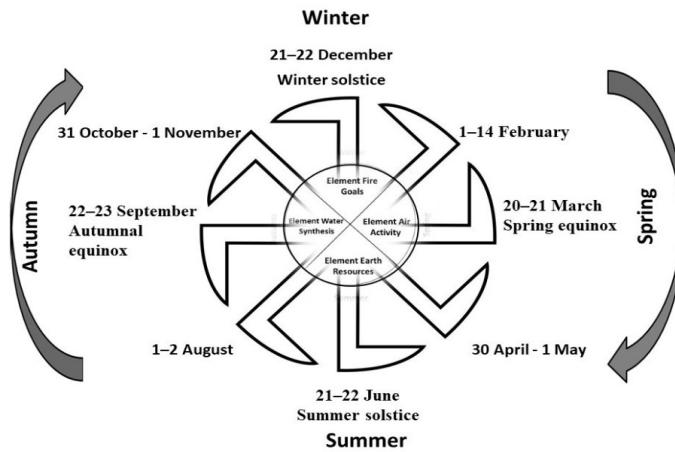
The annual cycle is interpreted as a spiral of development that includes four seasonal phases, each corresponding to a specific task and stage of external activity and internal transformation (Figure 4):

- **Winter (Fire)** — conception of the development program; formation of goals and perspective.
- **Spring (Air)** — embodiment of the program; organization of activities, partnerships, social coordination, and initial results.
- **Summer (Earth)** — realization of the program; materialization of the idea and stable outcomes.
- **Autumn (Water)** — synthesis of experience; collection of multilayered results, extraction of value, transformation, and birth of a new quality.

### **The Annual Cycle as a Model of Consciousness Evolution.**

The Wheel of the Year includes four cardinal points—two solstices and two equinoxes—and four transitional points connecting the seasons. These eight key markers reflect the inner shifts of consciousness associated with seasonal transitions.

For individuals seeking balanced development, these four cardinal points represent stages of spiritual growth and reflect steps in realizing one's purpose through acquiring new qualities and valuable experience.



*Figure 5. The Wheel of the Year model.*

Across cultural traditions, these points are celebrated as significant holidays accompanied by rituals and initiatory practices. A comparison of these traditions reveals profound similarities in symbolism, mirroring the universal stages of the system’s evolutionary dynamics (Grashina & Vasil’ev, 2010).

Conscious engagement with these dates enhances the development of consciousness, expands the sphere of personal expression, and leads to the emergence of a new quality of life.

### **Winter Solstice (21–22 December).**

Corresponds to the birth of the young Sun God in many traditions. This marks the beginning of the cycle—the moment of emerging developmental intention and birth of the spiritual impulse. The renewed Seed of Spirit appears, bringing new goals and direction.

On this holiday, a person:

- offers Gifts—valuable results of past activity,

forming an ascending flow of synthesized experience;

- receives new ideas and opportunities—gifts of destiny.

The key task: to become aware of the new development program in all spheres of life.

### **Transition Point (1–14 February).**

The meeting of Winter and Spring. The individual must envision the project of realization, harmonize it with their environment and like-minded people—those who will walk the path of embodiment together.

### **Spring Equinox (20–21 March).**

A stage of embodying the idea in matter—mental, active individual work aligned with collective coordination. A time to sow the Seeds of Spirit into the field of accumulated experience, relationships, and achievements.

### **Transition Point (30 April–1 May).**

Beginning of program embodiment at the societal level—innovation in inter-collective and public activities; development of new forms of cooperation.

### **Summer Solstice (21–22 June).**

Corresponds to the celebration of the Mature Sun God. A time of receiving the first results of the annual development program. Exchange of results strengthens partnerships and creates new prospects for collective development.

From Winter to Summer Solstice—**the path of involution** (Figure 5): the descent of Spirit into matter, formation of individuality, creative will, and ability to realize intentions.

From Summer to Winter Solstice—the **path of evolution**: ascending through integration of experience and awareness of unity with the world.

Here the synthesis of spirit and matter occurs, giving rise to a new quality of consciousness.

**Transition Point (1–2 August). Opens the cycle of harvest festivals:**

- 1 First Harvest (early August):**  
Results of relationships and interactions across personal, collective, and social domains - orilding the Temple of Life.
- 2 Second Harvest (mid-August):**  
Results of activity—how one’s “fruits” improve life and contribute to the evolution of humanity and the planet—growing the Tree of Life.
- 3 Third Harvest (late August):**  
Organization of life according to universal laws—transformation and birth of the New Essence in oneself and others.



*Figure 6. The Lotus of Time model of the calendar year.*

### **Autumn Equinox (22–23 September).**

Corresponds to the celebration of the Birth of the Divine Mother. Autumn marks the transition from external realization to internal work: extracting and synthesizing experience, forming new teams and collectives.

### **Transition Point (31 October–1 November).**

Associated with the Feast of All Saints. A time of collective unity and integration with the spiritual ideals of the Age of Aquarius.

The Lotus of Time includes twelve stages—twelve meridians—each representing a specific quality of interaction between the individual and the cosmos. Each stage corresponds to a phase of inner growth: from becoming aware of the Seed of Spirit to forming the Crystal of Soul, the symbol of integrated experience and a new quality of being.

Together, the twelve qualities form a “time tunnel”—a structure that transforms the perception of temporal flow. Mastering these stages enables an individual to navigate time consciously, harmonizing with the universal laws of the cosmos.

At each stage, a corresponding experience is gained, integrated into the next stage, and transformed into a new quality.

In the universal models of cycles and rhythms (Figures 1, 3, 6), development begins with the birth of an idea, the formulation of a goal, and the emergence of directed aspiration. Step by step, the path of realization unfolds. Experience accumulates, and qualities are refined at each stage.

At the conclusion of the cycle, the results of development are achieved, and simultaneously the synthesized experience and new qualities accumulate. At the twelfth stage, synthesis occurs—integrating the

accumulated experience and transitioning to a new quality and a new cycle of life.

This process generates additional energy as quantity transforms into quality. A quantum leap occurs, expanding consciousness and elevating the individual to the next evolutionary level.

### **Conclusion.**

The Lotus of Time represents an original scientific and cultural model describing the multidimensional dynamics of interaction between human beings and cosmic rhythms. The model integrates:

- the universal model of cycles and rhythms and step-by-step system formation,
- the model of four phases of development in the universal system,
- the model of forming twelve qualities in the developmental cycle,
- the model of the balance of the four Elements.

The Lotus of Time model makes it possible to view consciousness as a process in which the individual does not merely follow the external rhythms of nature but interacts with them consciously, creating a new quality of life.

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# Chapter – 3

## CHARACTERISTICS OF PERSONALITY PSYCHOTYPES IN UNIVERSOLOGY AND PSYCHOSYSTEMOLOGY

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### **Abstract.**

This article presents a brief description of personality psychotypes based on the “*12 Stages of System Formation*” model developed within the methodology of Universology and Psychosystemology. The model is founded on the synthesis of ancient wisdom and modern scientific discoveries.

**Keywords:** Psychosystemology, Universology, Personality Psychotypes.

### **Introduction.**

As humanity enters the Age of Aquarius, new developmental goals emerge for collective consciousness, revealing new tasks related to the unfolding of humanity’s cosmic nature. The modern human increasingly perceives themselves as part of planetary and cosmic life — not as an isolated entity, but as a conductor of energy between higher and lower kingdoms of nature, between the world of causes and the world of effects.

**Universology**, a contemporary interdisciplinary science, introduces a systemic perspective on the nature of human beings. Its branch, **Psychosystemology**, studies and develops individual personality traits through a causal-systemic approach (Polyakov 1999, 2010).

The **Institute of Psychosystemology and Universal Development Technologies** of the International Scientific School of Universology has been creating and implementing innovative programs for over thirty years. The international research team has systematized the characteristics of personality psychotypes and analyzed their practical applications in daily life.

This article presents a concise overview of personality psychotypes based on the universal model of the “12 Stages of System Formation” (Figure 1). The model is derived from the projection of the stellar world and the influence of twelve streams of energy corresponding to the **Zodiac signs**. The universal algorithm of seasonal change and the timing of human birth within specific annual energy cycles endows each individual with distinct traits and life tasks that may be viewed as their *higher purpose*.

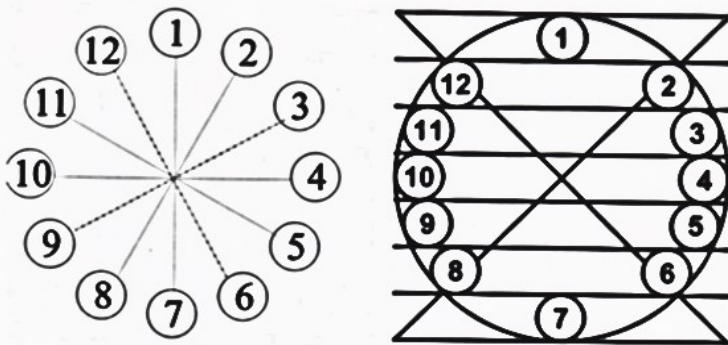


Figure 1. The Model of “12 Stages of System Formation”.

Thus, the macrocosm is reflected in the microcosm of human life and in the psychology of human relationships according to the laws of Nature. Understanding these universal principles transforms a person's perception of themselves, their purpose, and the purpose of others — leading to conscious cooperation based on the **exchange of life missions** (Polyakov 1999, 2010), (Bagrovskaya, O., Voilova, S., Holub, E., Siromlya, S., & Chugaeva, Y., 2017).

**Personality Psychotypes in Psychosystemology: An Overview Based on the Model of “12 Stages of System Formation”.** The “*12 Stages of System Formation*” model is based on a universal framework that describes the cycle of experience accumulation, which essentially reflects **evolution**. Each stage in the model represents specific qualities, tasks, and step-by-step principles of personal development (Figure 2).

Thus, the 12 stages of life system formation illustrate a **universal path of human self-discovery** – from the individual to the collective, from personal experience to group consciousness, with a clear understanding of one's place within a team as part of a greater system of life. The model demonstrates the **law of correspondence between microcosm and macrocosm**: every person is a reflection of universal cosmic principles and expresses them through their psychological structure and behavior.

Each **psychotype** corresponds to a specific stage of development, temperament type, and a key principle of self-awareness (Bagrovskaya, O., Voilova, S., Holub, E., Siromlya, S., & Chugaeva, Y., 2017).

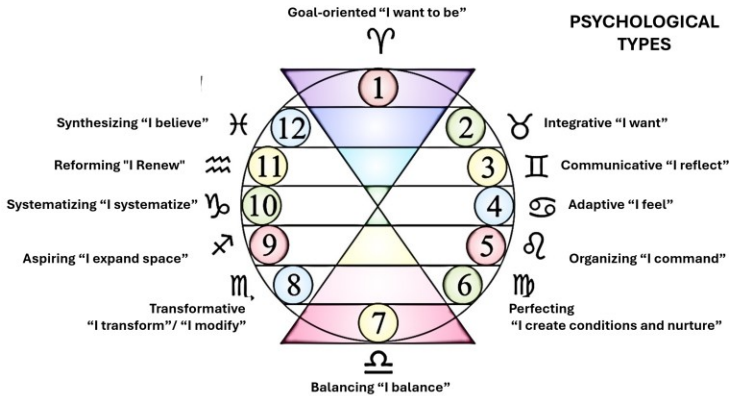


Figure 2. Model of “12 Psychological Personality Types”.

The twelve stages of realizing one’s purpose — as a path toward wholeness and the full expression of individuality — are represented in the twelve **psychological personality types** of Psychosystemology. The description of each psychotype is based on its position within the circle and its static and dynamic characteristics. Below is a brief overview of each (Polyakov, 2010).

### 1st Psychotype – Goal-Oriented – “I Want to Be.”

A person of this type is driven to seek new directions while remaining tied to the past. This creates inner conflicts between determination and fear of the unknown, persistence and stubbornness, willpower and the pursuit of yet-unrealized goals. This duality often results in impulsive actions. Such individuals are sociable, cheerful, and quick to engage in new experiences. However, impatience and the desire for independence can make them less sensitive to others. Overall, they are energetic, dynamic, risk-taking, and enterprising.

### 2nd Psychotype – Integrative – “I Want.”

This type is marked by persistence, diligence, and reliability. Patience, hard work, a love of comfort, and the

pursuit of sensual satisfaction enable them to achieve their goals and bring their ideas and plans to life. They view the world in a practical and tangible way. They prefer their everyday life to be **structured, orderly, and systematic**.

### **3rd Psychotype – Communicative – “I Reflect.”**

This psychotype is characterized by dynamism, sociability, curiosity, and adaptability — traits that allow for strong **mental flexibility** and ease in navigating changing circumstances and social hierarchies. Such individuals easily and quickly absorb new information, though they may sometimes lack depth or thoroughness in details. They are mentally agile and quick to assess situations. In their pursuit of leadership, they must learn not only to keep promises and complete tasks but also to understand the essence of aligning with a **shared strategy of development**.

### **4th Psychotype – Adaptive – “I Feel”.**

This type embodies **reliability and responsibility**. They are empathetic and, while aware of their own interests, can easily adapt to the needs of others, creating a warm and comfortable atmosphere around them. Their daily life is built on a duality: a desire for structure, order, and routine coexists with dreaminess and idealization of the world. Their strengths include quick intellect, idealism, and genuine care for others. The inner world of this psychotype is rich with imagination and creativity. They tend to be introspective and reflective, with a deep need to express their emotions. Their keen insight and typically strong character often inspire those around them.

### **5th Psychotype – Organizing – “I Command”.**

This psychotype is marked by **individualism, independence, persistence, and determination**. They have a strong attention to detail and a love for aesthetics

and beauty of form. Artistic expression, theatricality, and a sense of elitism are common traits. While these qualities can be admirable, they can also create challenges. Their drive to manage group dynamics often clashes with their focus on personal feelings and interests, making them prone to **ego-centrism and dominance**. Traits such as firmness, conservatism, self-confidence, and rigidity — when not balanced by cooperation — can lead to **emotional instability and impulsiveness**.

### **6th Psychotype – Perfecting – “I Create Conditions and Nurture”.**

People of this type are **rational, perceptive, and methodical**. They tend to be sensitive to what’s happening around them and systematic in developing their ideas. They value order, responsibility, and cleanliness, preferring a measured and structured lifestyle. Their ability to grasp the essence of things, analyze, and think deeply makes them the ideal **“think tank”** of any group. However, they may become trapped in overthinking and endless self-improvement. This psychotype embodies **loyalty, responsibility, and care**, encouraging others toward achievement, professional growth, and self-development.

### **7th Psychotype – Balancing – “I Balance”.**

Typical qualities include a desire to **organize and structure** everything, to plan clearly, and to maintain cooperation, fairness, and precision in actions. These individuals value **aesthetic harmony and elegant simplicity**, seeking inner balance as well as harmony in relationships. They are often in a state of constant choice-making, driven by hidden motivation to explore the many facets of life’s unity. Through this process, they strive to understand one of life’s most intricate principles — the **“golden mean”** between personal benefit and the common good.

### **8th Psychotype – Transforming – “I transform”.**

The main traits of this type are **energy, intuition, insight, persistence, and consistency** in actions that influence others and bring about transformation. This psychotype is often characterized by **emotional variability** and shifts in inner states, driven by a deep search for the unconventional, the transcendent, and the irrational. Such individuals can be **direct, impatient, and uncompromising** in their pursuit of goals, sometimes employing intense psychological means. Their core motivation is the **desire for unity and the refinement of interpersonal relationships**.

### **9th Psychotype – Aspiring – “I Expand Space”.**

This type is defined by a drive to **go beyond the known** and to **expand the space of life**. However, as this expansion occurs, they may face an inner conflict — whether to grow through their own personal activity or by **awakening potential in others**. They have a strong **need for leadership** and are deeply engaged in transformation and development processes, inspiring others and guiding them toward a strategic vision. Their foundation lies in **moral integrity, collective spirit, and high ethical values**.

### **10th Psychotype – Systematizing – “I Systematize”.**

Individuals of this type are **practical, methodical, meticulous, and balanced**. They possess strong **organizational skills, perseverance, and a focus on tangible results**. In group activities, they may show traits of **authoritarianism, conservatism, and excessive hierarchy**. Their daily life is structured and orderly, often guided by rules, routines, and schedules. To others, they might seem **reserved or emotionally distant**, but as leaders, they represent the embodiment of **discipline and precision**.

