

Increasing Life Expectancy and Philosophical Justification of Life after Death

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ABSTRACT

The continuation of life after death is possible only in the theological sense in the form of people preserving grateful memory of the deceased. The repetition of biological life after death is impossible. Accordingly, it is promising to increase the life expectancy given once to people, including the active period of life. A significant increase in life expectancy can be achieved through the restoration of the stem cell pool and regeneration, correction of hormonal imbalance, elimination of dysbiosis and maintaining a healthy lifestyle.

KEYWORDS: Increasing life expectancy; A philosophical concept of life after death

INTRODUCTION

Life after death is described in the Ancient Egyptian Book of the Dead – a masterpiece of philosophical thought of Ancient Egypt [1]. Immortality in theology is understood as the preservation of a grateful memory of a person by his people (the peoples of the world).

Immortality In The Egyptian Theological Tradition

At the posthumous trial of Osiris (Vishnu in the Vedic tradition, which became the basis of the Egyptian tradition), everything that was done by a person during his lifetime (symbolized by the heart and soul of Eb) and the conformity of human actions to canonized theological institutions were evaluated.

If the heart of the deceased (deeds and deeds committed by the deceased) outweighed the feather of the goddess Maat (goddess of balance and harmony in nature and in society) – if the deceased during his lifetime, following his animal instincts (symbolized by the soul of Sah), violated canonized theological institutions that ensure balance and harmony in society, then he (the deceased) was devoured the monster Amma is a devourer, condemning the deceased to oblivion.

Amma had the head of a crocodile and the hind legs of a hippopotamus (animal / vakhan Set - the god of social contradictions,

chaos and violence). Accordingly, in the Pentateuch, written mainly by Egyptian priests, collectively called Moses, it is said that “the eyes and hearts lead people to fornication.” At the posthumous trial, the deceased was also evaluated for the realization of the opportunities (symbolized by the soul of the Ba) given to him by his parents at birth and by society during training and through his integration with society. If the deceased “buried his talents in the ground” - spent his life in idleness, following his animal instincts (the urges of the heart and eyes), then oblivion also awaited him, symbolized by the devouring of the deceased by the monster Amma at the posthumous judgment of Osiris.

On the contrary, the one who committed socially significant deeds during his lifetime, including finding true (confirmed by practice) solutions to the challenges facing society, he became the owner of the soul of Ah (in the grateful memory of the people, he was recognized as the author of part of the historical and scientific heritage, including the renewal of theological Teaching brought by him).

The name of such a person (who received immortality in the theological sense), along with his achievements, was preserved forever by people grateful to him for it. In the Egyptian tradition, the grateful memory of a person was associated with his double, who continued to live after the death of a person.

Quick Response Code:



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Received: May 04, 2022

Published: May 17, 2022

How to cite this article: Pechersky AV. Increasing Life Expectancy and Philosophical Justification of Life after Death. 2022- 4(3) OAJBS.ID.000450. DOI: [10.38125/OAJBS.000450](https://doi.org/10.38125/OAJBS.000450)

The god Anubis with the head of a jackal (jackals together with kites ate the flesh of the deceased during the exhibition - the funeral ritual of the Vedic tradition and the Tibetan Bon tradition that gave birth to it), represented by the priests of the funeral ritual, weighed the heart (deeds) of the deceased, comparing them with the pen of the goddess Maat (with canonized theological institutions), preparing the deceased for presentation to Osiris for a posthumous trial. In some images of the Osiris trial, the dog Aput was represented, sitting on a box and guarding the unsolvable contradictions of the deceased with other members of society symbolically placed in the box (contradictions that, according to the decision of the priests, were prohibited for

public presentation in order to eliminate obstacles to the use of the achievements of the deceased by society). The god Thoth with the head of an ibis (symbolizing the priests who preserved through writing what was created by people during their lifetime) recorded the results of weighing the heart (soul Eb) of the deceased - the results of the priests' assessment of what was done by the deceased during his lifetime (collected by the priests for 70 days of mummification of the body of the deceased) to update the theological Teaching and applied knowledge, as well as on the subject of compliance of the deceased's actions with canonized theological institutions (Figure 1).



