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Institute of Psychology and Education KFU

R.R. Garifullin

I and proto-I.

Philosophical and psychological foundations of
reflection.

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Reviewers:

Professor, Doctor of Philosophy M.D. Shelkunov

Professor, Doctor of Philosophy R.A. Nurullin

Professor, Doctor of Philosophy E.M. Khakimov

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R.R. Garifullin. Monograph

Annotation

If you want to gain new knowledge about the mechanisms of the emergence of reflection, cogito, self-awareness and the phenomenon of I, then this book will interest you.

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1. This unattainable phenomenon of the cogito and our "I"

Is it possible that the phenomenon of our "I", as a certain center of consciousness and will, from which we observe our body, thoughts and experiences, is kept only in the memory of the past contents of our soul? Do we discover our "I" only by correlating our past contents of the soul (personally-unique and semantic formations) with reality? Really, if there is no past in us, but there is only the present in front of our nose, then the phenomenon of "I" does not arise? Is it possible that a person who has completely lost the memory of his past automatically loses his "I" and his consciousness? After all, it is often necessary to see persons who have forgotten who they are, while having consciousness and their own "I". Apparently, the phenomenon "I" is something autonomous and functioning by itself without any attachment to the relationship of something psychically internal with something psychically external.

When we say that our "I" is observing the thoughts that appear before our "I", then this is not entirely true. Or maybe not at all! If our thought appeared as an object and our "I" could consider this thought as if from the outside, then it would be possible to say that "I" observes incoming thoughts. (This happens in bipolar mental disorders.) In the normal functioning of the psyche, when a thought is brought to us by Someone, our "I" in these moments no longer works. It only turns on later when it remembers this arrival of a thought, but at this time this thought is no longer in the brain. That is, in the brain there is a change of the phenomenon of thought for the phenomenon of thought about the past thought. It is this phenomenon of thought about thought that we call the "I" phenomenon. This is reflection. This rapid alternation of Someone's driven thoughts and our thoughts that have arisen about these fitted thoughts creates the illusion of continuous work of the "I", although this work is periodically interrupted. In fact, our thoughts are only those that are thoughts about thoughts.

The thought that freely came to mind is not ours, since we did not fit it, having previously found it in some kind of mental "closet". (Thoughts about thought, that is, the thought process of our discovery of Ourselves, that is, "I", also occurs thanks to mechanisms that

are outside of our "I", although there is an illusion that this is the work of the "I" itself, that is, "I" cause of Himself). But, if the thought of this fallen thought came, then it, as it may seem to us, is a product of the work of our "I".

This act of thought is important, because only after it the fallen thought becomes the property of our "I". If this does not happen, that is, the thought dumps, but no thought arises about it, then it disappears for our "I". Therefore, the absence of work "I" does not yet mean that thoughts do not come into the psyche. They come, but do not become a fact of consciousness, an object of perception of the "I". As well as dreams, which are many at night, but we remember only one or do not remember anything at all. Thus, the phenomenon of "I" is just a phenomenon of thought about thought and nothing more! The phenomenon "I" is the same phenomenon of thought ..., but only about thought. Then the question arises: why is the phenomenon of "I" as a phenomenon of thought special! Why is he distinguished against the background of other billions of thoughts?! This is due to the fact that:

1. The emergence of these thoughts about thoughts is comparatively more definite for the "I" itself and is even regulated by it (or there is an illusion of it), in contrast to free thoughts, which from nowhere fall into our psyche, and sometimes we may not know about them. Although the program of reflection, that is, the generation of thoughts about thoughts, is also a program that apparently works outside of our "I". Therefore, the autonomy and independence of the work of our "I" is also relative, but this program is relatively more autonomous, as it draws information from a limited sphere of the psyche, filled with unique semantic and personal formations, and is not a victim of a chaosmotic and unpredictable external and internal environment.

2. The phenomenon of our "I", as a thought about thought, is tied to a comparatively greater extent to the phenomenon of Will - a different qualitative process. Thanks to this, a certain psychic zone appears, which is called the center of Consciousness and Will!

