

ORIS



ISSIIDIOLOGY

Commentaries To Fundamentals

IMMORTALITY  
IS ACCESSIBLE TO EVERYONE

10

**ORIS. IISSIDIOLGY. Commentaries To Fundamentals.  
Immortality Is Accessible To Everyone.  
Volume ten. Fundamental Principles Of Immortality.**

In this book, Oris continues to give full answers to inmost and fundamental questions of cosmic and human existence: about Earth and universal destinies, the nature of life and death, soul and God, good and evil, our relations with each other, the nature of Space-Time and how the entire visible and invisible-to-us reality is formed. The Universal Knowledge given by Oris offers the fundamentals of a new and unique world view for all of us. It allows us to penetrate the mystery of eternal existence to an extent inaccessible before, reasonably and substantially solving the problems therein, offering convincing answers which are not available in any religious world view, philosophical movement or scientific theory. Oris' Information expands the limits of human experience and perception literally to infinity!

It is neither a basis of a new-fashion religion that requires implicit faith and worship, nor a cornerstone to lay a foundation of another new-sprung church. This is not an unreal esoteric interpretation of reality either. IISSIDIOLGY is a deep synthesis of high-quality spiritual thinking and coherent, rational scientific analysis. Oris explains with appropriateness the unusual form in which he presents this systematic Knowledge: before we can reach and understand the deepest layers of the truth expressed in complex wording, everyone will have to free themselves from all previous limiting conclusions and conceptions, thus allowing more intensive flows of the newest information into one's self-consciousness to form in it totally new, high-quality goals and objectives that until now have been considered fantastic and absolutely unachievable.

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# **ISSIIDIOLOGY**

## **Commentaries To Fundamentals**

**Volume ten**

# **Fundamental Principles Of Immortality**

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## **Preface. About IISSIIDIOLOGY**

Our age of intensive technological development, with its quick accomplishment, transformations of political and state foundations, increase of the quality of life and education, is accompanied by an immense densification of flows of information that each of us has to face. Such an intellectual saturation of our modern consciousness cannot but lead to the transformation of the concepts we have about our own life, about the meaning of existence in the outward world, and about the role of each human being in it. A great number of scientific and would-be scientific theories, esoteric doctrines and other various kinds of knowledge have appeared within the last few decades. They all make a claim to the truth and, to a greater or lesser degree, form the notions of how everything is organized. It is important for a human being to determine the authenticity, value, and significance of this or that knowledge in this highly saturated information flow. The common problem of establishing knowledge remains the same: absence of common conceptions and differences in views on the same phenomena. At the same time, our world is still overloaded with a great number of outdated standards and customs that continue to involuntarily find the mind of a human being and deprive him of the possibility of cognizing through infinite creative study of the fundamental secrets of creation. New knowledge has always come into our world with difficulty because since ancient times any new world view has been constantly hindered by religion that fears to lose the obedience and faith of its members. It is ironic that in our time classical science has also hindered the development of human beings' views on the universal organization of life, as it is still the fact that new knowledge, especially in the area of fundamental views on the laws of nature, cannot become acknowledged easily, if at all.

Along with an intensive intellectual breakthrough, a crisis to understanding the meaning of our own existence has matured in our consciousness due to a distinct division of human life activity into mental and emotional spheres. In addition, the current path of development of scientific knowledge still contributes little to a more generalized and deepened understanding and exploration of everything that makes up and surrounds us. In reality, the world and the human being in it are something one and whole. However, the direction of scientific research continues to create absolutely separated notions of the reality in which we perceive ourselves. Scientists of various fields as a rule don't take into account the fact that the whole outward world is formed in our own consciousness. This fact has been proven lately by many researchers in such sciences as psychology and physiology, particularly in brain research. In this respect, it would be logical to start any research from an introspective analysis. Unfortunately, there are still no such methods in science that could help human beings to achieve harmony of their inner and outer worlds. In spite of the fact that the notion of harmony pertains more to the domain of moral research, perhaps none of scientific representatives would argue that the deepest creativity of an explorer is possible only with full and inspired self-existence. The majority of scientists continue to do scientific research in the old way, without taking into account the participation of their own perception in this process. That is why, in my opinion, it is about time to establish much more stable connections between the innermost nature of a person of science (as well as the rest of humankind) and the reality which he experimentally cognizes.

Both the physical body of a human being and the whole material world are the products and consequences of their more real, more perfect states formed by consciousness and energy. And the very nature of the human being represents consciousness and energy that generate his outward reality. Unfortunately, the traditional empirical scientific method of study of the human being and reality narrows the scope of achievable knowledge to only those phenomena that can be detected or studied by existing instruments or directly by sensations of the physical body. And all other things that are beyond this narrow scope are consigned to the category of paranormal phenomena, myths or folklore.

