

ELENA POPKOVA

ANTIHERARCHY



ELENA POPKOVA

ANTIHERARCHY

"It's time to listen to the breath of the Earth"

The distance between birth and the golden age only seem to be far from each other. When asked about coming into the world, almost everyone will answer "noon". A bright flare with an inevitable countdown in three-dimensional space.

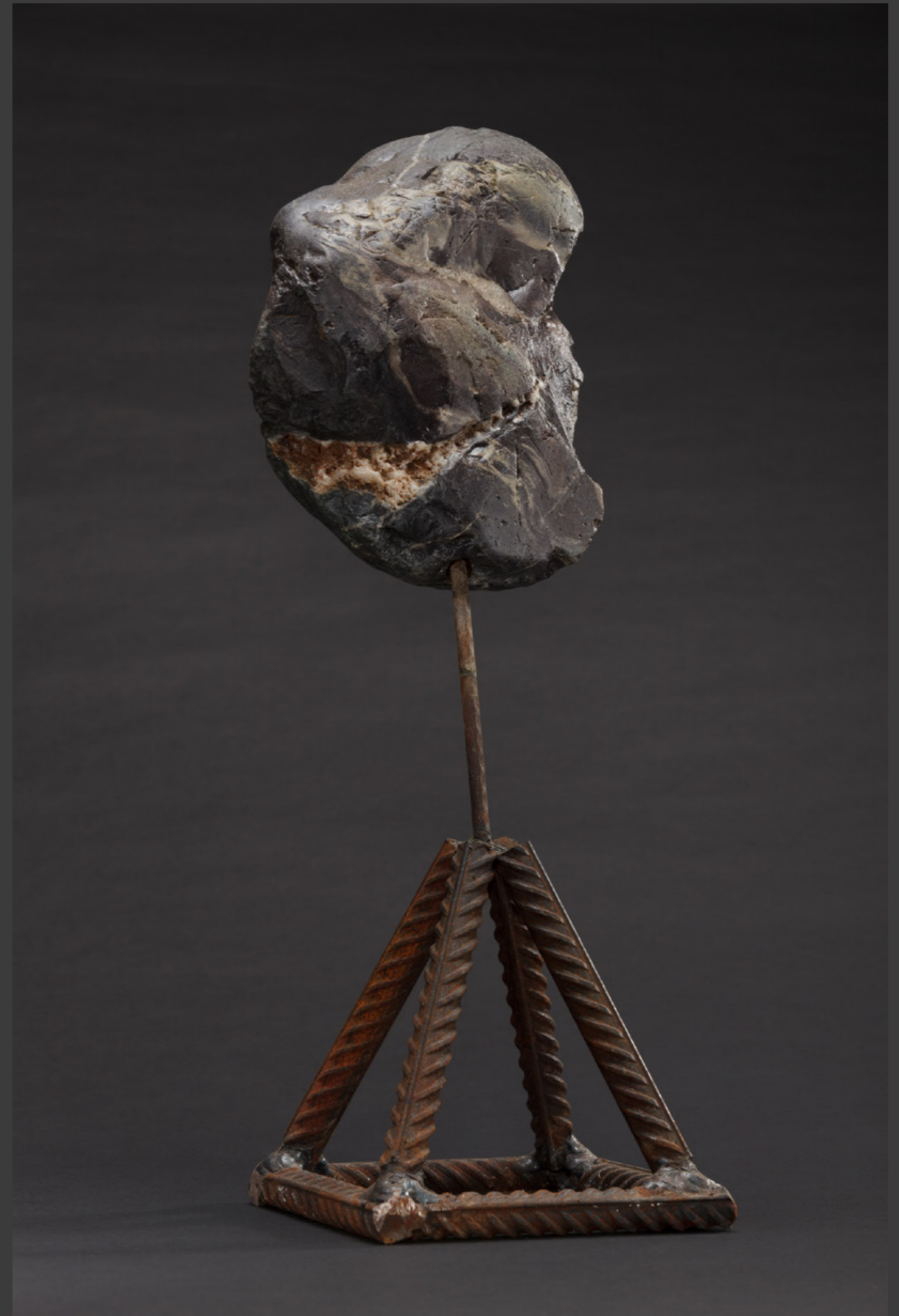


We are countless witnesses to one another.
"One nation under God, indivisible, without liberty and justice for all."





*To all those in existence
those who are alive
those who hear now and always*



Intelligence is one of the greatest mysteries of our world. Its definition is a ghost, something that can be perceived by everyone, yet ambiguous in its nature. The most ancient attempt to clarify its meaning is rooted in the Middle Ages and relies on the interpretation of man as a higher being, where his uniqueness and superiority consisted of the presence of a soul and mind that made it possible to choose and practice a religion, which in turn determined his fate in both life and the afterlife.

Today, instead of studying its manifestation as awareness, intelligence has become a bargaining chip in an increasingly rational world.