Figure 1: Weighing the heart (soul of the Eb) of the deceased is an assessment of the deeds done by the deceased during his lifetime.

After assessing the participation of the deceased during his lifetime in the renewal of theological Teaching and applied knowledge, as well as assessing the conformity of the deceased's actions with canonized theological institutions, the god Horus (the son of Ra, the god of the midday sun, to whom the pharaoh confessed - the living god on earth - the head of the square of the first level of the pyramid of the second order, called the Lord in the Pentateuch) brought the deceased to the posthumous judgment of Osiris (the god of the dead and their heritage - Vishnu in the Vedic tradition). Osiris was depicted in the white crown of Upper Egypt with the sun on top, symbolizing the Lingam (objective laws recognized by the Egyptians when finding solutions to the challenges that raised them above the previous level of development). The crown of Upper Egypt of Osiris (Lingam) was surrounded on the outside by a green bowl (the colors of eternal life), symbolizing Yoni (true knowledge preserved through writing, confirmed by practice). The decision to preserve the legacy of the deceased and the memory of him on behalf of Osiris was made by the priests of the central temple of Amon in Thebes (members of the 63 squares of the pyramid of the second order), headed by the senior square of the first level - the pharaoh - king and at the same time the High Priest. Accordingly, the deceased was represented at the posthumous trial by Horus - pharaoh (only through pharaoh could the Egyptians receive eternal life after death in the grateful memory of their descendants, which prompted them to seek the favor of pharaoh with their actions during their lifetime). At the trial of Osiris, there were figures of ushepti (assistants), symbolizing those who could and wanted to continue the work of the deceased (with the support of priests and members of the

management pyramid). On both sides of Osiris stood Isis (the goddess who brought true, proven knowledge to Heaven) and Nephthys (the goddess who symbolized the people of Egypt, whose representatives found solutions to the challenges). Isis symbolized the priests of the central and regional temples, who organized a multi-stage verification in practice of people's proposals to overcome the challenges (with an increase in the duration and number of participants from the members of the management pyramid at each subsequent stage of verification), and also prepared the learned true knowledge for canonization by the High Priest (pharaoh), who updated the unified theological Teaching and applied knowledge (attaching the contribution of the dead and the living to the national heritage).

The people of ancient Egypt (symbolized by Nephthys), in order not to die, not to suffer and not to suffer damage, brought to the priests (symbolized by Isis) proposals to overcome the challenges (symbolic manna-good intentions) to verify their truth in practice and subsequent canonization. Along with the proposals of the living, the priests of Egypt, following the Vedic tradition (derived from the Tibetan Bon tradition), collected and tested in practice the proposals made during the lifetime of the deceased. Symbolically, after death, each of the representatives of the Egyptian people, together with their achievements in accordance with the ancient Egyptian cult of the dead, appeared at the posthumous trial before Osiris.

True (objective) knowledge (symbolized by the non-passing/ undying northern stars), which people learned, overcoming the difficulties they faced, constantly updated the unified theological

Teaching and applied knowledge. Accordingly, the ancient Egyptian Book of the Dead says that all the gods of Ancient Egypt were parts of the body of Osiris (that is, in Ancient Egypt throughout its history there was actually monotheism). Aristotle called the objective laws of the construction of the world immutable truths. Subsequently, this concept of cognition became a Trinity: the one God (symbolizing all existing objective laws that determine the structure of the world), the

Lord-the son of God (symbolizing the cognized part of objective laws-the cognized part of God and the people /Nazarenes / scientists who learned these laws) and the Holy Spirit (symbolizing the motivation of people to cognize objective laws – to cognition God, in order not to die, not to suffer and not to suffer damage from the challenges and threats facing them); (Figure 2).