### **11th Psychotype – Reforming – “I Renew”.**

This psychotype is marked by a deep **desire to be useful and contribute meaningfully** to the world. The inner conflict lies in how they define “usefulness” and the degree to which others actually need their contributions. On one hand, they seek **creative expression through collaboration**, yet on the other, they need **self-affirmation and independence**. Their uncompromising devotion to the common cause often results in **invisible yet powerful support for others’ growth**, as they inspire, motivate, and reveal new possibilities in those around them.

### **12th Psychotype – Synthesizing – “I Believe”.**

This type is typically associated with **sensitivity, empathy, intuition, dreaminess, gentleness, care, attentiveness, and artistry**. They are usually **introverted**, inclined toward reflection and contemplation, and often surrounded by an aura of **mysticism**. They experience life through an **inner tension** between the need to **rethink past achievements** and the desire to **pursue new horizons and possibilities**. This can lead to **idealistic perception, passivity, mood swings, inconsistency in decision-making, and impatience**, all of which may hinder the realization of their plans and delay tangible results.

**Practical Application of Knowledge About Personality Psychotypes According to Psychosystemology** Understanding personality psychotypes through the lens of psychosystemology provides broad opportunities for exploring human nature and revealing individuality:

#### **1. Better Self-Understanding:**

Knowing your psychotype helps you recognize your strengths, weaknesses, preferences, and unique character traits.

**2. Emotional Management:**

Understanding psychological reactions allows for better self-regulation and more harmonious emotional relationships.

**3. Professional Growth:**

Awareness of one's psychotype helps in choosing the most suitable profession or field of activity aligned with one's purpose, maximizing potential through complementarity and cooperation with others.

**4. Building Harmonious Relationships:**

Knowledge of psychotypes fosters empathy and improves the ability to connect with diverse personalities, recognize their value, and understand their motivations.

**5. Team Management:**

Understanding psychotypes helps form effective teams, considering each person's character traits and allowing every leader to realize their potential.

**6. Collective Strategy and Social Programs:**

It enables more effective role distribution within a team and facilitates collective progress toward a new level of realization.

**7. Purposeful Developmentz:**

Considering the challenges of the new era, psychosystemology allows for more effective planning of long-term personal, collective, and societal development.

**Conclusion.**

Thus, the **model of “12 Stages of System Formation,”** developed within the framework of **Universology** and **Psychosystemology**, reveals the systemic principles of personality development and its harmonious interaction with others. Its practical significance is confirmed by ongoing research on the

formation of **collective consciousness** as a foundation for a unified humanity of the future.

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## Chapter – 4

# CITIES OF THE FUTURE AS A MODEL OF HUMANITY'S EVOLUTIONARY DEVELOPMENT IN THE AGE OF AQUARIUS

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### **Abstract.**

This article examines the concept of Cities of the Future as evolutionary centers for the formation of a new type of human consciousness amid the planetary transition into the Age of Aquarius. It is shown that the global transformations accompanying the change of epochs can be mitigated and directed toward constructive development, provided that humanity masters the evolutionary principles of life. The paper describes the structure, functions, and socio-spiritual role of Cities of the Future, which are based on the natural laws of harmony, sacred geometry, and collective models of self-organization. Particular attention is devoted to the Pyramid Temple, presented as the central element of the city's energetic infrastructure.

**Keywords:** Age of Aquarius; Cities of the Future; Teaching of the New Epoch; spiritual evolution; cultural transformation; sacred geometry; collective consciousness; laya centers; evolutionary development; public self-governance.

## **Introduction.**

Humanity today enters the Age of Aquarius, which implies large-scale transformations in all spheres of life—from sociocultural to technological. These processes already manifest through global crises, social conflicts, and ecological disturbances. According to the Teaching of the New Epoch, such transformations may be either destructive or constructive depending on the degree of human awareness and readiness to integrate new evolutionary energies. Understanding the laws of the new era allows for a smoother transition and the avoidance of destructive scenarios (Polyakov, 1996, 1998).

## **Evolutionary Renewal and the Emergence of Cities of the Future.**

The renewal of all spheres of human activity represents an inevitable stage of evolution. To prepare society for new conditions, the International Evolutionary Movement initiates the creation of Cities of the Future—laya centers intended to establish foundations of a new type of life. These emerging cities serve as local centers of evolutionary development in various countries.

One of the key principles of the Cities of the Future is the development of collective consciousness. Participation in shared strategy, project work, and collective creation enables individuals to transcend personal perspective and cultivate a supra-personal worldview.

## **Cities of the Future as Socio-Organizational Platforms.**

Cities of the Future can be conceptualized as socio-organizational platforms designed to unite progressive, socially active citizens and diverse cultural, social, and spiritual forces. Their purpose is to generate conditions for cooperation, co-creation, and the development of shared long-term goals.

## **Philosophical Roots of Ideal Social Models.**

The intellectual foundations of ideal societal models were laid by major philosophical thinkers. Plato's works—including *The Republic* (Plato, 2007), *The Statesman*, *The Laws*, and *Dialogues*—offer visions of harmoniously structured societies based on justice and virtue. Thomas More's *Utopia* (More, 2003) and Francis Bacon's *New Atlantis* also significantly shaped utopian discourse.

Likewise, Tommaso Campanella's *The City of the Sun* provided a vision of a society built on equality, social justice, and shared opportunities for all members regardless of status (Campanella, 2001). Campanella drew inspiration from the philosophical legacy of More, Bacon, and other humanists.

In analyzing current planetary processes, humanity appears to experience crises at all seven levels of social organization. Within this context, Cities of the Future hold potential to address crisis phenomena by offering evolutionary models of development capable of resolving systemic issues at every level.

## **New-Type Enterprises and Value-Based Urban Environments.**

Among the priority areas for future cities is the creation of new-type enterprises capable of forming the foundation of a new socio-economic order. Equally essential is the formation of an environment conducive to healthy lifestyles, harmonious interpersonal relationships, and value-oriented behavior. These dimensions resonate with universal natural laws that define authentic values and principles of sustainable existence (Beatley, 2011; Register, 2006).

Ecological problems are intensifying rapidly, and their accumulation poses long-term risks. A continuous education system represents a crucial tool for forming ecological thinking based on the recognition of

interconnectedness between humans and all kingdoms of nature (Beatley, 2011; Register, 2006).

### **Historical Precedents of Harmonic Urban Design.**

Historical analysis demonstrates that alternative urban projects have emerged in every era, involving the application of golden ratio principles, sacred geometry, and harmonic proportions. These concepts rely on the premise that harmoniously designed environments contribute to the harmonization of human consciousness (Alexander, 2002).

A more recent example is Jacques Fresco's work, which proposed innovative architectural, ergonomic, and systemic solutions for future urban environments based on rationality, technological efficiency, and ecological integrity (Fresco, 2002).

### **Three-Circle Architecture Based on Sacred Geometry.**

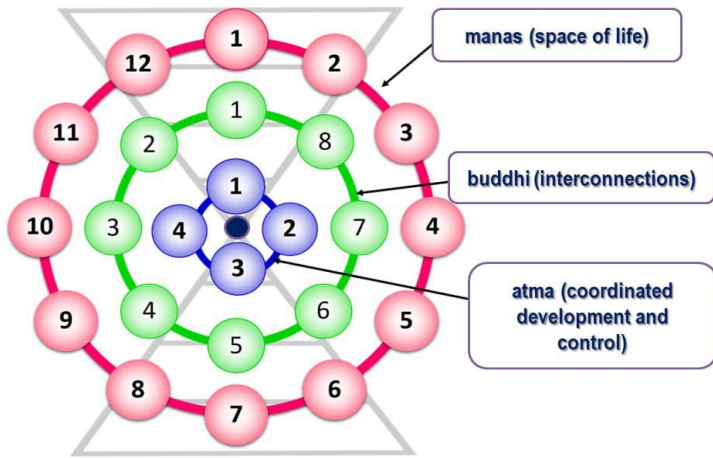
In the Cities of the Future, architectural space is organized according to the model of sacred geometry comprising three circles:

- **Manas** (mind and governance),
- **Buddhi** (soul and creativity),
- **Atma** (spirit and purpose).

Structures follow golden-ratio proportions, which foster inner harmony and holistic awareness (Alexander, 2002).

Each of the three circles performs a specific function:

1. **The first circle** represents the governance level, housing the City Council elected through public self-governance.
2. **The second circle** includes master workshops that support all sectors of urban activity.
3. **The third circle** offers space for individuals dedicated to realizing creative initiatives and fulfilling their life purpose.



*Figure 1. Three circles of development.*

### **The Pyramid Temple as the Energetic Core of the City.**

A central element of the Cities of the Future is the Pyramid Temple, a sacred architectural structure that forms the energetic system supporting the city's evolutionary development.

Research and observational data indicate that pyramid-shaped energetic spaces may contribute to:

- restoration of the auric field,
- harmonization of energy centers,
- normalization of natural biorhythms,
- improvement of structural properties of DNA.

Meditations, energy practices, and collective renewal rituals are conducted inside the Pyramid Temple to sustain the city's spiritual potential.

Cities of the Future integrate:

- spiritual ashrams for deep inner work,
- centers for civic initiatives and project teams,

- new economic systems based on universal technologies,
- educational platforms and research laboratories,
- professional training centers aligned with personal purpose,
- centers of future psychology for developing relationships at all levels,
- centers promoting health and causal medicine.

Special emphasis is placed on museums of twelve civilizations, planetariums, and cultural festivals fostering cosmopolitan consciousness.

The “City of the Sun” model forms a center of social integration and spiritual self-development for all progressive individuals, aligning with evolutionary dynamics characteristic of the Age of Aquarius (Campanella, 2001).

## **Conclusion**

Cities of the Future represent a model of humanity’s transition toward a new evolutionary stage characterized by harmony between humans, society, and nature. They operate as spiritual, cultural, scientific, and social centers that foster holistic development and collective consciousness.

Their creation facilitates the accumulation of experience in harmonious interaction with the new energies of the Age of Aquarius, enabling humanity to make a constructive and sustainable transition into new evolutionary conditions.

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# Chapter – 5

## ASTROSYSTEM DIAGNOSTICS OF HUMAN HEALTH POTENTIALS

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### **Abstract.**

This article presents an astro-system model of the relationship between the seven levels of human relations with the world and human health.

The model was developed by V.A. Polyakov, the founder of the International Scientific School of Universology, and is complemented by the technologies and methods of diagnostics and consulting provided by the Institute of Universal Forecasting. The paper examines the theoretical and methodological foundations of the model, its historical background, relevance in the context of changing cultural and historical paradigms, and practical tools for diagnosing predispositions to diseases. The article

discusses the need for a new health paradigm based on a causal-system approach to universal forecasting.

**Keywords:** Universology, causal-system approach, universal forecasting, seven levels of relationships, astro-system model, astro-diagnostics, cosmoschema, planets of the september, health, endocrine system, chakras.

### **Introduction.**

Currently, humanity is experiencing unprecedented global transition processes associated with the shift from the Piscean era to the Aquarian era. This transition is characterized not just by a change in social or technological structures, but by a profound transformation of humanity's very consciousness. In these conditions, there is a systematic loss of relevance of previous goals and values, while new guidelines remain insufficiently defined and need to be understood. There is an increasing need to anticipate future events in order to prepare for them, take into account their positive and negative consequences, and make the right choices for the optimal development scenario. Humanity needs a clear vision of the future and a new development paradigm based on knowledge, responsibility, and the alignment of individual and societal interests. Strategic decision-making should be based on reliable forecasting.

The Institute of Universal Forecasting offers modern approaches and technologies that can be applied to all areas of public life.

They allow us to see the image of the Future, to predict new goals and the most effective path of development for individuals, families, society, and humanity as a whole, in order to build a society in the spirit of a new era.

The Institute trains specialists in universal forecasting, and students acquire theoretical knowledge and

practical skills that allow them to organize their activities upon graduation and provide real assistance to individuals and teams in choosing optimal development strategies. Special attention is paid to synchronizing human and social life with cosmic rhythms and global processes, which increases the sustainability and effectiveness of decisions made.

### **Philosophical Foundations of Transition Processes.**

The Institute provides students with a philosophical understanding of the essence of transition processes, conflicts, crises, and the causes of events that occur in the world, in the life of humanity, and in the life of individuals. The Institute's computer programs are used in education for astro-diagnosis of abilities, health, forecasting of relationships, activities, determining one's purpose, and finding the most effective ways to realize oneself, a team, a society, etc. Through the acquisition of knowledge, the study and application of universal forecasting, students gain Cosmic Consciousness and the Spirit of the Researcher-Creator of a new era.

The knowledge they acquire allows them to make a conscious contribution to the development of society, helping to shape sustainable, balanced, and promising scenarios for the future.

### **Historical and theoretical-methodological foundations**

According to the World Health Organization, health is the state of well-being in all areas of a person's life. Despite the great scientific achievements and development of today's medicine, the health of the population is not improving. The percentage of diseases is steadily increasing, and the diseases are becoming younger.

Many medical and social studies have shown that more than 50% of population health is determined by living

conditions and lifestyle, 18-22% by the environment, 20% by genetic factors, and 8-10% by healthcare.

### **Astrological Roots of Medical Knowledge.**

If we look at the history of human medicine, we can see that the astrological idea of the relationship between the parts of the human body and the seven ancient planets was already present in Ptolemy's work.

Images of the zodiacal man (the microcosm man) have been widely used in Europe since the late 14th century in handwritten church books and medical treatises as guides for healers. Based on these schemes, medieval doctors diagnosed their patients, prescribed treatments, and performed procedures.

The great healers of antiquity were also good astrologers. The reformer of ancient medicine, Hippocrates (460-377 BC), believed that one could not be a good doctor without knowledge of astrology, and that one should only begin treatment after studying the patient's horoscope. The Roman physician Galen was an expert in astrology. The founder of modern drug therapy, the Swiss physician and philosopher Paracelsus, based his system of treatment and the search for active drugs on the principles of astrology. He believed that the influence of the stars on diseases and their course was undeniable. In his opinion, it was not enough to study the symptoms of a disease; one also had to "consult the stars." S.Vronsky is an outstanding surgeon, astrologer, healer, author of a unique method for calculating favorable and unfavorable periods for a specific person based on their biorhythms, which are based on their connection with the human cosmos.

We are living in a new era, and we need a new approach to health that reflects the times.

Today's medicine focuses on treating symptoms rather than addressing the underlying causes of disease. It's time to move from symptomatic medicine to medicine that

identifies the cause of a person's illness and helps them heal. It is necessary to change people's attitudes towards their health.

### **Health as Harmony with the World.**

A person needs to fit into this world and correspond to the spirit of the new era. The new era brings the wholeness of life. A person must change their attitude towards their health, realizing that they are part of a whole and that they must conform to that whole. Therefore, in order to be in harmony with the times and to be healthy, a person must realize that the external world is a reflection of the person's inner world, accept this, and begin to change themselves by changing their attitude towards the external world. Thus, by uniting with the world, a person becomes whole.

Healing and revitalization of society and humanity as a whole will only occur through a change in human consciousness. If a person does not change, conditions will be created for their transformation through illness. (Polyakov V.A., 2017, pp. 9-13; Doroshenko N.I., Naimushina G.V., Potekhina T.P., Sokolova S.V., Shestakova G.B., 2020; Polyakov V.A., Vitorskaya N.M., Bolyanovskaya A.A., 2015)

### **Toward a New Scientific Paradigm of Health.**

Therefore, it is relevant to form a new scientific paradigm in the field of human, collective, and social health based on the application of a causal-system approach in the spirit of modern times. The new paradigm will contribute to the restoration of the human spiritual component.

The topic of health is very relevant today, when new types of viruses and new diseases are spreading, requiring new approaches and tools for human prevention and healing. It is important to study the work of virologists,

immunologists, biochemists, and other scientists who are discovering new approaches to studying and healing the human body. Thus, in order to solve the problem of health, humanity has faced the need to synthesize different sciences.

In the context of traditional and esoteric sources, it is suggested that illness is a suppressed life energy of the Soul, that is, an unrealized creative potential of the individual. From the standpoint of this concept, disease arises as a consequence of one-sided development or disharmonious manifestation of a person, as well as as a result of violation of universal natural laws. (V.A. Polyakov, 1998, pp. 132-133)

### **The Emergence of Universology.**

At the turn of the century, the science of Universology emerged, which is the study of the causality of all things, an interdisciplinary science that synthesizes all sciences and cultures.

The interdisciplinary science of Universology applies a causal-system approach to the study of any phenomenon, including health. Universology reveals the cause of a person's illness and helps them to heal. V.A. Polyakov, the founder of the International Scientific School of Universology, has developed a model of seven levels of human relations with the world and a model of human relations with their health. A person's relationship with the outside world has a seven-level structure, representing the seven areas of their life. These levels correspond to the seven chakras and the seven endocrine glands, each of which is associated with specific organs and physiological functions. When a person achieves harmony on all seven levels of their relationship with the world, their chakras and endocrine glands improve, their body cells renew, and their physical, mental, and spiritual health is restored. (Polyakov V.A., 1998, p. 134; Polyakov V.A., 2007, p. 42; Polyakov

V.A., 2017, pp. 13-60; Doroshenko N.I., Naimushina G.V., Potekhina T.P., Sokolova S.V., Shestakova G.B., 2020.).