It is believed that science that has subsequently developed from religion, rather than been persecuted by it, has accepted this point of view. There is a clear differentiation between culture and nature in science.

Culture is everything that is beyond the scope of nature; in other words, this is the world around us that has been transformed through the use of intelligence. In wild nature, however, plants and animals have only their instincts to rely upon and cannot take decisions or engage in independent self-reflection. This is a pretty narrow idea, isn't it? If the scale of this point of view is displaced, you immediately become a Lilliputian in the land of Gulliver.

Meanwhile, the woodland has no needs. This perfect open system interacts with the entire world around it. Still pictures of nature are dynamic and expressive even with minimalist execution. This is a microcosm. In the forest, you can feel the presence of energy, creativity, death, and time.



This is not the place for human reflection; life here is as it was long before the existence of consciousness in human beings.



Any system expands and develops through its interactions with intelligent intermediation, without the need for human value judgments. This is how it used to be; this is how remains, and this is how it will be. No one has been able to reveal the nature of its initial intelligence.







Elimination. Absorption. Dissolution.







Я смотрю на камни и мне кажется, что это лица «наблюдателей» за нами землянами. Ведь только камень способен столько времени сохранять свою структуру.

Но я вижу лица, почему они так похожи на человеческие? Может потому что они, наблюдая, за нами сами приобретают человеческие черты. Я поставлю на постамент, чтобы им было лучше видно и, возможно, мы сможем найти визуальный контакт и понять лучше друг друга.

Вы готовы встретиться с «наблюдателями»?

Готовы заглянуть в их историю, в их мысли? Что значат эти красные пятна на их отвердевших лицах? Не иначе им пришлось наблюдать войны и насилие?

В их жилах тоже есть энергия и свет, значит они часть энергетического мира, первого уровня мироздания. И казалось бы наука имеет инструмент для познания материального и энергетического, значит и с «наблюдателями» должно быть все предельно ясно ...





Но... Почему такая тревога при встрече с ними? они хотят сказать, но их речь длинною в тысячелетия, их вздох равен возрасту гор и рек, в выдох ... выдох ... успеем ли человечество его услышать?

Хватит ли терпения у «наблюдателей» на бред человеческого самоуничтожения?

Почему «наблюдатели» страдают?

Как сложно им открыть рот, чтобы издать вековой звук, они скованы молчанием и твердостью сути. Но порода разрывается и идёт душераздирающее бесконечное молчание...

не разомкнуть губ ...





An alternative approach to intelligence is provided in Buddhist theology, whereby a man may become a lower-level life form—an animal or a plant—in an infinite chain of rebirths. This theory has scientific support. Animals have memory; they can learn and be trained, they can memorize their names and respond to them, they have a special connection with their master. They can follow complex orders and do extraordinary tricks. Many animals are capable from birth of moving independently and searching for food to survive and develop—something that humans cannot do.

A dog on the beach runs a longer path on the sand, entering the water only at the last moment, since it knows that its speed on land is greater than in the ocean. Humans, especially children, are unable to comprehend such complexity and take a straight line to the sea, their movements slowed by the water instead. This points to limited thinking and casts some doubt on the superiority of the human mind over animals.





Plants also have great intelligence—and far superior abilities to those that they are acknowledged for. Neuro-botany claims that plants have intelligence that far exceeds that of humans. They can see (observe sunlight and reach out for it), can hear (in agriculture, using sound in crop yield stimulation is common practice), can feel (the roots of plants feel the soil and bypass obstacles, and flowers close their petals when touched), can smell (they determine the presence of saline minerals in the soil and grow closer to them) and can communicate. This is far more than a human can simply comprehend doing at the same time.











There is no denying that intelligence is perceived as being a hierarchy. Like any human system it is quite predictably and habitually justified by differentiating between higher and lower entities. The lowest position is occupied by the mineral world (for example, the stones), next comes the flora followed by the fauna, while humans occupy the highest earthly place, below only God (the greatest, divine, cosmic mind).





All living beings were connected by a communications network, long before humans came into existence on the planet, let alone started using what we now understand as the means of communication.







Lower-level forms of intelligence are unable to fully understand higher-levels: a cabbage cannot understand what a goat is, and when a goat eats cabbage, it is an inexplicable intervention from a higher being for the latter.

Likewise, animals cannot understand what a human is, but do they have reason to believe that it is at this point of cognition that the hierarchy of intelligence ends? Or whether it is generally true as a system?



*The human mind is only an intermediate link
in the infinite chain of universal intelligence.*





Everything on Earth consists of energy. If this is the case, perhaps there is no hierarchy of intelligence at all. After all, intelligence is a response to stimuli. A stone cannot instantly react to an impact in its external environment; but as it accumulates energy, it responds, just as the Earth's interior responds to paleontologists. In the fifth dimension—in cosmic space—at the top of the hierarchy of intelligence, there is a divine mind. Here though, there is no time, which means that all levels of intelligence are the same. As everyone speaks their own language and are on different wavelengths, people of different levels of intelligence fail to understand one another.