This phenomenon of reflection and consciousness has become so close in our psyche that there is not even a thought that all this has its origins and mechanisms. Usually our "I"

perceives Itself, as a kind of given that does not have mechanisms, structure and origins. This program for generating our "I" works so flawlessly that there is an illusion that "I" is the cause of Himself and there is no need to look for the sources of this phenomenon outside of it! Our "I", as a kind of mental functional of reflection, imagines that no one created it, they say, it created itself or it has always been, as the Most High was and did not create itself! This is an illusion.

Psychology has gone far in terms of researching what is happening in the psyche, filled with various psychic formations that "float" along the river of the soul, and our "I" at this time sits on the shore and watches all these discoveries that flow along the river of the soul, but these discoveries and knowledge have nothing to do with the secret of knowledge of the "I" phenomenon, since it is associated with Something far from this river! Really, this distant is the Most High!

2. "I" and "proto-I"

Before the child begins to mentally talk to himself, he first goes through:

1. The stage of talking with people around and commenting out loud the world around.
2. The stage of mental commentary on the surrounding world.
3. Begins to mentally comment on his behavior, which is still part of the surrounding world.
4. Begins to talk out loud with Something, gradually realizing that it is his "I". At this stage, the child continues to identify with Others, not knowing about Himself. But already this Other splits into two parts: the above-mentioned Something (prototype "I") and Others.
5. Begins to talk aloud with his "I", that is, with himself. (The prototype "I" turns into "I").
6. Begins to talk mentally with himself, that is, to reflect. At this time, egocentric speech decreases and the child begins to speak and behave, knowing that Others also have their own "I" and their own opinion. The child has the first ideas about how others perceive him.

Only after these above stages can we say that the child felt something in himself, from where he observes his own thoughts. Only now can we say that the child has really discovered his "I" for himself.

By the way, the last stages in some children come with a delay of many years, in particular, in adolescence, youth, and even in adulthood.

Traditionally, it is believed that there is "I" and there is another. The other is primary in relation to the "I". "I", not realizing itself, that is, being at the stage of "proto-I", is identified or identified with the Other, not knowing about Itself, that is, it self-identifies with the Other, in fact, remaining the Other. In particular, the child identifies with the surrounding world and with adults, imitating them. At this time, he does not know about his existence, but is already identified and identified with the Other (people and the world around him). But is it possible? After all, one can speak of identification only when the existence of the "I" is initially assumed, which can then be identified with the Other, that is, with that which is outside the "I". Therefore, at first something must arise that is different from the Other, but such which does not yet know that it exists.

In order to designate this phenomenon, we have introduced the concept of "proto-I", but it, in fact, still remains the Other. Therefore, how does this "proto-I" make a qualitative leap from the Other, turning into "I"? The introduction of the concept of "proto-I" does not make it easier for us to understand this leap from the Other into the "I".

Therefore, two approaches arise:

1. There is only the Other in the world and the "I" is an illusion that is given to a person who is always a product of the Other. After all, even the mental program "I" that he has a person does not belong. And then, when a person thinks about a thought or reflects, he does not begin to do it himself, having in this regard the freedom of choice.
2. There is only "I" in the world. And the Other (non-"I") consists of "atoms" of the "I", which are contained in the non-"I". Non-"I", in the end is "I", but with a particle "not", that is, they are the product of the operator - the negation of "I". Only in whose hands is this operator, in the hands of "I" itself? Well, then it is "I" - the Supreme.

It should be noted that the proto-I, from our point of view, it is more correct to consider, on the one hand, as a kind of I, which will never have freedom of choice, since it is the result of the work of mental programs working outside the I. On the

other hand, the proto- I is the stage of the underdeveloped I. These types of proto-I must be distinguished.

In addition, we have shown that the principle of the unity of activity and consciousness, according to which the I phenomenon is revealed in the process of development of the level of activity and the psyche breaks through to reflection, is the most important condition for the "cleaning" of the neural mirror, which provides reflection, that is, the reflection of the reflected. The activity of the psyche clears the neural mirror, which initially, being cloudy, does not provide reflection of the reflected, that is, reflection. Therefore, what is primary: activity or an already predetermined structure of neural and mental mirrors that open up due to their cleansing through the activity of a developing child? This is one of the main problems.