	7 levels relationships	Body systems	Endocrine glands	Human energy system, chakras
7	Common to all mankind worldview	Central nervous system	Pineal gland (epiphysis)	Sahasrara
6	Public level	Peripheral nervous system	Pituitary	Ajna
5	Collective - creative	Respiratory system	Thyroid gland	Vishuddha
4	Interpersonal relationships	Cardiovascular system	Thymus gland	Anahata
3	Mental activity	Digestive system	Pancreas	Manipura
2	Emotional - sensual	Reproductive system	Gonads	Svadhithana
1	Psychophysical	Excretory system	Adrenal glands	Muladhara

*Figure 1. The connection of the seven levels of human relationships with the body systems, glands of the endocrine system and chakras.*

Based on these models, the Institute of Universal Forecasting has developed methods and techniques for diagnosing and predicting human health. These models are reflected in the Astrosystem computer program in the astrosystem model, which shows the connection between the levels of human relationships and the body systems, organs, and planets in the human cosmic scheme. (Polyakov V.A., Spiridonova G.P., Krivorotko E.I., 2009, p. 24).

A person's relationship with the outside world has a 7-level structure, which is similar to the 7 spheres of life

and is projected onto the 7 systems of the body, the 7 chakras, and the 7 endocrine glands (Figure 1).

### **Human Being as a Holistic System.**

A human being is a life system composed of a complex of elements. The human body is a holistic, compact, functional, and self-governing creation of Nature. Each organ and system of organs performs its functions and in return receives everything necessary for its vital activity. Everything is organic and interconnected, everything is thought out to the smallest detail, there is nothing superfluous, everything is in its place and everyone is busy with their own business. The lungs pump air, providing the entire body with oxygen, the heart moves blood, which delivers nutrients and oxygen to every cell of the body, the kidneys remove all waste and harmful substances from the body, etc. The human body can be compared to a team of highly qualified specialists working towards a common goal: to ensure the existence of a single organism, an integral system called Man.

From a universal perspective, the solar system represents seven levels (plus three levels of excess) of the structure of matter organization in the macrocosm, where the planets are located in orbits. (Polyakov V.A., Spiridonova G.P., Krivorotko E.I. 2009). This is reflected in the universal diagram (Figure 2).

Here the planets of the World of Consequence are: the Sun, Mercury, Venus. The Earth occupies the 4th – transitional (uniting cause and effect) level. Next are the planets of the World of Causes: Mars, Jupiter, Saturn. And also the planets of the larger system: Uranus, Neptune, Pluto, which influence the lives of an entire generation of people.

The seven levels of accumulation of human experience, the seven chakras, the seven glands of the endocrine system, the seven systems of the human body are

interconnected. The connection of each level with a chakra, with a gland of the endocrine system and, accordingly, with the organs of each level determines what kind of diseases are possible.

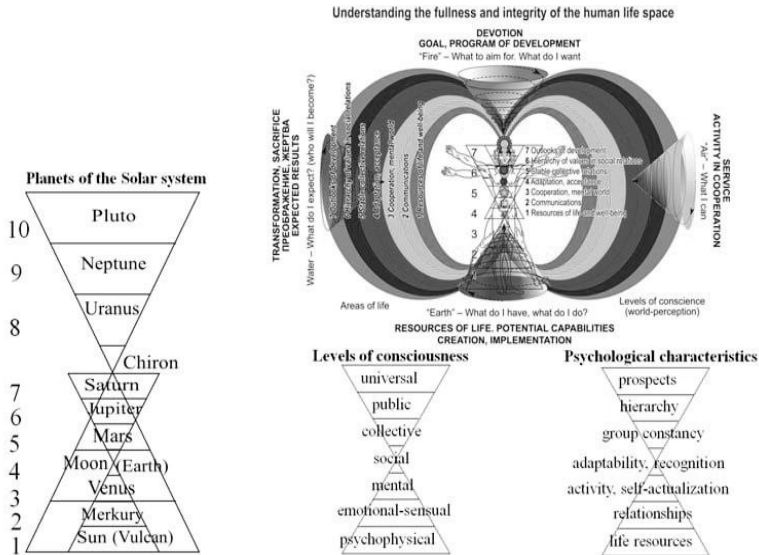


Figure 2. The structure of living space.

The central element of the astrosystemic approach is the concept of seven levels of human relationships with the surrounding world. These levels form a holistic system encompassing all fundamental aspects of human existence:

**Level 7: Common to all mankind**

- Contents: Worldview, development strategy, meaning of life, goals
- Key principle: Prospects
- Level Ruling Planet: Saturn (♄)
- Endocrine gland: Pineal gland (pineal gland)
- Corresponding organs and systems: Brain, central nervous system

- Typical diseases: Neuropsychiatric disorders, central nervous system pathologies

### **Level 6: Public**

- Contents: Social relations, hierarchy of values, moral principles, laws, status, inter-collective cooperation
- Key principle: Inclusion in the flow of life
- Ruling planet: Jupiter (♃)
- Endocrine gland: Pituitary gland
- Corresponding organs and systems: Skin, musculoskeletal system, sensory organs, peripheral nervous system
- Typical diseases: Diseases of the skin, musculoskeletal system, sensory organs

### **Level 5: Collective-creative**

- Content: Constant and reliable relationships in five types of groups (family, family, work, like-minded people, friends)
- Key principle: Constancy, reliability
- Ruling planet: Mars(♂)
- Эндокринная железа: Щитовидная железа
- Соответствующие органы и системы: Дыхательная система
- Типичные заболевания: Заболевания носоглотки, гортани, бронхов, легких, щитовидной железы

### **Level 4: Social, interpersonal relationships**

- Contents: Social adaptation, recognition, being needed by others, confidence, authority, self-improvement, individualization, tolerance, warmth in interpersonal relationships
- Key principle: Adaptation and recognition

- Ruling planet: Moon ( ♁ )
- Endocrine gland: Thymus
- Related organs and systems: Cardiovascular system, hematopoietic and immune systems, liver, spleen
- Common diseases: Cardiovascular diseases, immune disorders, thymus gland pathology

### **Level 3: Mental-activity**

- Contents: Cognitive activity, self-realization, action planning, self-management, professionalism
- Key principle: Joy from self-realization
- Ruling planet: Venus ( ♀ )
- Endocrine gland: Pancreas
- Corresponding organs and systems: Digestive system, esophagus, stomach, pancreas, gallbladder, liver
- Common diseases: Digestive system diseases, liver diseases, pancreatic pathologies

### **Level 2: Emotional-sensory**

- Content: Relationships, emotional state, openness, trust, expressiveness
- Key principle: Beauty and harmony of relationships
- Ruling planet: Mercury ( ☿ )
- Endocrine gland: Sex glands (gonads)
- Corresponding organs and systems: Genitals, small intestine
- Typical diseases: Diseases of the reproductive system, pathologies of the small intestine

### **Level 1: Psychophysical**

- Content: Availability of resources: health, vitality, family, work, home, finances, organization of living

space, ability to realize one's purpose, one's inherent potential.

- Key principle: Sufficiency
- Ruling planet: Sun (☉)
- Endocrine gland: Adrenal glands
- Corresponding organs and systems: Urinary system, large intestine, rectum
- Typical diseases: Diseases of the urinary system, pathologies of the adrenal glands, large intestine, and rectum

When a person manifests harmoniously in all spheres of life, that is, at all seven levels of the system of relationships, then he is healthy. The causes of illness are associated with the loss of goal-oriented development, lack of inclusion in the flow of life, and failure to fulfill one's purpose. Diseases are formed by our stereotypes of behavior in various areas of life, which leads to illnesses at the physical level. Knowing the universal scheme, one can easily determine, based on the existing disease, at which level of systemic relations there is a lack of harmony. (Polyakov V.A., 2008, p. 69; Polyakov V.A., Vitorskaya N.M., Bolyanovskaya A.A., 2015, pp. 58-214; Polyakov V.A., 2017, pp. 13-60).

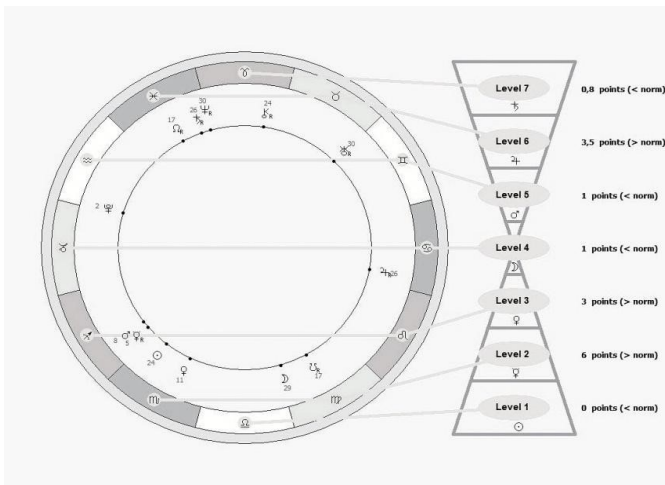
The cosmos diagram shows the connection between each level of relationships and the body's systems, and therefore with the predisposition to certain diseases.

Each planet has a characteristic of the corresponding level (orbit number) of systemic relations. By projecting the planet's orbital number onto the 7-level diagram of human relationships with the surrounding world, one can predict which planet influences a particular level of systemic relationships. (Polyakov V.A., Spiridonova G.P., Krivorotko E.I., 2009).

For example, Venus occupies the 3rd orbit in the Solar system, then in the systemic relations of a person its

influence will manifest itself at the 3rd level - the level of “mental-activity activity”. If there are tense aspects of Venus in the cosmic chart, it will be difficult for a person to build relationships on the 3rd level. There will also be a possibility of diseases of this level - the pancreas and gastrointestinal tract.

Taking this feature into account, a person will be able to adjust their life and take steps to ensure that the systemic relationships of the 3rd level develop harmoniously.



*Figure 3. Astrosystemic model of the connection between the seven levels of a person's relationship with the world and his health.*

Let us consider the astrosystemic model and its connection with the human cosmoschema (Figure 3).

According to the astrosystemic model, we will characterize predispositions to diseases in accordance with the levels of systemic relationships. Each zodiac sign corresponds to a certain level. Planets located at a certain level of systemic relations in the cosmic scheme stimulate a

person to manifest more actively, accumulating experience of the corresponding level. If this does not happen, then at this level a disease is formed that corresponds to the planet in the zodiac sign. Both the Sun and the Moon, by the mere fact of being in a particular sign of the Zodiac, make the organs or parts of the body corresponding to that sign vulnerable to disease. Let's look at the position of the planets by levels and determine possible predispositions to diseases.

To diagnose health potentials, it is necessary to determine the average score (as a norm) for each level.

Total score 15.3, including:

- Sun (☉) and Moon (☾) – 2 points each;
- Lunar nodes (♁, ♀) – 0.5 points each;
- Chiron (♁) – 0.8 points;
- planet Mercury (☿), Venus (♀), Mars (♂) – 1.5 points each;

planet Jupiter (♃), Saturn (♄), Uranus (♅), Neptune (♆), Pluto (♇) – 1 point each.

The total score of 15.3 is divided by 7 levels, thereby determining the standard score for each level. The average score (standard) is 2.18 points.

If there are many planets on the level – the number of points is above the norm – then the person is given a lot of energy, and he needs to realize it in life. And if a person does not implement it, then this can lead to inflammation of the organs of this level.

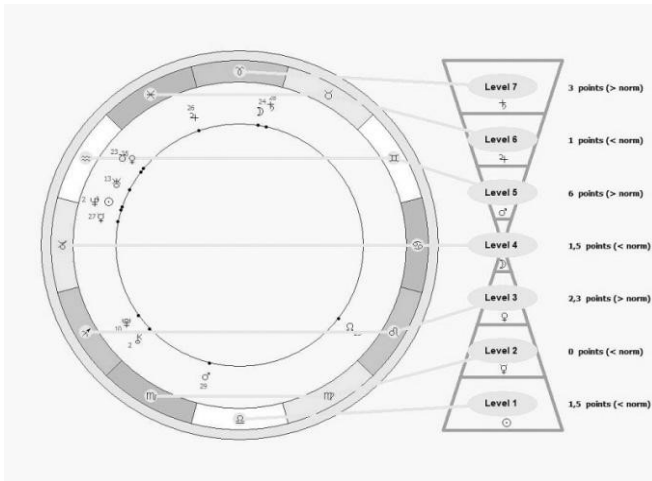
If there are few planets at a level – the number of points is below the norm, or they are absent – then a lack of energy can lead to chronic diseases in the organs of this level.

If health potential is normal, then diseases of this level are unlikely.

Thus, by combining a cosmic diagram with an astrosystemic model, we can determine both the predisposition to a disease and the cause of an existing disease.

### Examples of Astrosystemic Analysis (Case Studies).

Example 1. Analysis of the cosmoscheme of a person born on January 24, 1999 at 6:00 (GMT+5), city of Perm. (Figure 4).



*Figure 4. Astrosystemic model of the connection between the seven levels of a person's relationship with the world and their health. Example 1.*

### Results of astrosystem diagnostics:

- Insufficient potential (score significantly below the norm) was identified at level 2 (emotional-sensory). This manifested itself as chronic reproductive disorders and, as a result, was one of the causes of the diagnosed infertility.

- An excess of potential was detected at the 5th level (collective-creative), which indicated a predisposition to diseases of the respiratory system.

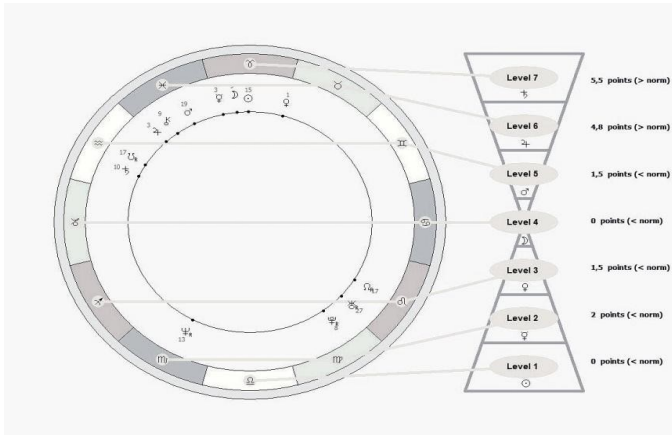
### **Psychological correlations:**

At the emotional-sensory level (level 2), the client experienced difficulties in establishing deep emotional connections, a lack of openness and trust in relationships. At the same time, at the collective-creative level (level 5), high social activity was noted, but without the manifestation of qualities of reliability and constancy.

### **Recommendations:**

- 1 For Level 2 harmonization:
  - Developing emotional intelligence
  - Practices of openness and trust in close relationships
  - Working with acceptance and harmonious expression of one's feelings and emotions
  - Art therapy and other methods of emotional self-expression
- 2 To balance Level 5:
  - Consciously build deep relationships in groups
  - Channel creative energy into group projects
  - Develop the emotional component in group activities

Example 2. Analysis of the cosmoscheme of a person born on 04.04.1962 at 14:43 (GMT+4), city of Samara (Figure 5).



*Figure 5. Astrosystemic model of the connection between the seven levels of a person's relationship with the world and their health. Example 2*

### **Results of astrosystem diagnostics:**

- Excess energy at the 7th level (worldview) manifested itself in the form of constant headaches, mental strain, and difficulties with the practical implementation of one's ideas.
- The absence of planets on the 1st level (psychophysical) gave a predisposition to chronic diseases of the excretory system, in particular, to recurrent cystitis.

### **Psychological correlations:**

The client demonstrated a pronounced inclination toward abstract thinking and philosophical reflection, but experienced significant difficulties in implementing his ideas, organizing his daily life, and caring for material resources in solving everyday issues.

### **Recommendations:**

- 1 To harmonize level 7:
  - Practical implementation of emerging ideas

- Structuring mental activity by planning specific stages of implementation
  - Labor and craft activities (gardening, handicrafts, physical labor)
2. For Level 1 development:
- A conscious attitude toward material resources
  - Developing the principle of sufficiency
  - Unleashing creative potential and innate abilities
  - Developing household and self-care skills
  - Regular physical care practices

### **Principle of Corrective Practice in the Astrosystemic Model.**

The basic principle of correction applied in the astrosystemic approach can be formulated as follows: it is necessary to actively realize the potential of levels with an excess of energy and consciously accumulate experience, developing the qualities of those levels whose potential is weakened.