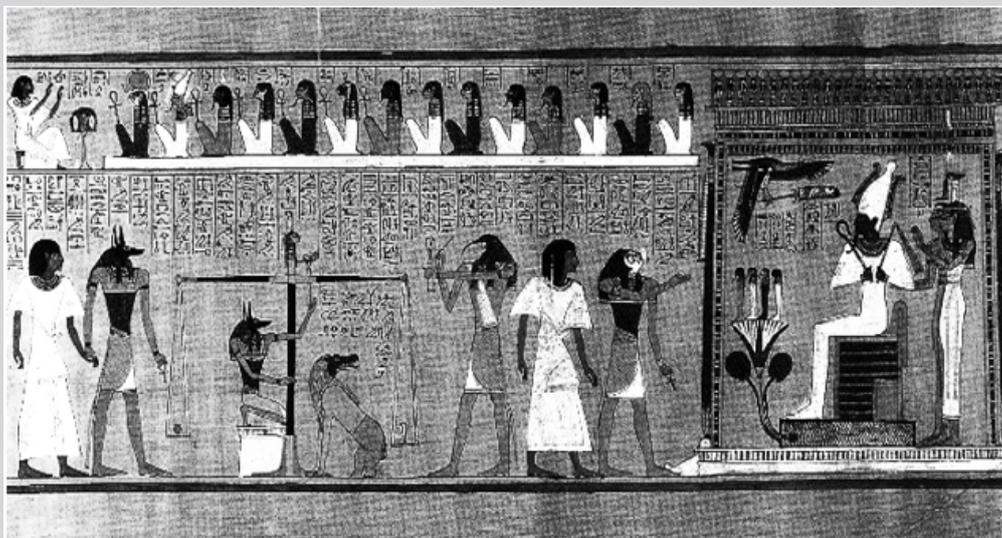


Figure 2: The court of Osiris.

Confirmation of the fact of the life of a man who left the fruits of his labor to future generations in the ancient Egyptian tradition was his embalmed body (mummy). The most important part of the mummy was the head, which allowed identifying the identity of the deceased. A separate chapter of the Ancient Egyptian Book of the Dead was devoted to what needs to be done so that no one takes away the head of the deceased (so that no one deprives the deceased of the memory of the people/ peoples about his contribution to the historical development of society). The priests of the funeral ritual of twelve regional temples associated with Anubis, during the 70 days of mummification of the body, carefully collected everything that was created by the deceased during his lifetime, and verified the truth of what he created in practice, and also overcame the contradictions left by the deceased with other members of society (to prevent opponents from opposing the use of the achievements of the deceased by society with grateful preservation of his name). The preservation of people's proposals to overcome the challenges was associated with the god of writing, Thoth. The priests of the funeral ritual carefully recorded the proposals of the deceased made by them during their lifetime, and then, through the established stages, repeatedly verified their truth in practice (increasing at each subsequent stage the duration and number of participants in the verification - members of the management pyramid). Similarly, proposals made by living people to overcome the challenges were collected and tested in practice. The High Priest of the central temple of Amon in Thebes canonized the true proposals of the dead and the living, approved by the majority of the people, for their subsequent use by contemporaries and descendants (constantly updating the theological Teaching and applied knowledge) on the autumn festival of fruit picking. Subsequently, after borrowing the Egyptian tradition, Levitical priests from the Merari family and the Gerson family began to collect and test in practice the proposals of people to overcome the challenges under the control of the auxiliary Levitical priests of the Sanctuary from the Kaaf family headed by the priest-cohen Eleazar. The canonization of the received true proposals that confirmed the declared result in practice began to

be carried out by the High Priest at the autumn harvest/fruit festival (after the approval of the head of the elite - the head of the square of the first level of the pyramid of the second order, who called himself the Lord, the elders and the people).

If the priests of Egypt could not resolve the contradictions of the deceased with the members of the society because of the intransigence of opponents, then such contradictions (those that the priests considered necessary to hide) were forbidden to the society for mention. Such contradictions were symbolically placed in a box guarded by the dog Aput (Cerberus in the ancient Greek tradition, who guarded Pandora's box). Thanks to the ban on making public the contradictions left by the deceased, the opposition of ill-wishers to the use of the achievements of the deceased and the grateful preservation of their names and their contribution by the people in memory was prevented. The grateful memory of the descendants granted immortality to the deceased (in the theological sense). Thanks to this methodology (which was part of the Ancient Egyptian Cult of the Dead), society retained the ability to progressive innovative development, protecting itself from plunging into the turmoil of mutual confrontation.