3. About the conscious as a kind of the unconscious

(About the psychic program "I" as a program of the illusion of freedom of choice and psychopathology without the influence of the unconscious).

Freud has a significant flaw in the theory of the unconscious. Considering the unconscious as not subject to consciousness and entering into conflict with it, Freud did not take into account that in some cases the unconscious can predict reality, that is, not only obey the principle of pleasure, but also allow the principle of reality to go beyond it, ahead of the coming real. These unconscious phenomena are intuition and prophetic dreams. No matter how they are called overconscious, they are unconscious. And the psychology of the unconscious, created by Freud, cannot describe this part of the unconscious, which means that Freud's theory is either incomplete or imperfect.

Refinement of Freud's theory is possible as follows. According to Freud, the unconscious, as an unbridled force subject to the principle of pleasure, comes into conflict with the conscious. But, in reality, this conflict is mutual. Consciousness, being active, is also capable of entering into conflict with the unconscious. Moreover, our research has shown that the conscious, having no freedom of choice, is also spontaneous, and, like the unconscious, but, at the same time, is endowed with the illusion of freedom of choice. We have shown that the conscious mental program "I" is just a program, the author of which we ourselves are not, although we are endowed with the illusion of freedom of choice, actually remaining the result of an external and internal unpredictable environment, as well as a product of its situations. By the way, according to our research, this program is not universal and does not work in the same way for different people.

For example, it can work with impairments, causing psychopathology. It is believed that psychopathology arises when this program is turned off altogether or is rarely turned on so much that a person becomes a victim of the unconscious. Our research has shown that this program itself can work in different ways and the cause of psychopathology is not always related to the frequency of enabling and disabling this program. The program "I" itself, as a program of reflection, that is, the psychic, aware of its existence, can work well on this awareness, but at the same time have violations. Thus, the mental programs "I" can be different and are not universal. (Please do not confuse these programs with our I, as self-esteem, which is formed in the process of our interaction with the social and natural environment. This is another aspect and its connection with what we are considering is a separate problem).

In addition, we have shown that this psychic program "I", as a certain observer of the thoughts that unconsciously visit us, is also switched on without our participation, that is, unconsciously. No matter how it seems to us that the thought of thought is something we and only created by us, in reality, it does not arise by our will, but the illusion that we ourselves decided to evaluate and look at the thought that came to us is given to us for consolation. In fact, the brain either creates a

thought, or creates a thought about a thought, designating our "I" to us, as some kind of internal psychic observer. This is the brain's work, but not ourselves. Now, if a certain structure arises outside the brain, capable of influencing all these above mental processes associated with the generation of the illusion of freedom of choice, that is, our "I" as a general internal mental observer and evaluator of our thoughts, who supposedly decides for himself what to do ... Moreover, if this structure is in the hands of the management of Someone. This Someone can be called "I", as a Being with the Freedom of Choice. And if this Being is not the Supreme, then who will it be?

4. About man as a spiritual machine.

Thought and thought about thought alternate so quickly that an illusion is created in the psyche that the first thought has been comprehended. When a thought about a thought arises (for example, the awareness of its sinfulness), then our inner observer, called I. Only after getting into the field of observation of our I, that is, having turned into a thought about a thought, this thought becomes conscious. The rapid blinking of a thought that has fallen to us, and the thought of this thought, makes this fallen thought conscious, although it is itself unconscious. Alas! The inclusion of our I is also an unconscious process. Therefore, there is no room for us ourselves as authors of what is in our psyche. We are complex mental machines, but aware of our existence. And no matter how we indulge ourselves that we are complex and individuals against the background of Nature, we remain machines. Even the phenomenon of Spirituality has its own codes, algorithms and structure. Therefore, we remain machines that generate spirituality in ourselves. Even the fact that we can absorb the Universe and contain the programs and information of the evolution of mankind does not detract from our machinery.