This principle is based on the understanding that disease arises as a result of an imbalance in the distribution of vital energy across various areas of a person's life. To enhance the healing process, specialists from the International Scientific School of Universology have developed a set of targeted practices:

- 1 The practice of healing with harmonizers – the use of special stickers that restore the balance of energy flows.
- 2 The “Balance of the 4 Elements” exercise complex is a system of psychophysiological and psychoenergetic exercises for harmonizing the human condition.
- 3 Healing practices using the "Balance of the Four Elements"
- 4 Practice of four-stroke breathing based on fire pranayama.
- 5 Mental psychosystemic modeling.

## 6 Music therapy, aromatherapy and other sensory practices that promote healing through appropriate channels of perception

The practical application of the astrosystemic model demonstrates its effectiveness in the following aspects:

- Early diagnosis – the ability to identify predispositions to diseases before clinical symptoms appear.
- Individualized approach – taking into account the unique characteristics of each person through an analysis of their cosmos.
- Systemicity – viewing health as a holistic system of human relationships with the world.
- Preventive focus – focusing on disease prevention through lifestyle harmonization.
- Responsibility – the ability for the individual to actively participate in the process of maintaining and restoring health.

### **Conclusions and Recommendations.**

Based on the conducted research and many years of practice in using the astro-system model, the following conclusions and recommendations can be formulated:

- 1 Effectiveness of the astrosystemic approach. The astrosystemic model is an effective tool for moving from a symptomatic to a causal-systemic approach in understanding health. It allows us to view health not as the absence of disease, but as a state of integrity and harmony in all aspects of human life.
- 2 Diagnostic Capabilities. The model enables early diagnosis of disease predispositions, identifying their causes and roots in the disharmony of a person's systemic relationships with the world. This opens up opportunities for preventative intervention before the onset of clinical manifestations of disease.

- 3 A Holistic Understanding of Health. Health is understood as a dynamic state achieved through the harmonious expression and realization of human potential at all seven levels of existence. This implies an integrative approach to health that considers physical, emotional, mental, social, and spiritual aspects.
- 4 A New Understanding of Disease. Illness is understood as a consequence of loss of purpose, failure to fulfill one's destiny, and disharmonious behavior patterns in various areas of life. This approach allows us to address the underlying causes of illness, not just its symptoms.
- 5 Continuity and innovation. The model successfully combines centuries-old experience of traditional health systems with modern scientific approaches.

The astro-system model, developed within the framework of the International Scientific School of Universology, is a diagnostic tool, a holistic system for maintaining health, and creates new opportunities for:

- Developing individualized health and longevity programs
- Creating a modern health prevention system
- Developing psychosomatic correction methods
- Developing a holistic approach to health
- Integrating traditional and modern wellness practices

The astro-systemic method opens up broad prospects for its further application in the development and improvement of a holistic understanding of health and practices for its preservation and restoration.

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# Chapter – 6

## HOLISTIC WORLDVIEW IN THE EDUCATION OF THE NEW ERA

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### **Abstract.**

This article explores the principles of a universal, multi-level, integral approach to education designed to form a holistic worldview in the “Human of the Future” The author examines the hierarchical organization of the universe, the role of personal purpose, and the integration of inner and outer experience as foundations for evolving consciousness. The paper outlines key components of causal-systemic worldview, systemic-logical thinking, and sensory-logical perception, emphasizing their interconnectedness across seven spatial levels and twelve temporal stages. A model of nature-oriented, continuous education is proposed, linking universal laws with contemporary pedagogical practices. The work also presents the conceptual structure of the Universal Educational System developed within the International Scientific School of Universology.

**Keywords:** holistic worldview, integral education, causal-systemic thinking, Universology, sensory-logical cognition, New Era education, continuous learning, hierarchical worldview

## Introduction.

When speaking about the Education of the New Era, we primarily envision the birth of the Human of the Future – an individual whose worldview must be formed as an integrated whole. For this reason, the importance of universal, multi-level, integral education is emphasized (Kolesnyk, 2019a; Poliakov et al., 2018).

Wholeness, which determines life itself, forms the basis of an educational model that enables a person to find their path in accordance with their purpose (Figure 1). The world is constructed in a strict hierarchical order; all levels of existence, from the macro to the micro, are interconnected according to their functions and positions within the universe. This is consistent with the universal scientific worldview model developed in modern Ukrainian pedagogical research (Kolesnyk & Poliakov, 2019).

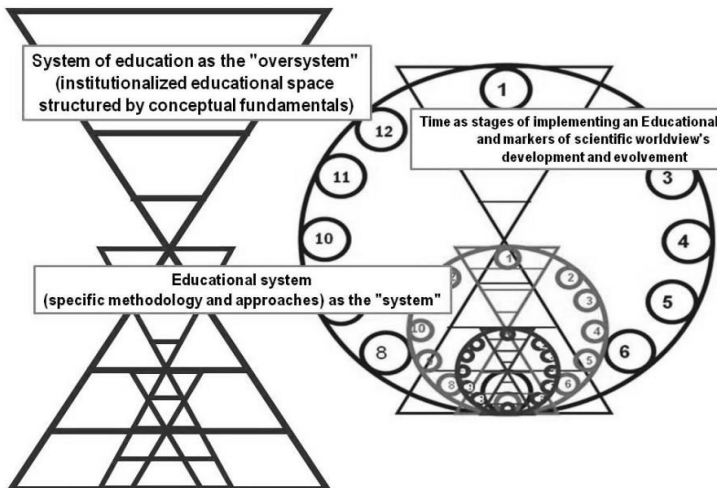


Figure 1. *Causality of Universals of Being.*

## Self-Discovery Along the Axis of Spirit.

Likewise, a person discovers themselves along the Axis of Spirit, realizing their purpose through their

inclusion in macro- and micro-systemic relationships across all spheres of life. In this process, they are able to answer the three most essential questions: *Who am I? How is the world structured? How are relationships with the world built?*

The International Union of Universities identifies a triune model of educational integrity consisting of a clear hierarchical structure, nature-orientation, and continuity. This approach enables the unfolding of a person's purpose and provides an algorithm for their transformation along this path (Poliakov et al., 2018).

The fundamental task of education today is to “return God to Education,” meaning to reveal the cause of a person's life, identify their place and role in the world, and form a holistic worldview. Similar ideas concerning integral and nature-oriented educational paradigms are found in Ukrainian eco-education studies (Kolomiets, 2013).

### **Integration of Inner and Outer Worlds.**

Education must aim to integrate a person's inner and outer worlds. Numerous analogies to this can be found in global traditions, mythologies, and cultural narratives. One such symbol is the Tree of Life, representing the unity of the internal and external worlds of an individual, lineage, people, and humanity.

At the foundation of a holistic educational system lies the formation of causal-systemic worldview, systemic-logical thinking, and sensory-logical perception – components fundamental to universal educational models (Kolesnyk, 2019a; Stepaniuk et al., 2019).

This triad is examined across seven spatial levels, twelve temporal stages, and the formation of a unified energy system connecting individuals with one another and with the world.

The model of a universal scientific worldview (Figure 2) underlies universal multi-level education, integrating both natural science (structure of the world) and socio-humanitarian (cosmological and historical development) components (Kolesnyk & Poliakov, 2019).

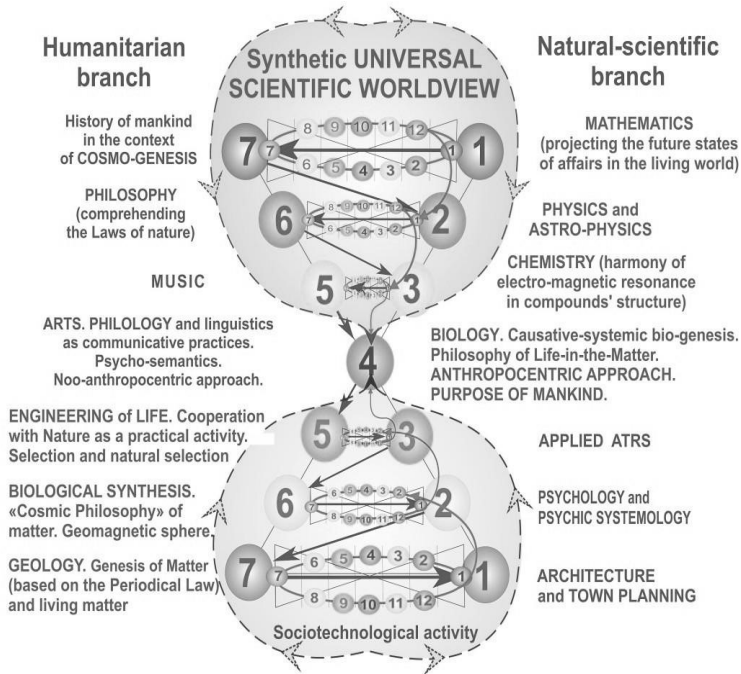


Figure 2. The model of a universal scientific worldview.

### Developing a Universal Scientific Worldview.

A key educational challenge is developing a model of the universal scientific worldview within an individual – one that conveys the strict hierarchical structure of the world, its development, and the development of humanity from macro- to microsystems of life (Ilchenko et al., 2019).

The integration of the inner and outer world constitutes the essence of heartfulness. The essence of education is to reveal the image of God within the person and radiate it outward through the realization of purpose.

Causal-systemic worldview, holistic perception, and understanding the nesting of subsystems within systems lie at the foundation of this model. As Aristotle noted, *“All spaces are within other spaces, and all times within other times.”*

Human development unfolds across seven levels of systemic relationships with the world, manifesting in seven spheres of life: psychophysical, emotional-sensory, mental, social, collective, hierarchical, and worldview levels. Modern pedagogical works support the need for such multi-level, integrative educational structures (Stepaniuk et al., 2019; Poliakov et al., 2018).

The educational system proposes stages of development aligned with the universal laws of nature, cultivating natural systemic-logical thinking: concentration, linear thinking, planar, volumetric, and systemic thinking. Such approaches correspond to nature-oriented and competency-based models expanding in contemporary pedagogy (Kolomiets, 2013).

Thinking according to natural laws allows for volumetric and holistic understanding of any phenomenon or process. This volumetric perception underlies flow-based education – universal, integral, multi-level learning in which a person’s inner and outer worlds become unified.

Causal systemic and hierarchical principles are supported by modern mathematical theories, such as Gödel’s theorem and fractal mathematics.

Human development unfolds in time through twelve stages at each of the seven levels, mirroring fractal patterns and maintaining synchronicity.

### **Nature-Oriented Learning and Three Domains of Development.**

This illustrates the importance of nature-oriented learning, which encourages experiential absorption of material and fosters qualities necessary for development in

three domains: *manas*, *buddhi*, and *atma*. These principles align with universal educational concepts explored in Ukrainian pedagogy (Kolesnyk, 2019a; Poliakov et al., 2018).

Within the structure of the International Union of Universities, educational stages include: the School of Systemic Worldview (SSW), the College of Universology and Psychosystemology, three university-level programs, postgraduate studies, and planned doctoral programs.

Annual seven-year educational cycles are similarly structured into twelve modules, forming continuous education. Continuity lies in the recurrence of universal developmental stages across multiple subjects at increasingly deeper levels.

This forms a dual spiral resembling DNA – one representing worldview, the other representing subject content.

Continuous education presumes the evolution of the educator – from teacher to Master – through personal embodiment of the flow-based model and its transmission to society. Approaches to such methodological transformations are described in modern Ukrainian pedagogical discourse (Ilchenko et al., 2019; Stepaniuk et al., 2019).

## **Conclusion.**

Thus the universal, integral, multi-level educational system enables flexible interaction among academic and research institutions, supporting human evolution through continuity, nature-orientation, and self-organization.

The formation of sensory-logical perception attunes individuals to the high-frequency vibrations of the New Era. The creation of a Unified Energy System reveals the essence of pedagogical resonance between teacher and student.

The resonance of energy flows establishes human integrity and harmony through the balance of the four Elements. This forms the algorithm of sensory-logical perception – an entry of the inner into the outer, a meeting in the heart of Thought-Image and Thought-Form, giving rise to Thought-Feeling.

The principles presented here form the foundation of the *Doctrine of the Universal Educational System of the International Scientific School of Universology*, which outlines seven core educational directions corresponding to the seven levels of human manifestation.

Thus emerges the Human of the Future – the Creator Human – who transforms themselves and the world.

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## Chapter – 7

### REALIZATION OF HUMAN UNIQUENESS, MISSION, AND DESTINY THROUGH OVERCOMING CONSCIOUSNESS IMBALANCE AND INVERSION

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## **Abstract.**

This article examines the Dharma Design technology developed by the Institute of Non-standard Thinking and Inversive Phenomena Studies as a tool for shaping the future human in the Aquarius era. The technology is based on the balance of the four elements and the Three Crosses model, enabling conscious integration of past experiences, current programs, and future ideals. It demonstrates how application of this technology facilitates revelation of human purpose, harmonization of relationships, and construction of a holistic life path, where the inner and outer worlds of the individual converge into a unified inversion process of development.

**Keywords:** purpose, uniqueness, mission, Dharma Design, signs of fate, inversion, flow of life, lifestyle, collective consciousness.

## **Introduction.**

In the framework of the continuous education system of the International Scientific School of Universology (ISSU), the leader-creative potential of the individual is developed, along with his or her uniqueness, purpose, and mission. Through learning, students gain understanding of transitional processes, conflicts, and crises as natural stages of growth, enabling them to perceive life as a field of evolutionary development. Such an approach fosters the discovery of the divine essence of the individual and recognition of their importance for society and the world (Polyakov, 2000a).

The uniqueness of the Institute of Non-standard Thinking and Inversive Phenomena Studies technologies and methodologies lies in identifying the link between the inner and outer worlds of the individual via the mechanism of inversion, described in a number of ISSU works and methodological collections (Polyakov, 2004; Polyakov,

2000b). As the Institute designs models of integrally cardinal multi-level education, the offered technologies allow optimal structuring of individual developmental paths. Every person is born with a unique purpose that unfolds throughout their lifetime (Polyakov, 2000b).

The objective of this paper is to present the Dharma Design technology as a tool for disclosing the fundamentals of the human life path and shaping destiny through coherent enhancement of both self-development and interpersonal relations. Technologies of the Institute integrate practices from all branches of ISSU into a single educational stream, providing a balanced transition into the Aquarius age (Polyakov, 2000a; ISSU Collection, 2025).

### **The Technology of Dharma Design.**

Dharma Design is a practice developed by INTIPS aimed at managing destiny, enhancing personal development, and harmonizing relationships with the surrounding world. The technology is relevant for the new Aquarian era, wherein life is viewed as a dynamic flow moving from the past to the present and future (Polyakov, 2000a, 2000b).

Its foundation rests upon a nature-oriented concept based on the balance of the four elements – Fire, Earth, Air, and Water (Polyakov, 1999).

The practice consists of three phases:

- Exploration of the Past.
- Definition of the Present Program based on the Four Elements.
- Formation of Vision of the Ideal Future through the Hierarchy of Values.

## The Model of Three Crosses.

### The Past Cross (The Parental Cross) (figure 1).

This model reflects a family script that defines the root system of the Family Tree. Based on Universology, it becomes possible to analyze how an individual overcomes familial influence and transitions to a conscious path (Polyakov, 2000a).

The four vertices are:

- Father – relationship with the future, decision-making style (Fire).
- Mother – capacity for relationships and experience (Earth).
- Brother – partnership and activity (Air).
- Sister – emotional integration (Water).
- 

#### Cross of the Past Family (or parental) Cross

Identify  
the + and –  
of your  
Parental Cross

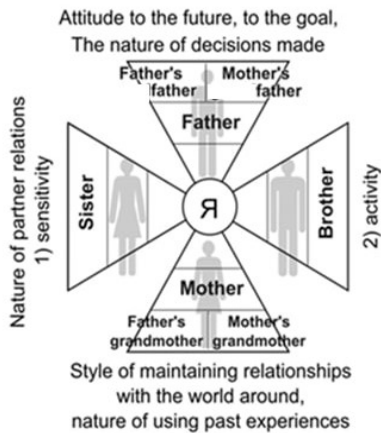


Figure 1. The Parental Cross.

## The Present Cross (figure 2).

The Present Cross reflects the current life project based on: Fire – goals, Earth – resources, Air – partnerships, Water – results.