A new Knowledge has appeared in the last few years in humankind's information field. It is IISSIIDIOLGY, and its author, Oris, has presented several books under this title to the reader that thoroughly describe the structure and laws of creation which form, in his opinion, the integral consciousness of the human being. The author

doesn't require to treat the information he gives as absolutely authentic. Instead, he suggests the reader take his conclusions not as the ultimate truth but only as information describing a completely new, higher-quality, level of perception. Often with an emergence of a new science and its cognition methods, soon begins a transformation of some scientific directions into pseudoscientific ones. Examples are astrology and alchemy which, in their turn, originated from occultism and eventually gave birth to astronomy and chemistry. In the late 1990s, a special commission was created (which is still active) at the General Committee of the Russian Academy of Sciences to struggle with pseudo-science and falsification of scientific research. Its objective is public criticism of pseudoscientific achievements and paranormal beliefs. In my opinion, it is hard to contravene the purpose of its creation.

As I have mentioned, many new directions of scientific cognition have appeared lately such as non-classical quantum genetics, the theory of torsion fields, and many others. The majority of such directions cannot be yet subjected to serious testing because empirical methods to do so have not yet been developed. However, these new fields of study continue to exist and are even being developed by those who believe in their authenticity and effectiveness. I would rather call IISSIIDIOLOGY a very attractive, from the scientific point of view, hypothesis of the laws of existence of life in the universe in general and the human being in particular, which is given to all of us to understand and confirm in practice its principles and phenomena. I think that scientists first of all should pay attention to the extensive and detailed descriptions of the fundamental basis of the interrelations and interactions within our creation. This material will be interesting to those who deal with Superstring Theory and M-Theory, the General Theory of Relativity and the Theory of Everything.

As mentioned, the author of IISSIIDIOLOGY has already presented books to the public with a wealth of information suggesting possible solutions to all the above issues. He now provides more details in his new series of Commentaries to Fundamentals, several books of which are titled "Immortality is Accessible to Everyone", and the first book of this series you are about to read now. Readers will note a close resemblance between IISSIIDIOLOGY and the long-discussed, by a certain circle of specialists, theory of Hugh Everett ("Everettics"), a new scientific paradigm based on one of many interpretations of quantum mechanics published in 1957. At that time, this concept was not supported by most scientists, but today is regarded as one of several mainstream interpretations of quantum theory. One of many conclusions of this theory is the existence of multiple universes, that

is, many parallel-worlds, and, as a consequence of this, immortality of a human being's consciousness. Support for this theory is based on proofs which are comprehensible only to a very narrow circle of scientists. Probably for this reason these ideas are practically incomprehensible to the majority of educated people. In IISSIIDIOLGY, mechanisms of such perception are described more fully although without proofs, and they open before us the whole picture of the dynamics of the so-called Fields-Consciousnesses as one mechanism of interaction between the universe and the human being. Therefore, conclusions of this Knowledge go much further than the intricate but yet "difficult-to-prove" concepts of many-worlds existence in quantum mechanics.

It is quite difficult to avoid issues of spirituality and religiousness when we talk about the relation of the human being to the world structure. Until recently, as far as I know, science has been trying to distance from and oppose its method of cognition to the religious one. However, the method of spiritual, or I may say, intuitive, cognition is of higher priority in the proposed Knowledge, which raises global issues pertaining to the existence of humanity and our outward reality. In essence, this method presupposes a study of absolutely new (to human practice) horizons of creation by way of developing higher-quality levels of perception of both sensuous and intellectual nature within oneself.

Apparently, IISSIIDIOLGY books don't have proofs of authenticity of the proposed information, because the author, counting on confidence in it, intends to attract to a fruitful cooperation those scientific representatives whose minds and aspirations in search of the truth are not limited by habitual parameters and conditions of the outward world, and who are now ready to boldly penetrate to deeper levels of intuitive cognition. Traditional science is not used to acting blindly. However, confidence in any new knowledge is necessary at least to understand deeply and in detail the intellectual material, to logically and deeply analyze it, and either to reject it as the thing which is worth nothing or to take at least something from it for usage in further practical findings.