We are led by our I, and it would seem that we can call ourselves the authors of what happens to us inside and outside. At the same time, we forget that there

were times when this I was not in our psyche. There were times when our psyche, with difficulty, in the process of activity, actions and operations, made its way to the point that a mental point of observation of what was happening in the psyche would light up in it. The psyche, under the influence of some unknown forces, was breaking through to reflect not only the external, but also the internal, to self-reflect ourselves, so that at some stage you and I would realize that we exist. There are psyches that have not achieved this. They are animals and mentally ill from birth.

Can we consider our I ours, if it developed when it was not yet. Oh, how quickly we assign this I to ourselves, naively considering ourselves the authors of the I and the masters of what happens to our I. Our I have properties that came to him not only from birth, from society and the external world, but also from oneself, that is, from I. In I there is a share of self-cause. There is an opinion that this share of self-causality in the I is significant. That is, I am the reason for Myself! This is a kind of psychic self-cognizing Itself and education that knows about Itself and they call it Kogito. And some people think that there is often nothing in this Kogito that came from outside. Then it turns out that it should be either the same for everyone from birth, or different from birth. It is believed that this Kogito is different as it develops and is brought up. Which point of view to take?

Apparently Kogito has both. In Kogito there is a universal component associated with the phenomenon of self-reflection of matter and information, but there is also a unique information content associated with the unique situation of each person, as the bearer of this Kogito.

It is only in original and unique creativity that a person makes some attempts to break out of his machine. Alas! Many geniuses admitted that they were not masters and authors in their work, submitting to some Unknown Force-Clueless.

5. Is the highest mind the very first programmer?

Our mind has learned how filigree, intelligently works and replicates a DNA molecule. Our mind has also learned that it was not able to think of itself before creating such molecular systems. At best, our minds will try to artificially replicate natural DNA. With all of this, our mind, at times, is naively sure that such complex molecular systems as DNA were formed without the participation of some other Mind, which is outside our mind. And yet, at times, our mind understands that it is a product of a hierarchy of various movements from biological (DNA, etc.) to socio-psychological movements. Our mind guesses that it is all saturated with a kind of Reason that is outside of it. And even the thought that comes into our mind is not driven by us, but by Something else. This Higher Mind allows our mind to cognize Itself. It allows us to call our mind ours, although it is a complete product of the Supreme Mind. We understand this, but does this understanding make our mind great? Could stupid matter, thanks to evolutionary infinity, accidentally give birth to beings in itself that are aware of this matter and its laws, that is, matter that knows about itself? No! Dull matter, parasitizing on endless chance and evolution, cannot generate intelligent matter in itself. This matter was originally intelligent because it was guided by some programs that were in it and outside it. And this programmer is the Supreme Mind.

6. Where is this mysterious Center of Consciousness and Will? Will Man destroy him, thanks to the development of nanopsychology?

Someone in the psyche observes the thoughts that another Someone drives. These thoughts revolve around one Center so much that this Center begins to call itself "I". Some psychologists call this Center the Center of Consciousness and Will. This is how we appear. If such a Center does not appear in the psyche, then either we are not yet in the psyche, or this psyche is sick, or the bearer of this psyche is an animal. If the Center is one, the inner world is one, the outer world is one, then the psyche is normal. If this Center is one, the inner world is one, and the outer world is two, then the psyche is abnormal and psychiatrists call it schizophrenic. If there are two

Centers and they sometimes change places, forgetting about each other, then this happens with post-stroke amnesia and other mental diseases.

It is because of ignorance of the above that many people want to equate their "I" with a certain God, World Spirit, etc. These clumsy attempts were made by philosophers, priests and prophets! This is from ignorance of the above! The question of how much the psyche has freedom of choice and responsibility before the World, if it contains this Center, is open!

Our analyzes have shown that it would be incorrect to believe that the Center of Consciousness and Will is located somewhere inside the psyche, in a certain area of the brain. This Center is a product of the work of the whole brain together with its neural networks, and most likely it is a kind of real-virtual panel or psychic monitor, on which the products of the integration of the work of the whole brain appear in the form of virtual visual, auditory and kinesthetic thought-images.