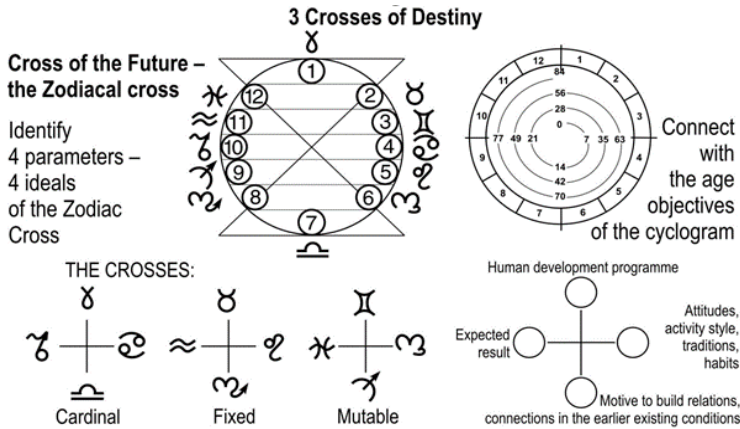
This structure enables access to the realm of causes by ensuring harmonious development of the four natural elements (Polyakov, 1999).



*Figure 2. The model of The Present Cross.*

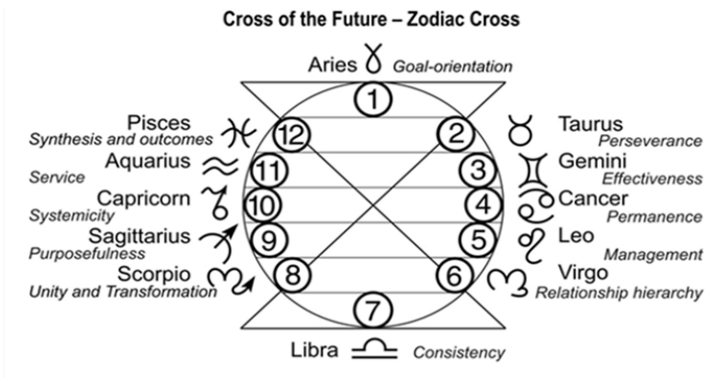
## The Future Cross (Star or Zodiac Cross) (figure 3).

The Future Cross identifies four ideal developmental landmarks that encompass personal development, behavioral style, relationships, and long-term outcomes (Polyakov, 2000b).



*Figure 3. The model of The Future Cross.*

The Zodiac Cross (figure 4) corresponds to the system of “12 Stages of System Formation,” each representing a fundamental evolutionary quality (Polyakov, 2000a; Bailey, 2000). Movement through these three crosses forms the Cross of Destiny – a universal model of personality evolution and conscious life-path construction.



*Figure 4. The model of Zodiac Cross.*

Based on a universal framework describing the cycle of experience accumulation, each stage represents specific

qualities, tasks, and step-by-step principles of personal development (Polyakov, 2000a; Polyakov, 2000b):

- Aries – goal-orientation;
- Taurus – stability;
- Gemini – effective interaction;
- Cancer – constancy;
- Leo – organizational skills;
- Virgo – hierarchy of relationships;
- Libra – consistency;
- Scorpio – transformation;
- Sagittarius – aspiration towards truth;
- Capricorn – systematic approach;
- Aquarius – service orientation;
- Pisces – unity transformation.

Movement through three crosses – from parental to present and further to the ideal future—forms the Cross of Destiny. It reflects the path of constructing one's personal Temple of Life through three circles of development and four ideals corresponding to the four vertices of the zodiac cross, accompanying a person from birth. This creates a universal model of personality evolution and opens a portal into the future, i.e., the possibility of consciously shaping one's life path.

We propose to briefly familiarize ourselves with the consulting algorithm using examples from great educators of their time.

### **Practice of Dharma Design based on Life and Work of Leo Tolstoy**

Leo Tolstoy was an outstanding Russian writer, publicist, thinker, and one of the greatest novelists in world literature. His biography is full of interesting facts and events, making him an extraordinary and unique personality. Born on September 9, 1828, under the zodiac sign of Virgo, according to his destiny, he was destined to find true ideals and values, developing a philosophy of life

and embodying it in real life. Based on the parental cross, we uncover the deep essence and understanding of the writer's life. His parents imbued him with certain qualities: his father inspired a drive for independent living, while his mother embodied the ideal image of a woman possessing supreme spiritual values. Independent and autonomous principles of life combined with a pursuit of achieving set goals and a search for the beauty of ideal relationships.

His three brothers provided diverse and multifaceted perspectives on life, enhancing intellectual activity and fostering an active approach to life. Close relations with his sister allowed for exploration of relationship depth and understanding of his highest self. On the basis of family values, there emerged an intellectual and proactive approach aimed at unleashing literary talent. To achieve this, L.N. Tolstoy implemented a Life Project that manifested itself through exploring the meaning and purpose of human life, addressing social issues, defining the role of an individual, and ensuring continuous personal development through education and building relationships.

### **Practice of Dharma Design based on Life and Work of Anton Makarenko.**

Anton Makarenko was born on March 1, 1888, under the zodiac sign of Pisces. According to his destiny, it was necessary to develop a new worldview in humans, leading them to recognize the importance of collective labor, coordinated cooperation, and exchange of values. From the perspective of the parental cross, we see the formation of a spiritual man characterized by professional excellence who honorably overcomes any challenges in life.

Younger brother and three sisters laid the foundation for profound relationships where sensitivity and care were shown especially to those who were weak or defenseless. Fatherly example and maternal concern for neighbors became guiding principles for A. S. Makarenko. He realized

his Life Project through pedagogical practices implementing non-violent reeducation methods, aiming instead to foster fully capable and active members of society via self-government and labor-based education.

Thus, the presented article describes the methodology of Dharma Design, which is based on astrological principles and the concept of personal growth. This method allowed authors to explore the lives and works of two renowned Russian cultural figures and educators – L. N. Tolstoy and A. S. Makarenko.

### **Main Principles of the Methodology**

- 1 Parental Cross. The influence of parents and close relatives shapes an individual's fundamental attitudes, emotional patterns, and core qualities.
- 2 Present Cross. Reflects a person's current state, including their social environment, internal beliefs, and daily interactions. Reflects the current state of a person, including their social environment and inner beliefs.
- 3 Future Ideal. Defines the direction of personal development related to life goals, purpose, and self-improvement.

These components form a Universal Cross of Destiny, symbolizing the evolutionary journey of an individual and the development of three interconnected levels of consciousness (parental, present, and future).

### **Application of Dharma Design: Case Studies.**

**Leo Tolstoy.** Born on September 9, 1828 (Virgo), Tolstoy's mission revolved around discovering values and existential meaning. Parental influence shaped his autonomy, moral thinking, and creativity, consistent with the principles of the Parental Cross (Polyakov, 2000a). His familial environment contributed to intellectual activity and emotional depth.

**Anton Makarenko.** Born on March 1, 1888 (Pisces), Makarenko's mission involved forming new worldviews and socially active individuals. Family relationships developed sensitivity and responsibility, aligning with the water-element principles of emotional integration (Polyakov, 2000a). His pedagogical practices emphasized labor, cooperation, and self-governance (Polyakov, 2000b).

### **Main Principles of the Methodology.**

- **Parental Cross** – forms the initial emotional and behavioral matrices.
- **Present Cross** – defines current internal and external conditions.
- **Future Ideal** – determines direction, purpose, and mission.

Together they form the Universal Cross of Destiny, a model deeply rooted in the principles of Universology and inversion processes (Polyakov, 1999; Polyakov, 2009).

### **Conclusion.**

The technologies of the Institute of Non-standard Thinking and Inversive Phenomena Studies provide a profound connection between inner and outer worlds of a person, promoting spiritual development, revealing one's purpose, and enhancing radiant activity (Polyakov, 2009; Polyakov & Kolesnik, 2015; Polyakov & Kolesnik, 2016).

Inversion acts as the foundation of consciousness, while multilevel unconventional thinking forms the tools for future human development, consistent with the long-term system-forming principles of Universology (Polyakov, 2004; Polyakov, 2000a).

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## Chapter – 8

# THE ROLE OF UNIVERSAL MODELING OF HUMAN LIFE SPACE IN SHAPING DESTINY, DREAM, AND FUTURE IMAGE

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### **Abstract.**

The article examines a research project on the role of the universal and the unique in human consciousness and in the life space where a person lives and undergoes spiritual and moral development. It describes the scope of research into an original scientific hypothesis proposed by the international scientific school of universology: in a human's space organized according to the laws of nature and in line with their destiny, dream, and future image, meaningful relationships are formed, along with the necessary value-based connections and conditions for creative growth, unity with the world, with other people, and with oneself. Original insights on the topic are presented, suggesting that a space structured according to the laws of nature absorbs and radiates a life-giving force or spirit — destiny. When the spirit of the time aligns with the spirit of the space, resonance energy is born, which contributes to building a suprasystem of life.

**Keywords:** universology, universal regularities, universal modeling, spirit, consciousness, space, harmony, destiny.

## **Introduction.**

The world is organized according to the laws of nature, which constitute a life-giving force for space. Since the world operates on the principle of universality – and nothing exists outside of universality – the organizing force shapes the life of the macro- and microcosm. This idea is highly relevant: by understanding the laws of nature and applying them in practice as an organizing principle of the universality of space structure, a person gains the ability to develop without limits, unleashing their unique potential abilities (Polyakov, 2004).

We observe that in today's world, on one hand, a person strives for the fullness and integrity of life, yet on the other, they do not know which elements of life they need, what constitutes their sufficient measure, or whether these elements align with their destiny, mission, or dream. This leads to a contradiction manifested in the fact that a person is not integrated into their own life space.

## **Main part.**

The increasing technogenic nature of society has resulted from the gradual weakening of the nature-oriented lifestyle of the current generation, the enslavement of consciousness, and the loss of a person's role as a creator (Vernadsky, 1991). To restore the balance between the world and the human being, we investigate the objectively operating universal regularities of nature that determine the step-by-step formation of the structural organization of macro- and microsystem life spaces.

The subject of the research is universal modeling as a process of studying and forming the space of life systems (person – collective – society) based on unified regularities of development – the universalities of existence.

At the turn of the 21st century, the algorithm of these regularities was described by the interdisciplinary science of universology (Polyakov, 2004). It encompasses

the meaning of the term «univers» (universe) and characterizes the structure of existence based on universal regularities of development. The origins of universology trace back to medieval philosophical doctrines about the universalities of existence, reflected in the ideas of Plato and Aristotle, as well as in nominalism and conceptualism. Later, universology incorporated the concept of relative simultaneity introduced by K. Gödel and the conclusions of A. Einstein's theory of relativity. V. A. Polyakov proposed and proved the crucial hypothesis of causal-systemic organization of existence (Polyakov, 2004).

According to the concept of causal-systemic structure of the world, modeling the life space of a person, collective, or society should be carried out with the aim of embodying the spirit of the new age – the specific manifestations of universal laws of development through human co-creation in forms characteristic of the modern era.

We propose to achieve the goal by solving a chain of small research tasks:

- Forming a causal-systemic worldview based on revealing the principle of universality in the structure of the world and the geometry of space (Polyakov, 2013).
- Developing a system of practical tasks and exercises that foster the ability to read the signs of fate using a universal algorithm (Zinicheva, 2013).
- Creating conditions for an efficiently organized space that ensures abundance in life, beauty and expressiveness of relationships, success in self-realization, recognition, collective creativity, the happiness of being included in life, and continuous expansion of perspectives (Polyakov, 2010).

- Forming the life space of a person, collective, or society based on universal technologies for revealing destiny, dream, and future image.
- Developing practices for using computer programs «Universal Feng Shui» and «Destiny» to address tasks in diagnostics, counseling, design, and modeling of fate (Zinicheva, 2012).

These formulated tasks lead to seeking harmony and overcoming existing contradictions. Most importantly, they prompt us to propose and test the following original hypothesis in practice:

A space structured according to the laws of nature absorbs and radiates a life-giving force or spirit – destiny. When the Spirit of the Time aligns with the Spirit of the Space, resonance energy is born, which contributes to building a suprasystem of life.

In a person’s space organized according to the laws of nature and aligned with their destiny, dream, and future image, meaningful relationships will form, along with necessary value-based connections and conditions for creative growth, unity with the world, with others, and with oneself (Jung, 1998).

We hypothesize that:

- An individual’s life space can help a person reveal fullness and integrity through the multifaceted manifestation of their individuality and talents.
- A collective life space can help all participants reveal their gift, become unique, build deep relationships, exchange values, become needed, and engage in social life.
- An inter-collective life space has the potential to harmonize societal life, reveal human genius through awareness and expression of the national idea, and gradually form a system of public self-governance and fellowship among peoples.

The evidence base supporting our hypothesis rests on the foundation of the methodology of universalities of existence. This methodology characterizes a unified approach to life formation across cultures. It was described and justified in universology (Polyakov, 2010; Polyakov, 2013; Polyakov, 2014), then put into practice as the basis for a person's understanding of the world, their activities, place, and role in life.

Architecture, writing, ornaments, rituals, and artistic images contain an algorithm for symbolic solutions to fundamental questions of human life. Based on this, symbolic universalism was created as universal models for forming life space to most effectively support the development of a person, collective, and society (Polyakov, 2013).

The research is planned to be conducted at the experimental site of the Civic Center for «National Unity and Accord» in Saransk, Republic of Mordovia, involving parents of children with disabilities as well as diverse age groups of the population.

## **Conclusion.**

Scientific novelty of this research is determined by the following discoveries and provisions:

For the first time, the universal regularities of nature are considered as the object of research, defining the step-by-step formation of the structural organization of macro- and microsystem life spaces — including human life space, as well as destiny, dream, and future image as stages of consciousness evolution within an expanding unity with the world.

The principle of universality in world construction, discovered in universology, is described and supplemented with justification.

A new method and technology for solving the problem of effective life organization based on universal laws of nature is presented.

Scientific data on the application of universal symbolism in world culture, the universal algorithm for reading «signs of fate», and the practice of extracting experience within the life space of the Family, Ancestral, and National Tree of a person are concretized.

The model of human life space is transformed in accordance with destiny, dream, and future image to achieve effective living.

New experimental results and their implications are obtained.

**Practical significance** of the research lies in developing and testing a tripartite practice of self-governance: educational, production, and collective.

Educational practice includes developing and testing an educational program and teaching methodology in both in-person and distance education systems, aiming to effectively organize human life and retrain specialists in the new profession «consultant in universal modeling of space» (Zinicheva, 2012).

Production practice involves implementing this methodology by other organizations in society through workshops of universal space modeling, providing services to improve quality of life by harmoniously integrating a person into their life space.

Collective practice involves forming a team from the study group and fostering their creative growth, implementing results from dissertation research, writing diploma theses, and subsequent research (dissertation) works.

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# Chapter – 9

## THE "BALANCE OF THE 4 ELEMENTS" PRACTICE – AN INNOVATIVE TECHNOLOGY FOR PSYCHOPHYSICAL HEALING AND PERSONAL HARMONIZATION

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### **Abstract.**

This article substantiates a concept of a healthy lifestyle that goes beyond diets and physical activity, viewed through the lens of the ancient natural philosophical paradigm of the four elements (Fire, Earth, Air, Water). The authors present the "Balance of the Four Elements" complex of psychoenergetic exercises (V.A. Polyakov, 2005) as a holistic system aimed at achieving and maintaining human harmony at physiological, energetic, psychoemotional, and social levels. It is argued that true health is derived from the internal balance of these fundamental principles, and their imbalance is the root cause of disease and maladaptation.

**Keywords:** balance of the four elements, psychoenergetic exercises, holistic health, universology, personal

harmonization, ancient natural philosophy, psychophylaxis, stress resistance.

### **Introduction.**

The modern pace of life is characterized by high dynamism, informational overload, and growing psychoemotional tension. These factors inevitably lead to human imbalance at physical, mental, and social levels. In this context, the search for integrative, holistic approaches to health aimed at restoring internal balance and activating the body's own resources becomes particularly relevant.

Universology proclaims a healthy lifestyle as the primary factor in shaping the human organism. It builds cause-and-systemic prevention based on the *Balance of the 4 Elements* as a fundamental approach to overcoming one-sidedness in forming the health of both the individual and society. The *Balance of the 4 Elements* practice is a response to this demand, offering a comprehensive system of prevention and harmonization for achieving sustainable balance in all spheres of human life. It integrates methods that affect all key aspects of health.

The author of the *Balance of the 4 Elements* practice, created in 2005, is the founder of Universology – V. A. Polyakov. Further development and deepening of the methodology are carried out by specialists of the International Scientific School of Universology (ISSU).