The true part of the legacy of the deceased (repeatedly tested in practice under the guidance of priests) became part of a unified theological Teaching and recognized applied knowledge - part of the scientific/cultural heritage of the people (the soul of the Ah), preserved through oral and written tradition.

The mummified body of the deceased was covered with white linen bandages, symbolically turning it into a symbolic egg, inside which a new life was born-new true knowledge left to the deceased descendants. The first (inner) sarcophagus was covered with resin, symbolizing the transformation of the deceased into Osiris with the introduction of everything that was created by the deceased to the heritage of the people/peoples. True (confirmed by practice) knowledge, learned by the deceased, raised society to a new, higher level of development

compared to its previous state. The progressive development of society in an upward spiral, which occurs due to the collection and preservation of the true achievements of its members, in the Egyptian tradition was symbolized by the spine / pillar of the Jed, as an analogue of the Lingam and the sacred Mount Kailash in the Vedic tradition. The true solutions found by people elevated them above their previous level of development. The methodology of innovative development was borrowed by the Vedic tradition of the ancient Aryans of the Indus Seven Rivers Indian civilization from the Tibetan Bon tradition (the first religion on earth created by the Great Son of the Tajik/Indo-European people - Tonpa Shenrab Mivo, named in the Pentateuch Noah, who built the Ark – a management pyramid). The preservation of true knowledge, known by the living and the dead, symbolized in the Vedic tradition by the Yoni, was carried out by the priests of the central temple (members of the 63 squares of the pyramid of the second order, headed by the senior square of the first level – the pharaoh, who in one person was the king and the High Priest). In order to preserve the authorship of the deceased for everything that was created by him during his lifetime, the heart (soul of the Eb of the deceased), symbolizing the deeds of the deceased, was not extracted from the mummy, like other organs.

People's knowledge of objective laws (people's knowledge of God in the theological sense), when they find true solutions to overcome the challenges, as well as the preservation of the acquired knowledge through oral and written tradition, determined the development of society in an upward spiral throughout the history of mankind. Thus, following the path of cognition, man separated from animals, and Heaven (cognized theological knowledge and reasonable actions based on them) separated from earth (from animal-like actions based on the power dominance of some people over others). Relying on the knowledge of their predecessors, subsequent generations continued the path of knowledge they had begun. Despite the death of representatives of previous generations, the legacy they left continued to live and develop in the works of subsequent generations (grateful to their predecessors and, in turn, finding solutions to new challenges and passing on the acquired knowledge to descendants). If people died without finding solutions to the problems, then representatives of new generations continued to strive to find the solutions necessary for everyone, and at a certain stage they found them. In the Vedic tradition, the process of finding solutions during the life of several generations of people is called rebirth-samsara. Having failed to find the necessary solutions, people after their death are doomed to a symbolic rebirth into representatives of new generations who continue to search for the necessary solutions to overcome the challenges, so as not to die, not to suffer and not to suffer damage. Such a search with a series of symbolic rebirths continues until one of the representatives of subsequent generations finds the necessary solutions. In the Egyptian tradition, representatives of new generations who continued to search for solutions to overcome the challenges that their deceased teachers had begun were symbolized by figures of ushepti (assistants) placed in the tombs of the deceased. The figures of ushepti, being symbols of students who continued the work of their teachers, were significantly smaller in size than the deceased, as the founders of the research directions created by them / the deceased (who became "big people"). Since the Apis bull (the Nandin bull is a symbol of a nonviolent social system of goodwill based on the Vedic tradition), according to the preserved papyri, was brought to Egypt from India (from the Indian civilization of the ancient Aryans of the Seven Indus Rivers), the ushepti are still created in accordance with the cult of the dead by peoples professing the Vedic tradition - Hinduism (for example, residents of Bali).