In order to better understand the above, let's try to apply a computer metaphor. So, the formation of a primitive Center of Consciousness in a computer will begin when a robot arm and a touch screen appear inside it, along which this hand will move, changing the image on this screen, thus changing the state of the computer. If a program appears in such a computer that concludes that the existence of a computer is meaningless so that this robot arm breaks the computer from the inside or crawls out of it to turn off the outlet, then it will be possible to say that a primitive soul has entered the computer. All that remains is to scan the depths of the human psyche, created by evolution, and upload them to this computer and teach him to feel the pain of another computer as his own.

Thus, the conclusion suggests itself that the computer itself will truly develop towards the emergence of primitive consciousness in it, if it is an open system, that is, a computer open to other computers. That is, if a computer is connected to a

network of computers (let's call it conditionally a computer society). Such a primitive unpredictable computer environment is currently built and it is called the Internet, but it has nothing to do with a computer society, in which there should not be a Human. We hypothetically assume that someday computers, without the participation of a Human, will be able to achieve such a level of self-learning in the process of interacting with a computer environment (Network, Computer society) that they will interact with each other to form a Common Computer Cloud, which will be the basis for creating each specific computer of a certain Center, which will reflect the state of this computer with reference to the Computer Cloud. This will be the primitive prototype of the Human Consciousness and Will Center. Thus, on the basis of a computer metaphor, it can be concluded that the Center of Consciousness and Will of Man is also connected to a certain Environment, the manifestations of which are the Noosphere, Culture with its World of Signs and the evolutionary socio-cultural mechanism of the formation of consciousness (according to L. Vygotsky), etc. That is why it would be incorrect to say that the Center of Consciousness and Will is located in a specific area of the brain and psyche. This is a complex interchangeable process between virtual and real phenomena, between energy and information. This Center is wandering and dualistic according to the principle of uncertainty.

It may initially seem to us, due to our lack of knowledge, that this Center is located only and only in the psyche. In fact, according to my point of view, the Heisenberg principle is at work, according to which this Center is probabilistically located both in the psyche and outside it, that is, in a certain Information Environment, which is called God due to lack of knowledge. Can the principle, which is valid in quantum theory, be applied in psychology and philosophy of consciousness and spirit? In my works on the philosophy of physics, it was shown that the principle of uncertainty takes place not only in wave-particle dualism, but also in other dualisms, in particular, virtual-real, energy-information, etc., and virtual is what it is, in

particular, the scope of the mental! Arguments in favor of the possibility of extending the concepts of natural science to mental self.

All of the above, in particular, the development of nanopsychology, which we put forward as a new component of psychology, will force us to take a fresh look at many ontological and epistemological problems of philosophy. Therefore, further, we will try to substantiate a new direction in psychology - nanopsychology and outline the contours of this new science, introduce some concepts and categories.

In our opinion, nanopsychology can be divided into three main areas:

1. The field that studies mental processes caused by natural nanostructures of the brain, nervous and neurohumoral systems. This area, in turn, is subdivided into study:

a) Mental processes caused by natural processes in nanostructures (uncontrollable nanostructures);

b) Mental processes caused by artificial processes in nanostructures (operator-controlled nanostructures in the “here and now” or delayed conditions);

2. The field that studies mental processes caused by artificially created and controlled (in the “here and now” or delayed conditions) or uncontrollable nanostructures, which are embedded in the brain, in the nervous and neurohumoral systems.

3. The field studying mental processes caused by the influence of systems (devices, chips, nanochips, nanobots, micro-emitters, microswitches, microcomputers, encoding and decoding microsystems, DNA computers, etc.), created on the basis of the achievements of nanotechnology. These systems are either embedded in the brain, neurohumoral nervous system. Or they act from the outside.