### **Historical and Theoretical – Methodological Foundations.**

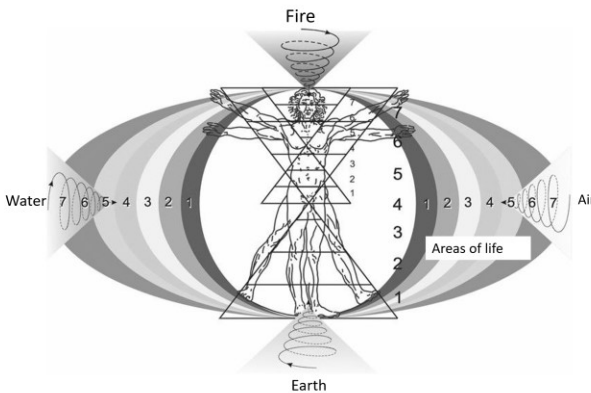
Knowledge about the balance of the four elements of nature comes from deep antiquity. It has long been used for healing, disease prevention, building harmonious relationships, social recognition, and unlocking new abilities within oneself. The universal nature of the four elements – Fire, Earth, Air, and Water – is considered the fundamental basis for the evolution of life on Earth and in

the Universe. They are a kind of building material for all life forms, including humans (*Polyakov, 2006*).

The concept of the four primary elements was systematically expounded in the works of ancient Greek philosophers Empedocles, Plato, and Aristotle (Aristotle, 2021; Plato, 1994). It also formed the basis of Hippocrates' humoral theory, which linked health to the balance of bodily fluids (Hippocrates, 2021; Jouanna & Ellis, 2012). Similar ideas were present in Western alchemy and Eastern systems such as Ayurveda and Wu Xing (Lindberg, 2007).

In Slavic, Indian, and Chinese traditions, the elements were endowed with specific qualities and associated with various aspects of human life and spiritual development. In prehistoric chronicles, Fire, Earth, Air, and Water appear as archetypal forces of creation.

Fire embodied program and purpose, Earth embodied resources and past experience, Air represented interaction and thought, and Water symbolized synthesis and the flow of life. The Fifth Element – Wood or Aether – signified all-pervasiveness and insight into the essence of things.



*Figure 1. Diagram of Life Spheres by analogy with Leonardo da Vinci's drawing "The Vitruvian Man".*

The four elements activate human energy centers corresponding to seven levels of consciousness and form the seven spheres of human life (figure 1).

### **The "Balance of the 4 Elements" Practice.**

The *Balance of the 4 Elements* practice is a complex of psychoenergetic exercises for diagnosing, preventing, and harmonizing a person's condition. It is based on methods of cardinal psychotherapy, psychophysiological training, and psychoenergetic exercises, including joint gymnastics, breathing practices, and visualization techniques (Polyakov, 2008).

The practice is based on the movement of energy flows in nature and humans according to the principle of hierarchical coordination. Through the visualization of energy flows of the four elements within the body and personal space, balance is achieved in the 12 meridians, seven levels of consciousness, and seven spheres of life.

This concept provides a systemic and practice-oriented foundation for building a healthy lifestyle. It enables the transition from isolated actions to a holistic strategy of development, where physical health, mental balance, and social well-being are inseparable.

The key principle is *absorption and radiation*. Harmonization of the four elements enables overcoming one-sidedness and forming a balanced, conscious relationship with the world. Human energy centers form energy shells (aura), which resonate with the energy-information field of other people and the world. Resonance expands life space, elevates energetic vibration, and contributes to personal transformation. The practice considers resonance with the environment as a source of energy for transforming life and achieving success (Polyakov, 2011).

Furthermore, the resonance between thought and matter generates the energy of world transformation. For a

thought to resonate with the matter of the world, both thought and matter must be structured according to the universal laws of being. Thus, the shared laws governing the movement of thought and the formation of matter ensure the very possibility of their interaction, leading to the emergence of resonance as a source of developmental energy.

This serves as a condition for the normal functioning of the human body and its health. Throughout human history, the concept of health has never been limited exclusively to physical well-being. In all cultures, there has been an intuitive and empirically grounded understanding of the inseparable connection between the body, breath, consciousness, and emotional state. The "Balance of the 4 Elements" practice, as a system of purposeful influence on this connection for healing, spiritual development, and enhancing the quality of life, represents a universal cultural phenomenon.

This approach aligns with the long historical understanding that health is an inseparable unity of body, breath, consciousness, and emotion.

### **Practical Application, Results, and Perspectives.**

The *Balance of the 4 Elements* practice is implemented through regular group and individual classes, seminars, and trainings conducted by certified instructors. Classes are held in open areas, development centers, and online formats.

#### **Effects of the practice include:**

***Psychological.*** Reduced stress and anxiety, increased emotional stability, clarified thinking, and a strengthened sense of internal support.

***Physical.*** Improved well-being, vitality, immunity, normalized sleep, and reduced chronic muscle tension.

**Social.** More harmonious and conscious relationships at work, in family, and in society; improved communication and cooperation.

**Energetic.** Activation of intuition and creativity; the sense of being connected to the “flow of life.”

### **Conclusion.**

The novelty of the *Balance of the 4 Elements* practice lies in its systemic-causal approach to health and development. It enables identifying imbalances in various spheres of life, overcoming them, and forming a new harmonious lifestyle.

Resonance of human energy shells increases the vibration of energy centers, expands life experience, and creates harmony in relationships. The connection with the energy-information field of the Earth and Universe becomes a condition for the optimal functioning of the organism and overall health.

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# Chapter – 10

## A SYSTEMIC ALGORITHM OF THREEFOLD CONSCIOUSNESS EXPANSION AS THE BASIS FOR FUTURE SUN CITIES

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### **Abstract.**

This article examines the threefold expansion of consciousness as an evolutionary mechanism for forming the Societies of the Future and establishing a civilizational transition channel into the Age of Aquarius. The authors present a model of human development across three levels – individual, collective, and societal – based on the technologies of the International Scientific School of Universology. The stages of practice are described: uncovering the image of the future human through self-

knowledge, restoring connection with ancestral and cultural systems, and engaging in collective co-creation. The study demonstrates that this approach fosters a causal-system worldview and strengthens the integrative axis “past–present–future.” Results from 21 experimental sites in eight countries – prototypes of the Cities of the Future functioning on principles of social self-governance – show that consciousness-expansion practices improve psycho-emotional stability, enhance self-organization, and increase civic engagement. The article concludes that the threefold path of development forms the foundation for the emergence of a new evolutionary society.

**Keywords:** image of the Future; consciousness expansion; system of social self-governance; Cities of the Future.

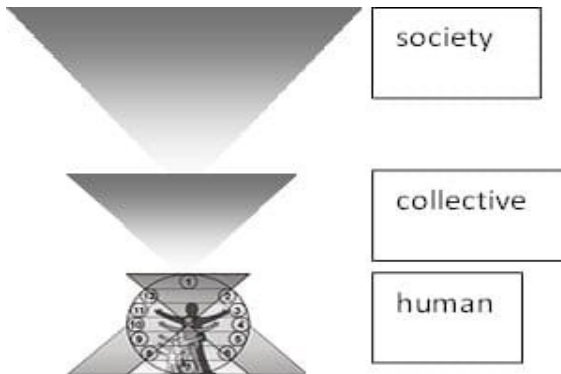
### **Introduction.**

Contemporary humanity is undergoing a civilizational transition commonly described in esoteric and cultural-symbolic traditions as entering the Age of Aquarius (Blavatsky, 1888). According to Polyakov (2018), the channel of this transition is formed through the construction of a threefold developmental path. This process is accompanied by a crisis of meanings, values, and goals, resulting in fragmentation of consciousness and societal disorientation. Individuals, groups, and institutions increasingly experience inner disconnection and loss of direction, necessitating guided support to reorient the vector of purpose and select an evolutionary trajectory (Odynets, 2024).

In these conditions, the evolutionary movement initiated by the International Scientific School of Universology acquires special significance. Universology’s technologies stimulate the evolution of consciousness, made possible by the emergence of an inner image of the Future—not through external pressure, but through the

disclosure of human wholeness in personal, collective, and societal consciousness.

The Institute of Sociosystemology conducts research on social processes and the formation of the foundations of the Society of the Future. Its methodology examines the expansion of consciousness through three interconnected levels: person–collective–society. This model enables the restoration of inner integrity, allowing individuals to activate their inherent values and evolutionary aspirations. Resonance among awakened individualities naturally leads to the formation of groups, communities, and social systems (Figure 1).



*Figure 1. Threefold unity of the consciousness of the individual, collective, and society*

The cascade-like threefold unity supports the emergence of a new evolutionary society grounded in coherence and the realization of personal and collective purpose. The formation of an image of the Future becomes possible only when a person connects with the “root system”—the culture of their lineage, nation, civilization, and planet. This connection forms the triadic axis “past–present–future,” harmonizing inner and outer development.

Research shows that establishing this axis has a positive influence on psycho-emotional well-being, stress resilience, health, and overall life quality (Kolesnyk, 2020). The practice of wholeness formation supports the shift from individualization toward a new collective form, in which self-knowledge of one's purpose becomes the basis for collective and societal creativity.

Building on this model, the Institute of Sociosystemology has tested an algorithm of consciousness expansion at three levels:

1. **Individual** – improvement of life quality;
2. **Collective** – formation of co-creative, self-governing communities;
3. **Social** – contribution to cultural and social transformation.

The practical model is implemented through a staged process supporting personal growth via meditative immersion, systemic self-knowledge methods, and lifestyle transformation.

### **Stage 1. Uncovering the image of the Future Human.**

Clarifying goals, values, and purpose using the individual's cosmoplan, zodiacal psychotype, and personal aspirations.

### **Stage 2. Reconnection with the ancestral and birthplace systems.**

Identifying strengths and dependent states, transforming them into resources, and restoring the axis linking the image of the Future with the root system.

### **Stage 3. Inclusion in collective co-creation.**

Involvement in group activity based on self-governance and co-creation. Such groups develop as laya-centers – prototypes of the Cities of the Future.

The final result is the formation of Cities of the Future located in natural environments, designed according to a

radial-ring system with a pyramid at the center - a stabilizing and balancing structure. These cities function on principles of social self-governance.

The study was conducted at 21 experimental sites in 8 countries. These prototypes of the Cities of the Future follow a model of consciousness development across three circles:

1. **Individual** – development of value orientations, lifestyle, relationships, creativity.
2. **Collective** – coordination of goals and values in joint activity.
3. **Social** – active civic engagement and participation in evolutionary social transformation.

More than 1,500 participants have engaged in spiritual retreats, self-governance practices, meditations, initiations, and collective rituals. Upon returning to their home centers, individuals transmit new meanings and practices, triggering evolutionary change across the network of laya-centers.

This creates a pulsating system linking individual, collective, and societal development – forming a stable channel for the transition to the Age of Aquarius.

## **Conclusion.**

The study demonstrates that the threefold algorithm of consciousness expansion – individual, collective, and societal – serves as an effective tool for shaping humanity's evolutionary path. Universology's practices, based on uncovering the image of the Future, restoring ancestral connection, and engaging in collective co-creation, support the transition from fragmented to integrated consciousness.

The functioning of experimental Cities of the Future shows that structured development across the three circles leads to persistent cognitive, value-based, and behavioral changes. The proposed threefold model becomes the

foundation for a new evolutionary society aligned with the principles of the Age of Aquarius.

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# Chapter – 11

## UNIVERSAL LAWS IN MANAGEMENT

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### **Abstract:**

This article explores the role of universal laws in guiding economic and entrepreneurial activities to address global crises. Universal management is presented as a framework based on timeless, context-independent principles that consistently contribute to organizational success. The study highlights fundamental natural laws, including polarity, continuity, conservation, cyclicity, and freedom of choice, and demonstrates their application to management, hierarchy, and strategic decision-making. Integrating these laws into business practices supports sustainable development, reduces risks and costs, enhances innovation, and improves organizational reputation, offering a holistic approach to modern management challenges.

**Key words:** Universology, holistic worldview, universal laws, economic and entrepreneurial development, universal management, systemic complex, universal models.

### **Introduction.**

Contemporary economic and entrepreneurial development is marked by profound digitization, artificial-intelligence-based innovations, an emphasis on sustainable development, and ongoing market globalization. Increasingly, scientists and business leaders express

concern regarding global economic crises arising from the growing complexity and instability of economic, political, and technological systems (Drucker, 1954; Collins & Porras, 1997; Bertalanffy, 1968).

Current challenges facing entrepreneurs include:

- Volatile economic conditions and inflation driven by disruptions in global supply chains;
- Shortages of qualified personnel and increasing cybersecurity threats;
- Regulatory pressure and rising compliance costs;
- Geopolitical instability and protectionism;
- The climate crisis and the global energy transition.

These crises are exacerbated by an outdated understanding of management. Classical management theories of the early twentieth century – particularly the contributions of Taylor and Fayol – viewed management as a stable set of universal functions: planning, organizing, motivating, and controlling. Henri Fayol's *14 Principles of Management* were proposed as universal "administrative laws" (Drucker, 1954).

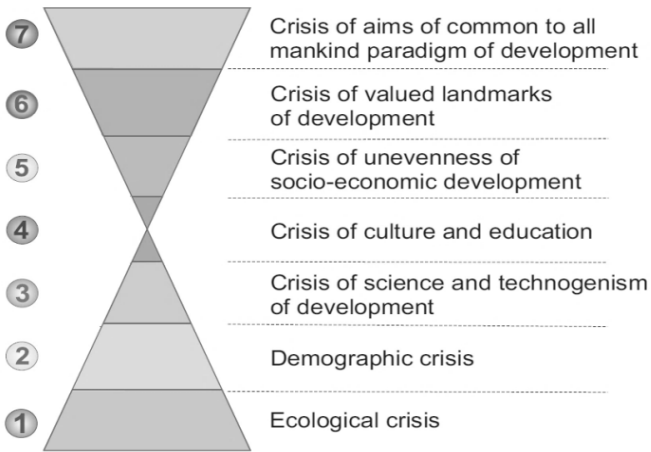
The historical debate between universalism and contingency theory further shaped management thought. Contingency theory argues that no single best management approach exists; rather, effectiveness depends on situational variables, environmental conditions, task characteristics, and workforce attributes (Uemov, 1971).

A new management trend – **universal management** – proposes that to manage is to organize life and activity according to the laws of nature and the universal algorithm of development (Polyakov, 1998). Effective management requires:

1. Adherence to the universal algorithm of unification based on natural laws;
2. Development aligned with the general scheme of material organization;

3. Implementation of a collective strategy understood as coordinated unification.

Although modern managerial practice seldom applies strict universalism, certain universal elements continue to guide business conduct. These include ethical behavior, trust-building, interpersonal communication, and strategic thinking.



*Figure 1. Multilevel crisis in “deprived of laws” global surrounding.*

At the end of the twentieth century, V. A. Polyakov introduced the theory of Universal Management, grounded in universal laws (Polyakov, 1998). Universology posits that the development of life is determined by universal laws of existence and that historical processes reflect these foundational principles rather than random sequences of events (Plato, 1971; Aristotle, 1975–1978).

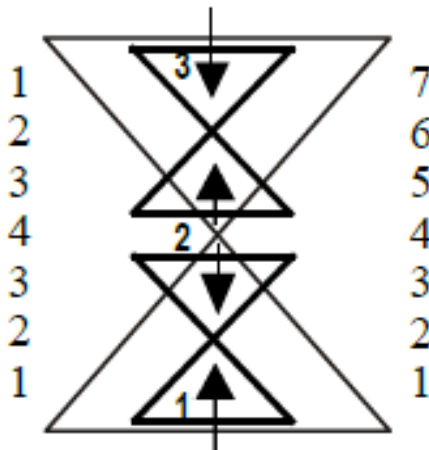
## The Law of Unity and Struggle of Opposites.

This law, formulated by Hegel, describes the universal regularity of polarity inherent in all phenomena. Dualism—understood as a fundamental contradiction—drives development and conditions the emergence of ideas, thoughts, or governing impulses that subsequently manifest as material forms (after Plato) (after Plato, 1971).

Polarity demonstrates that the growth of human needs requires increasingly effective interaction with the surrounding world. Human aspirations for new socio-economic relations are therefore shaped by the expansion of consciousness. The level of consciousness determines production methods, which in turn shape cultural development, production relations, and ultimately productivity (Goethe, n.d.).

Familial relationships serve as an example: the cultural level of a society influences productivity and the growth of national income. This corresponds to an egocentric "point consciousness" stage in human development (Jung, 1989).