Each stage of the development of nature is determined by a certain driving factor. At the initial stage, the development of the world was

determined by energy. So the concentration of huge energy in one place at one time led to the formation of two opposites-matter and antimatter (the combination of which again returns them to their original state - energy). The formed matter gave birth to stars and planets, and the antimatter formed in an equivalent amount gave birth to black holes and other forms of dark matter of the universe. The energy released during the interaction of matter and antimatter significantly exceeds the energy released during nuclear fusion, not to mention the energy released during the fission of atomic nuclei. Energy based on the interaction of matter and antimatter (based on its potential) will become the energy of the future. After the formation of the planets, the light energy of their stars led to the formation of the first organic compounds that gave rise to the first forms of life. The struggle for survival and natural selection, discovered by the Great scientist Charles Darwin, determined the development of the world of animals and plants. Contradictions and the violence generated by them became factors in the development of human society, which began to strive (in order not to die) to find reasonable solutions to overcome the animal-like imperious self-assertion of its representatives over each other. In the Egyptian tradition, the god of chaos and destruction Seth was depicted with an Ankh (a symbol of eternal life) like other gods of Egypt. Accordingly, Jesus Christ said that "temptations must come, but woe to those who bring them." So the earth (symbolizing a society based on animal-like forceful self-affirmation) was separated from Heaven (a nonviolent society of good will, freed from contradictions, based on constantly updated theological Teaching). In an allegorical theological exposition, the sea element, associated with contradictions and violence, gave birth to a turtle, the upper and lower parts of whose shell became symbols of the separated Heaven and earth. A white elephant (a symbol of the Indian civilization of the ancient Aryans of the Seven Rivers of the Indus, built on the Vedic tradition) / bull (Nandin – a symbol of a nonviolent social system built on the Vedic tradition) began to rely on the turtle, which began to hold the whole world (Indo-European priests of the Indian civilization became the builders of nonviolent civilizations of the Ancient World: Mesopotamia, Egypt, and then America). The objective laws recognized by people, called by Aristotle unchangeable truths, have become a recognized part of God in theological interpretation (which excludes contradictions between materialism and true religion, with the exception of neo-pagan pseudo-religions with endless prayers to the Lord and the expectation of a miracle from the Lord instead of performing meaningful actions based on the many thousands of years of theological heritage of mankind). The founder of the first systematic theological Teaching on the planet, the Tibetan Bon tradition, was the Great Son of the Tajik (Indo-European) people Tonpa Shenrab Mivo, named Noah in the Pentateuch. In the 16th millennium BC, Tonpa Shenrab Mivo (Noah) built the Ark for the first time in the world – the first management pyramid that freed people from contradictions with each other, which gave rise to civil strife and wars (allegorically called in theology the flood that destroyed the sons of Seth, despite their piety). In the management pyramid, the efforts of its members began to be united by bosses placed at all levels above their ten subordinate subordinates. Updating the management pyramid without violence began to be carried out by the bosses, who were put at the head of the corners of the polygons and looked after the construction based on the assessments of independent arbitrators of the pyramid of the first order (raising the best and lowering the worst members of the pyramid). After the construction of the Ark (management pyramid), it was not violence, but self-improvement with correction of mistakes and elimination of shortcomings that began to determine the status in the pyramid and the social status of members of society.

Based on the Tibetan Bon tradition, the priests of the ancient Aryans (Indo-Europeans) The Indian civilization of the Seven

Indus Rivers created a Vedic tradition with the worship of the Sun (symbolizing a society built on the basis of theological Teaching) and the Moon (symbolizing a constantly updated theological Teaching). The Vedic tradition was brought by the priests of the ancient Aryans to Mesopotamia (becoming a Sumerian tradition), to the Nile Valley (becoming an Egyptian tradition), to America via the islands of the Pacific Ocean: the Commander Islands, Easter Island and others (becoming the theological traditions of the Incas, Maya and other peoples of America, whose priests were the migrated Indo-European priests of the ancient Aryans). So, on Easter Island there were famous stone statues associated with the Lingam (a symbol of the elevation of people above their previous level of development when they find solutions to the challenges). The bodies of the deceased were placed in the womb of the stone statues of Easter Island, symbolizing the birth of a new life of society thanks to the solutions found during the life of the deceased to overcome the challenges. The stone statues were buried in the ground in such a way that their womb was below ground level (the earth was associated with the people), symbolizing the connection of the deceased with their people (their attachment to their people).