In our opinion, the following problems currently exist in nanopsychology:

1. The problem of the influence of nanoparticles (nanoblockers, nano-screens, nanochips and various nano-energetic structures) on mental processes. It includes:
 - a) the problem of transforming the bioinformation fields of the brain using nanoparticles placed in various parts of the brain;
 - b) the problem of researching mental processes caused by the influence of nanoblockers, nano screens, nanochips and various nanoenergetic structures;
 - d) the problem of managing the above processes;
2. The problem of connecting brain structures and nerves to global networks (such as the Internet) through nanostructures.
3. The problem of control through a global radio network (such as the Internet) mental processes of individuals with nanochips and other nanostructures implanted in the brain;
4. The problem of using the above artificial nanostructures as tools for creating new methods and techniques for studying mental processes;
5. The problem of the relationship of artificial nanostructures implanted in the brain and nerves with natural brain nanostructures.
6. The problem of modeling subjective psychic reality using the influence of artificial nanostructures;
7. The problem of transforming, predicting and constructing psychic reality with the help of variations in information coming through nanostructures;
8. The problem of studying the processes occurring in solutions of nanoparticles (ideal and real solutions). Transition to the macrolevel through solutions of nanoparticles. Solvent interaction problem.

9. The problem of nano-removal of various structures of the brain and nerves. Influence of nano-removal on mental processes.
10. Search for starting natural nanoproceses and nano-restructuring and imitation of these processes using artificial nanostructures.
11. The problem of creating imitators of coding of brain processes and mental prosthetics. The brain encodes and creates values, and we will introduce artificial nanoprostheses and observe how mental processes change, how the coding (artificial) system gets accustomed to the natural one. The binary problem. Brain models (holographic, etc.). Nano-coding structures of vision, perception, smell. Nanocorrection of memory, thinking, conduction, etc.
12. Investigation of the psyche as artificial nanostructures rotate into the systems of vision and perception. (This is not a crude "Bekhterev" removal and observation, but the introduction of nanostructures (nanobots) that produce hormones, drugs, etc.
13. Nanophysiology - psychology - secretion, etc.
14. Investigation of the correlation between mental processes (thinking, etc.) with nanoproceses affecting mental processes.
15. The power of thought and its reflection in nanoproceses.
16. Code of spirituality.
17. Creation of a brain nanoscale that changes mental processes.
18. Synergetics and self-organization (postmodern projects)
19. Currently, there is a gap between nanostructural research and mental processes, since the molecular mechanisms of thinking and memory are still poorly understood. And it may be better to look for triggering, culminating, bifurcational, synergistic mechanisms in the brain that determine mental processes.

20. Nanopsychology is a science that studies correlations between nanostructural transformations

21. Nanopsychology is a simulation of psychopathy. Psychopathy can be mathematically modeled.

22. Nanopsychology - as the science of very subtle psychophysiological switchings in the work of the brain. Nanopsychology can become one of the modern psychological methods (in psychology). As a tagged atom method.

23. Nanopsychology as the science of creating artificial neural networks that imitate natural ones (synthesis of a network, as in network polymers)

24. Replacing some parts of the brain with DNA computers (see nanobiology

Thus, the postmodern approach, perhaps, will become a condition for the disappearance of the Center of Consciousness and Will, that is, the Man himself! If you want this, then introduce the above points into science!

7. Breathing and thought process cannot be rhymed!

More often, rhyming fools and distorts the depth of thought that is expressed in prose. Something vanishes from deep thought after rhyming. Rarely, when the depth of thought is enhanced by poetry ...

Therefore, being a poet is a special test! FOR THIS POET is called a Poet! True poetry is possible in prose. That is why Gogol's Dead Souls is a poem ...

A person cannot think in rhymes! Breathing can never be driven into rhyme, that is, you cannot rhyme inhalation and exhalation followed by inhalation and exhalation. There is a coherence of the elements of the World, but it is not always rhymed and

harmonious, since the World has a filling of chaos, unpredictability and uncertainty ... The world is not always imprisoned for the Almighty ...

A person's craving for poetry is a person's craving for certainty and predictability, the absence of which is made up for by the expected rhyme, which does not exist in Nature.