Figure



*2. An universal model illustrating the law of polarity in management: 1 - the controlling impulse; 2 - the controlled matter of the surrounding world. For example, the cause is*

*the demand for a product, the effect is its supply on the market. This diagram is mathematically defined as the process of the emergence of a point O1 of contact between polar interests, which, in turn, has a potential pole O2.*

**The Law of the Negation of the Negation.**

This law, also attributed to Hegel, reflects continuity and repetition. Fractality (Goethe) and multi-level symmetry illustrate the principle that each new stage of development incorporates, transforms, and accelerates previous stages.

Development is driven by a system’s striving for order, coherence, and efficiency while aligning with the purpose of the supersystem in which it is embedded. Plato’s triad – cause, interrelationship, consequence – illustrates the repetition of systemic relations across micro- and macro-levels (Plato, 1971).

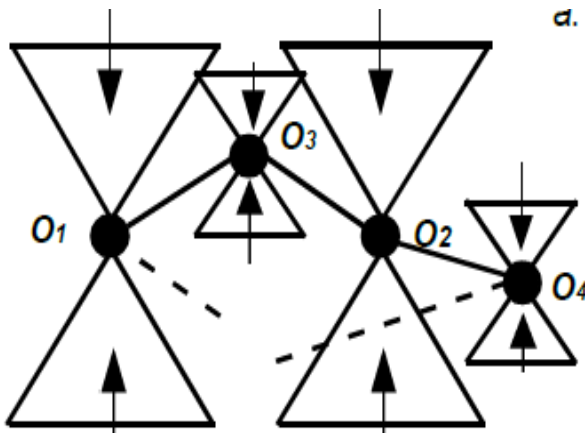


Figure 3. *Universal models illustrating the law of negation of negation (continuity) as a repeating polarity in the form of emerging multi-level poles.*

Universology shows that nature and human activity achieve harmony when cause and effect are balanced.

Inadequate development of social relations inevitably leads to economic decline and social degradation (Polyakov, 1998). Jung's principle of complementarity—"nature does not tolerate one-sidedness"—corresponds to this universal regularity.

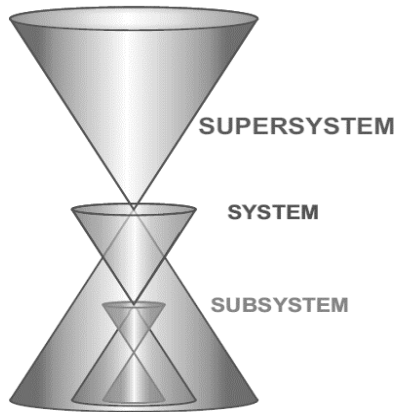
Hippocrates identified seven levels of living space based on a universal system, ranging from the perfection of organizational structures to value orientations and worldviews.

### **The Law of Conservation.**

The law of conservation expresses the universal causal conditioning of all phenomena. Cause-and-effect relationships form triads (spirit–soul–body; cause–interrelationship–effect) that repeat across different levels of existence. Both causes and effects are multi-layered and interconnected.

This law ensures the preservation of earlier structures while enabling the formation of new ones.

The development of any system of relations is stimulated by the causal origin of that system. The governing cause of development is the system's drive towards the greatest possible orderliness, coherence, and efficiency in its development while simultaneously revealing the purpose of the larger system within which the smaller system is embedded. This gives rise to Plato's triad: governing cause – interrelationship – governed consequence, which characterizes the repetition of this triad in the development of micro- and macrocosms: suprasystem–system–subsystem.



*Figure 2. A systemic complex as part of the hierarchical part of any system of life or activity.*

Simultaneously, the sphere of causes and the sphere of consequences also exhibit a triplicity, comprising three recurring components in the micro- and macrocosm: the cause, their interrelationship, and the consequence, which totals seven.

Based on the conclusions of Pythagoras, Hippocrates, Plato, and Aristotle, Universal management demonstrates that harmony in nature and as well in human activity represents an equilibrium between cause and effect: every cause is matched by an adequate consequence.

Thus, the absence of the full development of social relations leads to economic decline and social degradation. Proceeding from this approach (which accounts for the cause of a phenomenon and its systemic development), C. Jung formulated the principle of complementarity nature does not tolerate one-sidedness; everything is structured such that business activity, through crisis and suffering, compels individuals to compensate for missing experience. Universology, in turn, demonstrates that an analogous

principle applies to all systems, which is also a manifestation of the 2nd law of continuity.

Hippocrates characterized 7 levels of the living space, based on a universal system: 1<sup>st</sup> – the degree of perfection of the management organism and the surrounding material world; 2<sup>nd</sup>—the purity, openness of relationships, and sublimity of desires; 3<sup>rd</sup> – modes of activity; 4<sup>th</sup>—necessity to the surrounding world; 5<sup>th</sup> – the structure of achieved unity – collective constancy; 6<sup>th</sup> – inter-collective (social) cooperation; 7<sup>th</sup> – value orientations and worldview formed within the activity space.

### **The Law of Conservation.**

This law is manifested as the regularity of causal conditioning. Thus, causal links emerge at all levels of existence and, through repetition, maintain multi-level connectivity. This constitutes the principle of cause-and-effect relationships, arising as a triad: spirit–soul–body or cause–interrelationship–effect (after Plato). The regularity states the following: every effect has a cause, which in turn is an effect of a greater cause (system), with both the cause and the effect being multi-layered. Within causal relationships, the conservation of three parameters occurs in their diverse manifestations – in space, in time, and during energy-informational exchange.

The operation of this law ensures not only the preservation of former structures but also the maturation of new ones.

### **The Law of the Transition of Quantity into Quality.**

This law describes cyclicity and rhythm in system development. The accumulation of quantitative experience eventually produces qualitative transformation, generating a new spiral of development.

At the societal level, this manifests as the classical revolutionary condition: when ruling structures cannot

govern as before and the population no longer wishes to live according to old conditions.

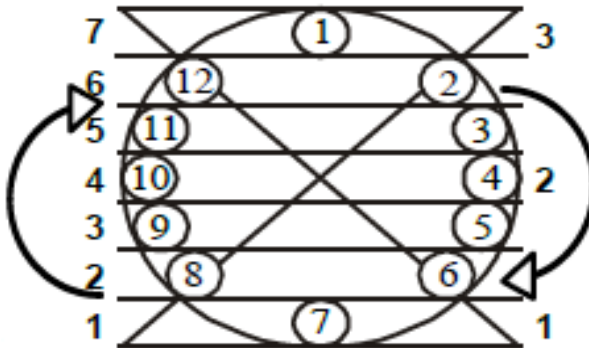


Figure 5. *Universal model illustrating the law of transition from quantity to quality as: 12 stages of the complete system development cycle.*

### **The Law of Freedom of Choice (Alternativity).**

Alternativity arises from incomplete understanding of the supersystem's goals, reflecting Gödel's incompleteness theorem (Uemov, 1971; Polyakov, 1998). The more accurately a system understands its developmental criteria, the more efficiently it develops.

Correct decisions create optimal conditions for creativity and effective use of causal links. Incorrect decisions increase energy expenditure, distort the living space, and signal the need for corrective action.

This level corresponds to individuals capable of leading others and fostering collective cooperation.

### **Hierarchy and Synergy.**

The interaction of the preceding laws generates hierarchy (connectivity across subsystem–system–supersystem levels) and synergy (connectivity among same-level systems).

## **Expediency (Teleology) of Development.**

When activity is structured without distortion, conditions arise for optimal and purposeful development. Universalization and optimization become guiding criteria, allowing systems to orient themselves toward higher ideals.

## **Conclusion.**

The universal laws and regularities outlined above provide a foundation for understanding socio-economic development. Knowledge of these laws reduces systemic crises; supports natural processes; maintains balance; and promotes responsible resource management. For modern economies and enterprises, such alignment strengthens stability, reduces risks and costs, enhances innovation, improves reputational capital, and opens pathways to new markets and technologies.

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# Chapter – 12

## BUILDING CIVIL SOCIETY ON THE EXAMPLE OF IMPLEMENTING MODEL OF THE INTERNATIONAL SCIENTIFIC SCHOOL OF UNIVERSALOGY

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### **Annotation.**

The article analyzes the development of civil society through the lens of implementing models of the International Scientific School of Universalology in various regions of Russia, including examples of the practical implementation of the Educational Center "ECOS" program aimed at building partnership relationships within families.

**Keywords:** civil society, system of public self-government, family, partnership relationships.

### **Introduction.**

In the history of state development, two main trends are distinguished – the democratic rule of law state and the totalitarian-authoritarian state. The direction of development largely depends on the level of development of civil society. One of the strategic tasks of reforming Russian society has been the formation of civil society and the rule of law state, designed to ensure a decent life and

freedom of human development (Article 7 of the Constitution of the Russian Federation). Civil society is an important guide for development in modern Russia.

### **Concept of Civil Society.**

It is the non-state part of socio-political life, representing a set of social relations, formal and informal structures. The key feature of civil society is the creation of conditions for voluntary relations that are not legitimate in relation to the state but ensure the realization of personal and collective interests beyond state power.

### **Historical roots.**

The term was first introduced by Gottfried Leibniz (1646–1716). Significant contributions were made by Thomas Hobbes, John Locke, and Charles Montesquieu, who laid the foundations of natural law and the social contract.

### **Structure of Civil Society**

- Primary voluntary communities (families, cooperatives, public organizations, etc.)
- Non-governmental socio-economic and cultural institutions
- Sphere of self-realization of individuals and organizations, protected from state interference.

### **Functions of civil society**

- Formation of horizontal relationships — this involves developing competition, individualization, and solidarity between equal partners, which promotes more flexible and effective interaction within society.
- Stabilization of social life — achieved through institutions and organizations that maintain order, facilitate citizen interaction, and help solve social issues.

- Creation of stable structures — supporting both society and the state, establishing a balance between power and society, as well as protecting individual rights and freedoms.

Thus, civil society serves as a foundation for democratic processes, strengthening social harmony, and safeguarding personal freedoms.

### **The State of Civil Society in Russia.**

In recent years, many different movements and organizations have emerged in Russia:

- human rights organizations
- consumer rights societies
- environmental organizations
- associations in science, culture, and education
- women's movements and others.

These organizations perform key functions of civil society, including

- monitoring government actions
- protecting the rights and interests of various social groups
- participating in social and cultural processes.

Thus, civil society in Russia is developing through the activities of diverse groups that enhance public engagement and influence on state policy and social issues.

### **Limitations and problems.**

The scale and influence of these organizations still do not correspond to the real needs of society. Most of them can be considered as the initial stage of the formation of civil society actors. An important task for such organizations is to learn to regulate social processes independently, without relying on state power, which is currently happening only partially.

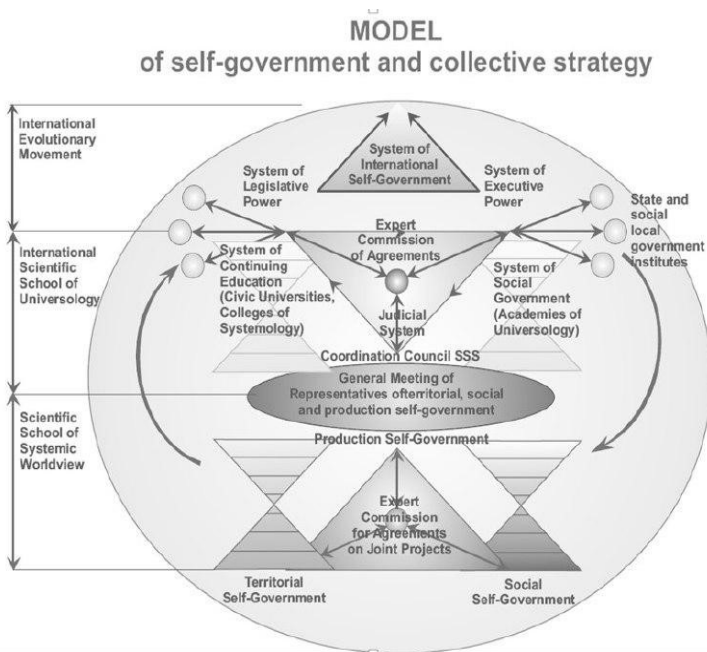
Civil society in Russia is in the process of formation. The number and diversity of public

organizations are increasing, but their role and influence have not yet reached the level where they could fully perform their functions without government interference.

Thus, the presented situation indicates that the paths to forming an independent and self-sufficient civil society are only beginning, and this requires further development of institutions and active citizen participation.

**Model of the MNSHU Public Self-Governance System.**

The International Scientific School of Universology (ISSU), founded in 1994, presents a unique innovative project of a public self-governance system (Figure 1). The project's goal is to establish civic self-governance centers in cities and regions that serve as learning hubs for people's power and the unity of humans, society, and nature.



*Figure 1 - Model of the ISSU Self-Governance System*

ISSU operates as a voluntary public, scientific, implementation, and educational international association based on the principles of:

- self-governance
- collective strategy
- goal orientation
- cooperation
- equal opportunities
- transparency and democracy .

The organization aims to overcome social apathy and isolation, promote a healthy lifestyle, and implement ideas for building Civil Society based on the universological approach.

Universology is an interdisciplinary synthesis of knowledge about the causal-systemic structure of the world and the patterns of development in micro- and macro-worlds. Thanks to universology, MNSHU develops practical models of human and societal life that reflect universal natural laws, facilitating effective development and crisis overcoming in social life.

At the core of MNSHU's management model lie collective strategy and the coordination of different activity levels, encouraging active human participation in society. Currently, MNSHU unites over 100 creative teams and organizations across Russia, Belarus, Ukraine, and abroad, serving as experimental platforms for implementing universal models in various fields and fostering Civil Society development in their regions.

### **Example of Implementing Universology Models in Saransk.**

The educational center "EKOS" in Saransk implements programs aimed at forming constructive family relationships that strengthen civic engagement and social trust. The center serves as an experimental platform for the practical application of theoretical Universology models.

Activities include psychological consultations, interest clubs, seminars, training courses, TV appearances, and participation in international conferences. A key feature is that all operations are based on principles of self-management and self-financing, ensuring independence from government support.

### **Role of the family in society and reasons for early marriage breakdown.**

The family is the foundation of society and the state, as it is the primary environment where values, behavior norms, and communication culture are formed. A harmonious family fosters personal development, talent realization, and emotional stability, positively impacting society. Conversely, dysfunctional family relationships can lead to social isolation and negative behavioral consequences.

Early marriage breakdown is a common phenomenon, especially among young families: about 65% of divorces occur within the first 9 years of marriage, with 40% happening in the first 5 years.

Main reasons for divorce fall into two groups:

**External factors** — socio-cultural changes, shifting public values, economic and social hardships affecting family stability.

**Internal factors** — psychological unreadiness for family life, lack of positive family role models in childhood, problems in communication and conflict resolution.

Strengthening families requires a comprehensive approach: addressing social changes, developing young people's psycho-emotional adaptation skills for family life, providing support for a healthy family environment, and promoting positive family relationship models.

To enhance young people's readiness for constructive and sustainable family relationships, an educational program called "School of Relationships" was developed. The study involved 300 young people aged 19–30 who were entering their first marriage. The research aimed to assess readiness for building stable relationships and to identify risk factors.

During the diagnostic process, participants answered questions about mutual expectations, family values, conflict resolution skills, and responsibility sharing. They were then invited to a three-day practical seminar that included discussions, psychological games, and video materials, fostering a creative, supportive atmosphere and a deeper understanding of each other.

After the seminar, an in-depth family tree diagnosis and a course on the "School of Relationships" were offered, in which 550 people from Saransk and Mordovia participated. In 2020, the "School of Relationships" project won the regional stage of the All-Russian Social Entrepreneurship Competition as the best social project of the year in Mordovia for social development of the territory.

To date, the "ECOS" center continues to improve and implement this and other social projects aimed at raising the culture of relationships within families and society.

## **Conclusion.**

The development of civil society is possible through the implementation of scientifically based models that take into account the cultural and social characteristics of regions. The experience of the International Scientific School of Universology and "ECOS" demonstrates the effectiveness of a systemic approach to the formation of sustainable social institutions.

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# Chapter – 13

## SPIRITUAL DEVELOPMENT OF MAN IN CITIES OF THE FUTURE OF THE INTERNATIONAL SCIENTIFIC SCHOOL OF UNIVERSOLOGY

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### **Annotation**

In the article the theme of spiritual development of man is presented in Cities of the Future of International scientific school of Universology, where the questions of the stage-by-stage opening of Destiny of man, his Mission and Sense of life are considered, basic occult tasks and positions of International scientific school of Universology open up in Epoch of Aquarius, results are presented providing of involving of the spiritually directed people in the process of construction of Laya-centers and their development on Universal Chart of Organization of Matter and also providing of effective spiritual development command aimed and student on the stage realization their destiny and general mission international scientific school Universology.