The caste of the management pyramid, which limited the building of a career and business by members of society, was abolished by the Great reformer of Ancient Egypt – pharaoh Snofru, who, under the influence of public discontent, abolished the caste restrictions of the management pyramid, building the first correct pyramid (managerial and architectural) of goodwill and equal opportunities. On the basis of Sumerian and Egyptian theological traditions, all Abrahamic religions arose, whose representatives were instructed to respect their father (their predecessors who found solutions to the challenges) and their mother (previous theological traditions whose bearers preserved objective laws known by all mankind for future generations).

In the process of evolution, man developed as part of a society whose interests were above the interests and lives of individuals. This pattern is inherent in most biological species. For example, the life span of worker bees in the summer is about 30 days, the honey collected by them goes to future generations of bees, ensuring the preservation of the life of the swarm in winter. During the war, people consciously sacrifice themselves for the sake of freedom and independence of their homeland. Women, following the maternal instinct, are ready for self-sacrifice for the sake of preserving the lives of their children and, accordingly, for the immortality of their people (belonging to which they pass on to their children). In turn, the peoples who have survived thanks to the sacrifices made by their representatives and thanks to the solutions found by past generations to overcome the challenges facing them, grant their representatives eternal life after death (in the theological sense through preserving their memory and grateful use of what they have created). Being created from the “earth” (being representatives of their peoples), people return to the earth after death – they are attached to their peoples. For this reason, the Egyptians placed the sarcophagi of their pharaohs under the pyramid below ground level (associated with the people), and the completion of the life path of each of the Saints in the description of the Pentateuch ended with the phrase: “He joined his people.”

No people can, in his short life, know the theological knowledge that mankind has known throughout its history. Monopolization of the theological heritage of mankind deprived people of access to theological knowledge and led to the emergence of a sophisticated dictatorship. Peoples deprived of theological knowledge are not capable of nonviolent and effective self-organization. In order to build a career and business, they are forced to become members of someone else’s management pyramid in a servile capacity-to pay and obey the curators and renovators who built it. All this is done under the demagogic

declaration of granting freedom to new members of the management pyramid. Since any dictatorship is accompanied by the redistribution of the influence and income of the majority in favor of the minority forming the ruling closed caste, the injustice of this construction determines the finiteness of its existence (despite the sophistication of its construction). In an allegorical theological exposition, Jacob, using Divine knowledge to realize his earthly goal – building his absolute power over the world (the new tower of Babel), became a God-fighter and received a hip injury during the struggle with God (he became lame, unable to confidently walk his vicious path). Naturally, the people of Abimelech began to bury wells dug by Abraham, the Levite priest Korah of the Kaaf family rebelled against the usurping power of his supreme elite, and Jesus Christ, calling his relatives devil worshippers, predicted the destruction of the temple of the old faith and the society built around it. The competitive relations of the management pyramid (which has now become a Masonic community) divide people, forcing them to devour each other in a competitive struggle. By this, people are deprived of the grateful memory of their descendants about them and about what they created (they are deprived of immortality in the theological sense). In the Ancient Egyptian Book of the Dead, a separate chapter is devoted to the importance of supporting one’s people for people to gain immortality in a theological sense - to preserve the memory of them and their contribution to the development of society. The pharaoh, who received a papyrus from the priest stating this truth, replied that “since the time of pharaoh Snofru, no one has created anything better” (which was the highest assessment of merit in Ancient Egypt). Accordingly, immortality in the theological sense (in the form of grateful memory of descendants) can be acquired only by those peoples who have nonviolent and non-competitive relations generated by the corresponding nonviolent and non-competitive structures of their self-organization (communities).

The communities were created by the Sumerians - Indo-Europeans/ ancient Aryans who migrated from the Indus civilization of the Seven Indus Rivers to Dilmun Island - modern Bahrain (before their subsequent migration to Mesopotamia). Each of the communities is created by ten adult men who become the elders of ten groups of fifty (fifty members of the community) and ten members of the Community Council who elect the Chairman of the community. The senior groups of 50 – members of the Community Council and the Chairman of the community are re-elected after the established deadlines. The community has an invited priest (a teacher who helps members of the community to learn the provisions of canonized theological Teaching and at the same time a judge who ensures that all members of the community comply with canonized theological regulations). The community has a cemetery (or its own part in a public cemetery), which ensures the preservation of the memory of past generations and their achievements, as the basis for the development of the community and society as a whole, granting immortality to the deceased in the theological sense of the grateful memory of them of subsequent generations.