The detailed Knowledge offered by Oris for consideration is not based on complex mathematical calculations, however, understanding IISSIIDIOLGY is far from simple, although it becomes comprehensible to ordinary people who don't have deep scientific knowledge but have skills of logical thinking if they will apply serious effort to study it. When I first scrupulously studied this Information, as an interested scientist, I found it completely unusual, and wondered why I should trust any of it. I could not find a reason to trust it



within my usual domain of logic and analysis. But something different – subtle but much more convincing than the logic of the mind – constantly suggested to me that in this Knowledge, undoubtedly, “there is something” very valuable that I have sought for a long time. We live in a time when blind faith no longer plays a key role in the relationship between humankind and our notions of the world. Because of this, there is much varied spiritual literature being written about the meaning of life, most of which is subjected to the critical judgment of clear-headed human beings. Like classical science, such knowledge is often based on absolutely unprovable conclusions known only to its authors.

One day I found myself in the same personal trap of contradictions. A great desire to deeply understand phenomena of the outward world considered by science, as well as the meaning of everything that happens in life, inevitably led me to literary sources of spiritual movements. But with all my interest in them, they still could not instill any confidence in me because of my scientist’s mode of judicious thinking and empirical practical approach to any cognition. In addition, I noticed that the authors of these works tend to either express detachment from the opinions of science or criticize science. To me, a scientist, this was definitely inadmissible. Actually, much esoteric and religious knowledge – I am not going to name movements that are quite well-known – as a rule is full of dogmas and invariable postulates, as well as certain techniques, instructions, commandments, etc, all of which lead away from the search for truth. This type of knowledge proposes simply to observe their postulates and practice their techniques without any explanations of the mechanism of their action and references to the facts that prove them.

So, having realized myself the insufficiency of different spiritual movements, and like many other isolated seekers involuntarily detached from the world, and communicating only in a scientific environment that also struck me as far from perfect, I drove myself into a trap of contradictions and rejection of the scientific environment. I still believed that the academic knowledge I had was the only right one, but it gradually began to seem vain and meaningless to me. I had to admit that classical science cannot address philosophical much less practical, issues concerning the meaning of life’s creativity and existence as a human being. Unfortunately, modern scientific research, for the most part, is saturated with ambition, and fear of losing one’s own significance, sometimes even accompanied with a struggle for “academic” career. It seems to me that many scientists need sufficient courage and internal freedom of thinking, a strong desire to get down to the truth by all means without clinging

rigidly to previous scientific postulates and laws, someone else's imposing authority, or prohibitions and taboos which categorically limit the sphere of possible scientific studies, in order to make a novel and authentic creative realization. I encountered my own personal crisis in just such a situation and started a difficult search for a new world view... not even simply a world view but in general a complete understanding of the essence of all the experiences that happen to me in my life.

The unanswered questions about the meaning of existence which had troubled me since my childhood began to reappear in my consciousness during that period; previously I had failed to get sufficiently intelligible answers to them. By that time my mind was sure that the answers definitely must exist and I would certainly find them somewhere – it was not for nothing that I came to science in such a difficult, spiritual way, after having plunged into many esoteric views and movements trying to find a deeper and convincing truth of my entire existence here on Earth. At the same time, I still had a great number of perception stereotypes, false conceptions, “alien” and strained interpretations of the outward reality, and, that which affected me the most, many different negative experiences and psycho-emotional reactions. These imperfections clouded both my empirical mind and my scientific intuition, totally dominating over my insatiable scientific interest, creative intuition, and desire to understand completely the vital issues of my existence. No one can prevent or save another from making mistakes in his life. I think that the path of cognition of each human being hides many underlying potential problems, invisible “pits” and insidious “potholes” into which you can easily fall, and then, no matter how you try, you cannot find any way out.

It may seem to the reader that I am writing about difficulties in relations with other people or about material hardships. But these are just minor problems, sometimes even of our own making. There are much more significant and, strange though it may seem, more real problems of negative internal states of perplexity, despondency, despair and hopelessness that can have quite an obtrusive and burdening influence on everyday life, even leading to deplorable states, circumstances and actions that threaten life itself. As I found out, you can be saved from this path only by a tireless aspiration to find out the reasons for your dissatisfaction, coupled with a great belief in your own forces and a powerful creative potential. Indeed, there is a good reason for the saying: “Walk and you shall reach”.

As I understood it later, the difficulty of my situation was also that a necessity appeared in my consciousness to combine my spirit-

uality and feelings (which required further perfection) with a literally insatiable desire to fully apply the abilities of my mind, and with unquenchable thirst for even deeper levels of thinking. The absence of answers that could fully satisfy my deeply emotional questions prevented me from achieving any awareness and clarity in both my personal internal search and in my scientific research. Many times I wondered what is the meaning of my entire scientific activity? Such banal answers as: it is in my scientific interest, the possibilities of progress and development in my field, in completing treatises, and many other things – all sounded too unconvincing.