This is indicative of the unity of everything in our world, of the integrity and consistency of intelligence. The energy of our world is unified. When a human throws a stone, energy is exchanged between the two entities, The human gives the stone the momentum to move, triggering a natural reaction mechanism that usually creates a chain reaction: a stone is thrown; it disrupts the flow of the river; the river changes its course and washes away a village.



The most important thing we have to learn of ourselves and teach our elders and children is to feel with our eyes. To make use of perhaps one of the most extraordinary human abilities. To touch without touching, to feel without touching, to learn about the world around us in new ways, thereby broadening our perception of this multidimensional planet—a place which is far from simple and does not fit into any of the systems we use to explain it.



After all, intelligence is not only manifested by action, but also by observing. The watchers are those who observe us with a thousand-year-long gaze and thereby debunk our common patterns for how information is arranged. This provides a new space for art, a fatal dialogue between "what seems to be" and "what is in point of fact" which changes our worldview.

When we are looking at the stones, it might appear to us that they resemble faces. These are the faces of the watchers of humanity, the faces of a centuries-long sense of empathy, the faces of knowledge and burden raised by a human hand. When we are looking at the stones, we are looking directly into the eyes of time.







The idea of the unity of everything at a quantum level is also present in the philosophical concept of the great chain of being. Strange as it may seem, this concept emerged as early as Ancient Greece, and, in particular, can be found in the work of Plato's disciples. Subsequently, it was developed by Renaissance philosophers, evolved in the work of philosophers in the 17th and 18th centuries, and laid the foundation for modern Western European philosophical thought.

The concept of the great chain of being proposes that the universe has three general principles: entirety, continuity, and grace. The entirety of the universe means that maximum biodiversity should be maintained. Continuity means that the universe consists of an infinite number of forms, each of which has at least one property. Grace is interpreted as the differences between the types and forms of being in the universe in a hierarchical order, from the simplest type of being to the highest, most complex entity (*ens perfectissimum*), in other words, God.



Quantum reality is a reality that perfectly exists beyond our perception. It is not a mystical concept; rather it's an energy system that provides the foundation of the entire universe, and the basis of stability for the molecular structure of both a fence and the horse behind it. It is the intangible basis of everything and anything, up to and including human consciousness.





*Неосязаемая основа всего и всякого, вплоть до
человечного сознания.*







The scale and hierarchy of being outlined by the principle of the grace of the universe provides us with an argument for optimism, since all living beings (except for God) are either imperfect or have the capacity for evil to some extent. Since the good of the universe generally consists of viewing it in its entirety, the best possible world will be the one that contains the greatest variety of living beings, and, accordingly, all of their flaws. This concept became unfashionable in the 19th century but was briefly revived in the 20th century by Arthur Lovejoy (*The Great Chain of Being: A Study of the History of an Idea*, 1936). It suggests that today we are living in the best of all possible worlds.



Therefore, a quite different approach to how we interpret and define intelligence suggests itself—not as a category in a ranking, but as a unifying, systemically important element of the universe. According to this approach, humans should stop looking for their place in the hierarchy and strive to live in harmony and unity with entities at other levels. As John Kehoe stated in 'Quantum Warrior': "Human success is intertissued with the fabric of the macrocosm—because if the laws of energy and consciousness could not interact smoothly, the universe would fall into pieces." The cosmic balance of intelligence is the key to sustainable and balanced development. It is only by following the path of equilibrium that humankind will be able to avoid future global catastrophes, preserving and accumulating the things that have already been created and understood.







The consciousness of our biologic species is aimed at developing to fulfill the mission of serving one another, not blocking such cooperation through private prohibition.

“The greatest among you will be your servant.” Matthew 23:11





"Most major scientific discoveries have been made by psychos—or at least by those people who were called psychos by everyone else."

Madeleine L'Engle, *A Wind in the Door*, 1973





There is no poverty or destruction in the backcountry—only the ghost of eternity, God gazing at the fuss.

A quiet and peaceful life; cows make themselves at home and birds are not troubled by slingshots or tempted to eat strange human food. There is not a scintilla of weakness, fragility, or sign of an end.

Here, more than anywhere else, they have cognizance of the unity of everything, of the transition of between everything, of the suspension of time, of the fifth dimension.

This is what the quantum ground looks like. This is what the concurrent existence of 0 and 1 looks like...

There is both nothing and everything at the same time—this is how the Russian backcountry looks.

And impassability—not just due to the lack of a road caused by the disregard of the authorities, one should not be here at all...

Everything is still, nothing moves because it shouldn't...

An old well, a single source of water, like a portal of life for all... can anyone look into it through a water conduit anyway?





It is here where you can most clearly feel the illusion and contrivedness of the great chain of being, in which a flower or a bird is inferior to a human and their God.

It is here where you focus on the harmony and unity of everything in existence.