The members of the community pay a tenth of their income (tithe) to the general fund of the community from which the collected tithes are distributed in equal parts among all members of the community, turning them into co-owners of a tenth of each other’s income. The payment of tithes forms a non-violent and non-competitive relationship between members of the community. Without nonviolent and non-competitive self-organization structures, members of society who do not have theological knowledge, out of envy, dream of harming more successful members of society. After the formation of a community and the payment of tithes, followed by its distribution in equal parts among all members of the community, instead of confrontation and competition, all members of the community, on the contrary, begin to support each

other. For example, a member of the community who has a hundred sheep and gives ten sheep to the common pot receives the support of those who were hungry yesterday and were ready to arrange a pogrom in his house. So all members of the community become interested in each of them becoming a successful owner of his house, who has a hundred / thousand sheep, or even better – ten thousand sheep of which the community (its members) receive a tenth (a thousand sheep in the common pot in relation to the last example). In relation to this example, the members of the community are ready to allocate additional pastures to their successful compatriots for general success and give helpers-shepherds (as opposed to their forceful and competitive eating by each other before the formation of the community). Accordingly, for 40 years Moses led the Jews through the symbolic lifeless desert of competitive relations of their mutual eating until they accepted nonviolent and non-competitive relations among themselves - until they built nonviolent and non-competitive communities, and those who continued to build their relations with their relatives on the basis of power or competitive dominance (covered with symbolic leprosy) did not die from mutual confrontation.

The management pyramid allows you to save people from contradictions between, combining their efforts without violence. In the new social system, the builders, curators and renewers of the new type of management pyramid will be representatives of nonviolent and non-competitive equal communities of each of the peoples (replacing the former undemocratic representatives of the closed caste of usurpers of the theological heritage of mankind). The national communities of each of the peoples will be united by the Congress of National Communities. The national Congresses of Communities, in turn, will be united by a supranational Congress of Communities (it will become the UN in the future). High representatives of the supranational Congress of Communities from among their members will, on a competitive basis, appoint curators of large, small-1 and small-2 squares of the 63 "structural units" of the management pyramid (depicted as a truncated pyramid on a one-dollar bill of the USA) and renewing pyramids of 63 squares of the second-order pyramid (depicted as a floating top of the pyramid on the US one-dollar bill). In this case, 9/10 of the income received by the curators and renewers of the management pyramid will be received in equal parts by members of the communities of each of the peoples of the world (whose high representatives will become curators and renewers of the new type of management pyramid). States (represented by nonviolent and non-competitive communities of peoples living in them), receiving taxes from economic entities registered on their territory, will not be hostile and compete with each other (nonviolent competition necessary for development will remain only between economic entities).

MEDICAL AND BIOLOGICAL JUSTIFICATION OF INCREASING LIFE EXPECTANCY

Living people can learn about their predecessors (about what they felt, what they thought and what they created) from the preserved historical evidence, including those obtained by archaeologists, but the deceased cannot communicate with the living in any way. Modern technologies make it possible to preserve the appearance of a person in a three-dimensional format, and artificial intelligence is able to create the illusion of communication with the deceased (including for finding solutions to challenges based on the stored knowledge of the deceased). This illusion will be displayed by the senses of living people, but not by the senses of the dead (which are destroyed along with other parts of their bodies after death).

Each person, being born after fertilization of an egg by a sperm cell, becomes a new individual who is given the opportunity to live

the life allotted to him. Identical twins developed from a split egg are identical to each other in genotype and phenotype, but they are separate individuals. Similarly, an individual formed during cloning from the cell nucleus of another individual, being its copy, at the same time represents a separate individual. Thus, cloning can provide the genetic and phenotypic similarity of the donor's organism, but not its immortality (resurrection of the donor's organism). Moreover, the similarity obtained by cloning from the nucleus of a somatic cell of the body will be incomplete due to the ranking of genes during cell differentiation (when some of the unused genes in differentiated cells become inactive).