But the thought process is a connection of successive mental elements, but it is not rhymed. Thoughts, at times, collapse suddenly and incoherently and new knowledge arises and it is not always a product of the poetry and rhyming of the Psyche and the World. The world lives according to the Laws, which are fulfilled and repeated for everyone, and it would seem that here it is the Rhyme of the World. Alas! This is not true! Chaos bursts into the World as the main Refueling and Filling of its Becoming!

We must always remember that the psyche only rhymes the world, creating a projection about it in the form of consciousness and the unconscious, and the latter, in turn, generate rhymes and poetry in themselves ... The world is not rhymed and the one who is warned about this will be less suffer from unpredictable shocks.

8. Is the person responsible for their thoughts?

It is common for people not to know how they became Their Own for Themselves? ... When did they first meet themselves? ... Many simply do not know the psychogenesis (the origin and formation of consciousness) of consciousness ... especially their Consciousness. They take it for granted and nothing more. In order to understand this, you need to jump out of the trap of psychic automatisms at least a little. You need to gain Will and see in Yourself Something that obeys only the laws of your psychology, and not General psychology, that is, cognize your unique psychic Essence, which is not reducible to the General psychological laws of Others!

Psychology of Others (psychology of Essence) is General Psychology and it is useful for you to get along with these Others in this World.

But your unique psychology - the psychology of your Existence is not described anywhere, neither in books on psychology and philosophy, nor in literature, nor in poetry, etc. Only you are the only reader of this Unique Psychology of Yours and the Other will never perceive it as you do. Moreover, you will try to leave a Trace of your Soul in Others (in art, creativity, monuments and various Memory Carriers), but this will only be a pitiful parody (the essence of your soul). You will want your Unique Soul to be scanned and immersed in the Soul of Others, so that the Other Being of your Soul on another Psychic Carrier will take place, but, alas, this will also be Different, since your Uniqueness is associated with a Unique Situation (in time and space) in which only you and only you can stay!

Many great authors who, due to their philosophical immaturity, motivated themselves to creativity on the basis of Belief in Otherness in the products of their creativity, did not understand this, but who understood, he died hard. I am sure that all of the above is alien to the average man in the street, since many of them are tolerant of the mechanical nature of their psyche and its general psychological nature. Most do not even try to jump out of this General Psychology. But there are daredevils - Creators and Artists of different Spheres, they make this leap, thanks to Their Unique Creativity. There are genius Schizophrenics and all sorts of nomothetics who are not understood by the townsfolk for their Unusual Language (V. Khlebnikov, the logician Frege, etc.) They jump out of this Cell of Mediocrity at the cost of their Mental Health. Therefore, there is a need to erect a World Monument to the Great Schizophrenics of this World, the fruits of which are hawked by All Mankind. By the way, the great schizophrenic logician Frege died like a homeless person in poverty ... on the street ...

Most people do not even bother that they are not the masters of their Soul, and indeed, the One Who drives our thoughts is Unknown. There are people in the street who are sure that they themselves bring thoughts from a Certain Bank of the World

Mind. Some, tired of the unpredictability of the Outer World and the Inner World, give up and pray to the One who drives it. Some refuse altogether from the Idea of the Uniqueness of Their Soul, they say we are all created within Himself in His likeness. He is in Us and there is nothing for Us to poke around in Us! Therefore, We will not be responsible for anything in this world! They say We are not the Authors of our Thoughts and Actions. Summing up, I will say that the issue of responsibility for thoughts will become relevant when psychology comes close to when it will be possible to display thoughts and mental images on a monitor (see my article by RR Garifullin "Nanopsychology as a New Science")

9. Our "I" under the influence of force

Thoughts climb without our will. And between them, again, not by our will, thoughts about the attitude to these thoughts appear, that is, the psychic program "I" is turned on. And by whose will all this happens then?

This question is the condition on the basis of which the appeal to the One who conducts these processes takes place. Learn to appeal to This Power! Accept the fact that this Power is! Try at least a little to free yourself from the illusion that you yourself decide and choose something.