**Keywords:** Laya-centers, Destiny, Mission, Sense of Life, Epoch of Aquarius, City of the Future, Armageddon, Apocalypse.

### **Introduction.**

The New Epoch — the Epoch of Aquarius — requires the construction of the future based on the

transformation of the past across all spheres of life, following the algorithm of Natural Laws (Bailey, 1997). This epoch demands answers to questions such as: "Who am I?", "Why was I born?", "Why is the world around me as it is?", and "How should I realize my destiny and mission?" (Roerich, 1994).

### **Universology in the Age of Aquarius: Core Tasks.**

From the decoding of Signs of Uranium and Earth, several key tasks of the International scientific school of Universology in the Epoch of Aquarius can be identified. Four of these are now clearly outlined:

1. To recover the Grid of 12 Civilizations of humanity, restoring the Stream of Time on the planet (Polyakov, 2001).
2. To recreate the torn energy connections with numerous worlds-continua on the planet.
3. To establish durable, fundamental bases for new life on the planet, where humanity and individuals act as explorers of energies from the Macrocosm to the Microcosm, and as co-creators of the Higher worlds' hierarchy (Polyakov, 2003).
4. To create the Incorporated Grid, based on the three Higher Values of the Solar System, to close the door to Chaos and Evil (Polyakov, 2009).

### **Formation of the Student-Leader of the New Epoch.**

One of basic tasks International scientific school of Universology is growing of Student, Student-leader, able to transform Life and it, and Life of surroundings. Leadership in New Epoch supposes experience of management Triad Life:

1. In Time (experience of prognostication and construction of Strategy of cyclic evolutionary development and organization of terms of her embodiment).

2. In Energy (experience of ability to unite and unite, building the Incorporated Grid).
3. In Space (experience of organization is in an origin, and development of New Centers Forces, including and Cities of the Future, able to conduct Spirit of New Epoch).

The modern native race, in the development of humanity, is expected to accumulate experience in overcoming the "Problem of Choice," in accordance with the Law of Polarity or the Law of Fight and Unity of Oppositions (Bailey, 1997).

Actually is the permanent choice of man: with whom he, with God, or with out of control Chaos, i.e. By darkness? And it is Choice of modern Armageddon, in his occult essence, that determines the clear understanding Destiny of humanity and everybody, as to his inalienable part: To become and Conduct Energies of Creator from Macrocosm in Микромир and back, and also Co-creator in continuous Creation of the New world, in basis of that THREE Ideas:

1. The world of infinite possibilities is in Creation of the New world.
2. Equality of Creative possibilities is in their realization.
3. Fraternity that supposes creation of New Evolutional Forms, including and New evolutionary Forms, including and New evolutionary Forms of man and his relationships with the World.

### **Cities of the Future as Evolutionary Platforms.**

All of it shows up in Cities of the Future of International scientific school of Universology, aim of that - it:

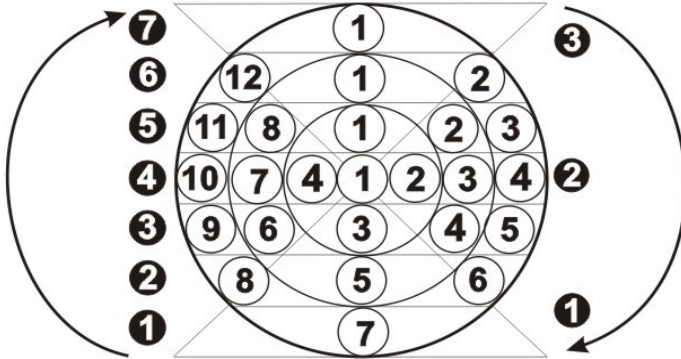
1. Preparation of students-leaders, able to conduct Spirit of New Epoch through an origin, and development of New Centers Forces, - including

spiritual collectives developing in a dynamic equilibrium and harmony of 3th релятивных parameters (Time, Energy, Space) in accordance with Universal Chart of Organization of matter (Polyakov, 2010).

2. Conditioning to the man, in the counterbalance of his one-sidedness, to form Focus of forces, producing strategy forming of new way of life, new world view, integral intelligent course of life in socio-systemic relations, forming of the stages of expansion of consciousness personality - collective - public, by means of plugging in joint creative activity through System of Public Self-government with an exit on the level of consciousness: civilization-common to all mankind and planetary.

Next tasks are thus executed:

1. Providing of involving of the spiritually directed people in the process of construction of centers - centers and their development on Universal Chart of Organization of Matter with the subsequent construction of spiritual collectives, Civil Centers, Cities of Masters, Cities Suns.
2. Providing of effective spiritual development of commands of aimed and students on the stages of realization of their Destiny and General Mission of International scientific school of Universology.
3. Providing on the basis of collective construction and development of Laya-centers of harmonization of Space of the future State of Light, her development on the basis of including of energies of Spirit of New Epoch.



*Figure 1. Three circles of development in City of the Future with an account 7th levels of co-operating with the world*

For the performance of such objective there are next resources for realization:

1. It is experience of International scientific school of Universology and experience of her students in realization of collective strategy, organizations of processes of the stage-by-stage forming of Laya-centers and their development in 7th spheres of vital functions on embodiment of Spirit of New Epoch, preparation of Servants (Polyakov, 2014).
2. In addition, presence of Explorers of Light and becoming stronger with them connections in cities, and also experience and readiness many aimed, able to participate in creation and development of cities of the Future in the space.
3. Organizational mechanism of technology of realization of control system by preparation of leader on the basis of Natural Laws, implementation of Destiny and Mission of man in space of his display.

Obviously, that new Epoch is Epoch of Aquarius is the epoch of native transformation transformations, that requires archetypical cardinal transformations of the Past to

all spheres of life, first of all working off the problems of concordance of the Individual aims and higher values with Macrocycles at all levels of life of man.

Leader of New Epoch, that must possess in all plenitude of display in life 7th the levels of the Sign system and experience of their resonance for the achievement of 3th levels of Exceeding for implementation of Destiny (A vertical line is Axis - Tim) of Mission (Horizontal-energy) of Sense of Life (Focus of appendix of forces is Space), is brought up in Cities of the Future of International scientific school of Universology (Polyakov, 2001; 2003; 2008; 2009; 2010; 2012; 2018).

It means synchronization of all cycles, for the achievement of interference and resonance with Hierarchy of space Life (Bailey, 1997; 1998; Roerich, 1994; Sri Aurobindo, 1993; Satprem, 1989a; 1989b).

It means that a leader is under an obligation to synchronize the Life in the Space loop, cycle of development of the Sunny system, Planet, Humanity and Race, People, Family, last Name, Personality and to create terms that those that follow after him synchronized the cycles also.

Thus, everybody in Cities of the Future actually goes in for exam in the life – it THREE: ARMAGEDDON is a choice of Light or Darkness in 3th Parameters of development, where DIVINITY is included in Man and in the activity he synthesizes TRIPLE EXPERIENCE of this including of Grain of Spirit, Sense of Life, Mission (Roerich, 1994).

An APOCALYPSE is Driving to HARMONY of the Inner and External world in the balanced development.

It is important to distinguish ACTIVITY and EXTRACTED EXPERIENCE actually. Activity – it our the businesses that can be THREE TIMES most progressive, but it as in the 4-measures breathing – there is

Pause after Inhalation, and it is the 2th stage of Involution motion just (Satprem, 1989a).

The extracted Experience is Exhalation, when Energy is distributed on Chakras of man because of realization what he learned on Way of Apprenticeship.

Collective Consciousness as the Source of Inner Light.

Internal Light in Epoch of Aquarius develops only through collective consciousness in service to the World, he goes out slowly otherwise. Therefore permanent attunement is so needed on Stream of Creation, on Axis (Bailey, 1997; Bailey, 1998

It is arrived at a capture:

1. By visualization of our place and role in this Stream.
2. By realization of quality of our stay in this Stream, by means of display of our past experience of Brightening of people, Service of evolution of the world and Transforming of humanity.
3. Creations of the new world, world of the Future on the basis of revers of past achievements in Present on the basis of algorithm of action of Natural Laws (Polyakov, 2010; 2014; 2018).

Perception of Stream of Life of man in Cities of the Future must answer questions:

1. What do I live for the sake of?
2. My place and who I in Hierarchy of the worlds?
3. Which is my value for the world?
4. What do I create and created in this life on the program of evolution of humanity?
5. As far as correctly do I expose the Light of the inner world in the life?

## **Current Development of the Cities of the Future.**

The cities of the Future (Sun Cities) are built on a radially-circular chart in 3 Circles. Included in 1th Circle those, that can bring a benefit to development of City as those, who can offer to him the habitants such Product that is able to provide spiritual and material development. Those specialists that can develop collective consciousness work in 2th Circle, i.e. can be tutors at those, who is in 1th Circle and develop the individuality.

Those, who successfully accumulated experience of life in the first two Circles and engage in organization and management of life in City work in 3th Circle. The grid of 3th Circles provides forming of 4th Circle that is Portal for realization of transient in the qualitatively new state. Teachers work in 4th Circle.

The Cities of the Future already exist and develop in Russia, Belarus, and Ukraine.

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# Chapter – 14

## INTEGRATED APPROACH IN PROFESSIONAL TRAINING OF PHYSICAL CULTURE AND SPORTS SPECIALISTS

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### **Abstract.**

The article examines the theoretical and methodological foundations of integrated education in the system of professional training for specialists in the field of Physical Culture and Sports (specialization A7). It substantiates the relevance of applying an integral approach as an effective mechanism for shaping the modern coach—one capable of holistic understanding of the human being and of synthesizing knowledge, values, and practical skills. It is determined that integral education provides a combination of cognitive, moral-ethical, social and physical development of future specialists, fostering their readiness for self-development, critical thinking, empathy and responsible interaction in a professional environment. Particular attention is given to the role of the academic discipline *Adaptive Sports* as a tool for developing students' integral competencies, readiness to work in inclusive environments, and cultivation of humanistic and

communicative qualities. The article reveals the practical implementation of the integral approach through cooperation with *Invasport* centers, student participation in volunteer, educational and research projects. It demonstrates that integral education contributes to forming a harmoniously developed, morally mature and socially responsible professional, aware of the humanistic mission of sport and its potential for social progress.

**Keywords:** integral education, physical culture and sport, professional training, coach, adaptive sports, integral competencies, humanistic values.

### **Introduction.**

The modern system of professional training in physical culture and sports is undergoing significant transformation due to global educational trends emphasizing wholeness, humanization and social responsibility in education. Under current sociocultural changes, education must not only transmit knowledge but also form a spiritually mature, critically thinking, and empathetic individual capable of effective social interaction and conscious professional choice (Honcharenko et al., 1997; Ziaziun et al., 2008; Kolesnyk, et al. 2020).

### **Integrity as a systemic interaction.**

Integral education serves as a methodological foundation for modern professional training, emphasizing the harmonious development of a person across intellectual, emotional, physical and spiritual dimensions (Wilber, 2000). According to K. Wilber's concept, integrity means the systemic interaction of cognitive, social, physical and spiritual aspects of personal growth.

Polyakov V.A.'s holistic causal-systemic approach synthesizes a universal scientific picture of the world in the model of integral education.

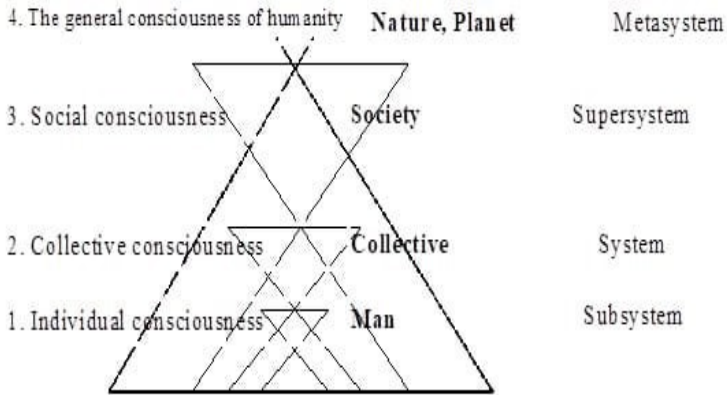


Figure 1. *V.A. Polyakov's universal model "Systemic Complex" for integral education.*

Native scientists S. Goncharenko, I. Zyazyun, M. Kolesnyk, V. Kremen, N. Nychkalo emphasize that holistic pedagogical thinking - combining knowledge, values, and action – is central to modern education. In the field of sports, these principles are advanced by V. Platonov, O. Tymoshenko, and L. Vovkanych, who view integrativity as the synthesis of biological, psychological, and social components in an athlete’s preparation (Vovkanych, 2020).

Integral education in physical culture and sports combines scientific knowledge, moral and ethical guidelines, and practical experience, ensuring the development of a harmoniously evolved personality in both the educator and coach. This approach fosters an educational environment where students become active participants in cognition, self-development, and creative self-realization, rather than passive recipients of information. Education thus becomes a process aimed at developing autonomy, reflection and a responsible attitude toward professional activity.

## **An integrated approach to the training program for future sports coaches.**

Applying the integral approach in training specialists in *Physical Culture and Sports (A7)* involves combining educational, formative, and developmental objectives that together ensure the holistic growth of the professional personality. The preparation of a modern coach is based on the understanding that sport is not only a means of physical development, but also of cultural formation, spirituality, moral growth and social unity. Future specialists must be able to integrate knowledge from pedagogy, psychology, biomechanics, anatomy and the sociology of sport - enabling them to work with an athlete's personality in all its dimensions - physical, emotional, cognitive and social.

A key aim of integral education is to form in students a value-based attitude toward health, ethics of interaction, empathy, tolerance and social responsibility. Within the learning process, students engage in research, project-based, and volunteer activities (Babalich et al., 2024), which contribute to the development of civic activity and the recognition of sport's social role. Special emphasis is placed on developing professional reflection - the ability to analyze one's work, evaluate outcomes of training and teaching activities, and adjust pedagogical strategies based on individual athlete characteristics.

### **Educational discipline *Adaptive Sports*.**

A significant role in implementing the integral approach is played by the educational discipline *Adaptive Sports*, which prepares future coaches to work with individuals with disabilities and special educational needs. Discipline integrates knowledge from physiology, psychology, pedagogy, biomechanics, social work, and rehabilitation technologies, forming interdisciplinary thinking. Its goal is not only to teach special techniques, but

also to cultivate humanism, compassion, respect for diversity, and responsibility for creating inclusive educational environments.

**The Indian experience in developing adaptive and inclusive physical education programs** provides valuable practical and theoretical guidelines. Thus, a study by R. Nix, P. K. and K. Prasannakumaran found that the implementation of the *Inclusive Physical Education* programs in India faces obstacles due to insufficient teacher preparation, limited infrastructure and cultural stereotypes, despite existing government policies, such as the RPWD Act (2016) and NEP (2020). Another study by G. Singh and P. Rai focuses on the effectiveness of *Adaptive Physical Education* (APE) programs in the university level – showing improvement in physical readiness, social integration and self-esteem among students with disabilities – while highlighting a shortage of qualified personnel and institutional support. The analyzed studies and the results presented there are consistent with the trends we have identified: the integration of theoretical, practical and social components in coach training is an important condition for effective integrated education. Based on these data, it is advisable to include adaptive sports training modules, which include transnational practices, innovative technologies, and support infrastructure development.

### **Ukrainian experience.**

In Ukraine, particularly at the Central Ukrainian State University, the practical component of this discipline is implemented through cooperation with regional centers "Invasport", where students gain hands-on experience working with individuals of various nosologies, learn to develop adaptive training programs, and participate in sports rehabilitation and volunteer initiatives. Such activities contribute to the development of an ethical

culture of communication, psychological resilience, teamwork, leadership skills. They also form an understanding of sports' social mission as a means of integration and support for people with special needs.

In the context of the modernization of education, an important task is to strengthen interdisciplinary interaction and introduce digital technologies into the learning process. Effective tools include systems for monitoring athletes' physical condition, mobile apps for workload control, and sensory devices for recovery assessment. These innovations help develop students' digital competencies and improve the quality of practical training.

Special attention is also given to the development of students' research skills. Participation in scientific conferences, projects and interuniversity collaborations promotes analytical thinking, data systematization, formulate substantiated conclusions and apply research methods in practical activities. Research activities form professional reflection, creativity and responsibility - enhancing graduates' competitiveness in the labor market.

## **Conclusion.**

Thus, the integrated approach to training specialists in *Physical Culture and Sports (A7)* ensures the unity of knowledge, values, practical skills and personal development. It contributes to the formation of competent, ethically mature and socially active coaches who can implement the humanistic mission of sports, support inclusive values, and contribute to the spiritual and physical development of society.

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