At that very time I began familiarizing myself with concepts of IISSIIDIOLOGY that at first repelled me because of (as it seemed to me then) its unprecedented, awkward exposition of the material that was not quite comprehensible to me. That is why I quickly put the books on the farthest shelf and continued my search for necessary knowledge in other information sources. Only after some time, when once again I was tired of the futility of my search, I returned to those dust-covered books to try after all to understand more deeply the essence of IISSIIDIOLOGY. The first positive discovery to me was that this Knowledge doesn't create any gods; it doesn't instruct you to worship anybody. This one fact made me glad and inspired me to further study. I then understood that this unusual information stated in a very uncommon form is designed not for enslaving consciousness with regular cobwebs of devised dogmas but exclusively for opening an internal potential, which initially – on the DNA level, as it is stated in IISSIIDIOLOGY – exists in each human being.

After a second, even more scrupulous plunge into this Knowledge, my first impression of it as a new original religion or esoteric direction seemed absurd to me. Rather, IISSIIDIOLOGY became a very fine-tuned instrument for me to know myself. I saw that it was a bold challenge not only to all existing philosophical concepts and religious doctrines but also to outdated scientific dogmas that have stiffened in their conservatism. After a careful reading, it turned out that my first impression, when the information given by Oris seemed very complex and intricate to me due to the rich usage of absolutely new terms and unknown notions, was false. Now it doesn't seem so complex and intricate, because I have realized how infinitely difficult it is to imagine or perceive that which is yet absolutely absent in the empirical experience of our earthly existence. It is also difficult to convey in habitual words the idea that we in fact represent much more than we seem to ourselves. What known notions can convey the awareness that both we and the planet Earth are not at all the center of the universe?! I realize now that it would be naive

to assume that the various manifestations of infinite universal life can be described with logical formulas or philosophical rhetoric based on strict inferences and a demonstrative foundation – an approach I happily did not find in IISSIIDIOLOGY. What was more important to me personally was that I did not find any of the traditional dogmatic postulates widely used in esoteric practices, or unexplained methods one was usually expected to commit to.

However, the difficulties of understanding this intuitive, highly intellectual information led me to an internal struggle for recognition either of the value or the futility of this Knowledge. My more patient and deep study of it sometimes reminded attempts of my preconceived opposition to the author, but eventually I had to face my own imperfection and lack of knowledge, because at first many aspects of these concepts remained either not properly understood or wrongly and sometimes ambiguously interpreted by me. However, I noticed gradually that a sequential assimilation of Oris' information started involuntarily to replace all my previous conceptions of myself and of the outward world, and helped to change my, as it turned out, deeply ignorant attitude to both. That is why, having been surfeited with my subjective criticism of this Knowledge, I finally came to a state of complete perplexity: as judged by results attained during the study, the absence of obvious strict instructions and demonstrative techniques of self-perfection is not at all a drawback but, maybe, is quite the contrary. By the way, the same is true of the unusual character of the phrasing and the order of exposition of the text in IISSIIDIOLOGY books. The material is presented by the author in a seemingly raw, as though unfinished form. But, as it is explained by Oris himself, this presentation – with its absence of logical organizing elements, and with its periodic repetition – ultimately has this effect: after numerous meticulously patient attempts to understand fully the complex labyrinth, “an agglomerate” of thoughts, a much higher level of mental-sensuous perception is intuitively activated in the consciousness of a seeking reader than is possible in his usual (and comfortable) mode.

The language used by the author to convey the information that is characteristic only of this Knowledge is constantly being enriched with words both newly invented by him and introduced from some intuitive, high-frequency levels of his own self-consciousness. One begins to understand (and accept) the true meaning of the new terms considerably later – with a greater assimilation of the internal levels of the entire Knowledge context. With such unknown words and complex phrase constructions, Oris virtually pushes a person who took a risk to start the study of IISSIIDIOLOGY to either immediately

**This book costs less,  
than your cup of coffee.**



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## **Contacts**

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On this website you can also ask the author himself any question in relation to any information mentioned in his books.

**[ayfaar.org](http://ayfaar.org)** – It's official Iissiidiology website. Here you can find the most complete information in all available languages about Iissiidiology and Immortality Accessible to Everyone, free books downloads, videos with Author explanations and articles.

**[iiaidc.org](http://iiaidc.org)** – This website contains information about the Idea of Altruism and Intellect Development centers.

**[iissiidiology.net](http://iissiidiology.net)** – The main objective of this project is to show how «Iissiidiology can change life» or, in other words, the application of Iissiidiology in every-day life situations.

This website contains articles written not only by Oris (Iissiidiology author), but also by some of his readers.