Cryopreservation of the bodies of the deceased has little prospect for their subsequent revival, since a significant part of the cells die during thawing. For example, when defrosting blood cells, the proportion of dead cells is about 20%. When defrosting organs, this percentage is higher. Cell death will be even higher when the whole organism is thawed (the brain cells preserved during freezing, the most sensitive to hypoxia and other adverse factors, will die to the greatest extent).

Thus, biological life is given to each person only once. Life after death is possible only in the theological (philosophical) sense, as a grateful memory of the people (peoples) about the deceased person and what he did during his lifetime (associated in the Egyptian tradition with the heart / soul of *Eb*). Since it is impossible to repeat the biological life of a person after his death, it is reasonable to direct efforts to increase the duration of the life given to a person once, including its active period. To do this, it is necessary to understand the biological mechanisms of aging and ways to correct them.

The reduction of the stem cell pool by 1% per year in all people after the age of 35 leads not only to a violation of tissue renewal (replacement of dead old cells with fewer progenitor cells), but also to an increased risk of developing cancer in them. In people older than 35-40 years, as compensation for the violation of the replacement of dead old cells, the stimulation of the division of the remaining cells increases to replace the vacancies that have formed. Prolonged, increasing stimulation of cell division with age leads to their malignant degeneration. This pattern as a regenerative theory of carcinogenesis was first described in the article of the Journal of the Russian Academy of Sciences "Tsitologiya", and then in the article of the International "Journal of Stem Cells" [2,3].

Violation of tissue renewal of endocrine organs leads to a subsequent decrease in their function. A decrease in the production of sex hormones in people older than 35-40 years leads to the development of type 2 diabetes, obesity, atherosclerosis and hypertension, as well as to a violation of the development of cells with sex hormone receptors [2-21].

These changes, which progress with age, increase the risk of developing cardiovascular and oncological diseases, which are the main causes of death in people. Men over 35-40 years of age are shown testosterone replacement therapy with the selection of an individual dose of testosterone preparation (with the preservation of their own testosterone production in a physiological pulse mode and without disruption of spermatogenesis). Hormone replacement therapy is indicated for women during menopause. The renewal of tissues of the immune system by donor stem cells and the formation of chimerism allows the use of transfusion of donor stem cells (as part of the mononuclear fraction of peripheral blood / leukoveses) harvested from young donors aged 18-23 of the same sex and blood groups with recipients to restore regeneration in the elderly without the risk of rejection of transfused cells (RF Patent No. 2350340) [2-21].

Intestinal dysbiosis increases the risk of developing oncological and cardiovascular diseases, and therefore, if there are indications, it is necessary to correct the intestinal microflora. A healthy lifestyle (compliance with the work and rest regime, diet and other recommendations) is an integral part of measures aimed at increasing life expectancy, as well as the prevention of cardiovascular and oncological diseases.

The main directions of anti-aging (preventive/AntiAge) therapy are:

1. Increase in life expectancy, including the active period (correction of tissue renewal/regeneration + correction of hormonal imbalance and metabolic syndrome + correction of intestinal microflora/dysbiosis + healthy lifestyle).

2. Prevention (reduction of risk of development) of oncological diseases, including benign prostatic hyperplasia and prostate cancer (correction of tissue renewal / regeneration + correction of hormonal imbalance and metabolic syndrome + correction of intestinal microflora/dysbiosis + healthy lifestyle).

3. Prevention (reduction of risk of development) of cardiovascular diseases (correction of hormonal imbalance and metabolic syndrome + correction of intestinal microflora/dysbiosis + correction of tissue renewal/regeneration + healthy lifestyle).

4. Rehabilitation of cancer patients (correction of tissue renewal/regeneration + correction of hormonal imbalance and metabolic syndrome + correction of intestinal microflora/dysbiosis + healthy lifestyle).

CONCLUSION

Due to the impossibility of repeating biological life after death, it is promising to increase the duration of life once given to people by restoring the stem cell pool and regeneration (tissue renewal), correcting hormonal imbalances (leading to the development of metabolic syndrome and the growth of tumors, including prostate tumors) [2-21], as well as by eliminating dysbiosis and recommending a healthy lifestyle.

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