Do not be afraid of this process, especially when you are sufficiently overwhelmed with responsibility for Yourself and Others. After these attempts, you will come close to understanding that this Power has already chosen everything for you and has formed an illusion for you that you yourself choose everything and are the creator of yourself and your behavior in the world. Your unique uniqueness and situationality, which is not inherent in anyone else in this world, your thrown into this world, has nothing to do with your choice. And so that you do not suffer from the horror of this rush into this world, this Power gives you a part of Itself, that is, the power - the illusion that you can still choose something and you supposedly have Freedom of Choice. In reality, your "I" is just the highest product of the World - a certain living and time-changing unique temporarily discovered virtuality that has a

self-relation to itself and the awareness that it exists and is manifested to itself (animals, for example, are not aware of that exist and are revealed to themselves).

This virtuality, in some cases, knows how to appeal to the very Power that gave birth to it. Therefore, some call this Power the Supreme. Is it important how to call it? Is it possible that this Power is a kind of Infinite Universal Virtuality that cognizes Itself, thanks to the fragmentation of Itself into many small virtualities that are able to know about themselves and cognize themselves in the World and the World in them? These virtuality are our souls, the core of which is our "I".

10. Probabilistic expectation of the psyche as a mechanism for the formation of the illusion of freedom of choice of our "I"

Apparently, in the human brain there is a probabilistic program of waiting not only for one's own unpredictable speech, but also for one's own thoughts. Therefore, it would be incorrect to call the thoughts that come to our minds our own. Moreover, it is not we ourselves, of our own free will, "adjust" these thoughts, allegedly having previously taken them from where they were stored. At the same time, a mentally normal person does not suffer from the feeling that these thoughts are made by someone else, as is the case with some schizophrenic disorders.

The mental program of the probabilistic expectation of the arrival of this or that thought is, apparently, the basis for the fact that the thoughts that come to us become our own and dear, although we have previously shown that this is only a comforting illusion caused by the fact that we can in the process of thinking, at will, it is easy to manipulate thoughts as mental models of the surrounding and inner world, and even "drive away" these thoughts. And the fact that we, even when we do not suffer from mental and neurotic disorders, have to, at times, of our own free will "drive away" thoughts, already indicates that thoughts are not so own and dear to us.

So, returning to the consideration of the mental program of probabilistic expectation of phenomena coming from the external and internal environment of a person, we note that, apparently, it is the basis for the formation of the illusion of freedom of choice of our "I" and the illusion that we, allegedly, ourselves decide what to do and how to behave. Then, when the likelihood of waiting for an internal unpredictable environment (our mental environment) is high, the illusion is formed that we are the masters of our psyche and soul.

If this probability is low and reaches the minimum critical level, then this illusion of freedom of choice disappears and the program "I" with its illusion of freedom of choice ceases to function so much that we call such a phenomenon a violation of the work of consciousness. Therefore, the problem of disturbances in the work of consciousness is reduced to the problem of the functioning of the mental program of a probabilistic expectation by a person of his mental processes, in particular, the processes of thinking. This mental program of probabilistic expectation is also aimed at relatively less complex mental and behavioral processes (speech, body movements, etc.), but just when this program is aimed at waiting for thought, a condition arises for the appearance of Something mental, which is able to know about its existence ... In this psychic Something there arises the illusion that It is the cause of Itself.

This self-causality is the basis of the illusion of freedom of choice, which our "I" and our consciousness are endowed with. Exposing this illusion or its disappearance can lead to a disruption in the work of consciousness (see monograph: R.R. Garifullin, *Illusionism of the Personality as a New Philosophical and Economic Concept*, Yoshkar-Ola, 1997, 400 pp.). expectations of our "I", which are attitudes, with a probabilistic expectation, which we are talking about in this article. Our article is devoted to probabilistic expectations that occur in the mechanisms of the formation of our "I", and not those expectations that are already set by our very "I". The problem of linking these different expectations is a separate issue.

All of the above concerned only the mental program of probabilistic expectation of thoughts. Therefore, the question arises: is there not a mental program of probabilistic expectation of thoughts about thoughts, that is, a program of probabilistic expectation of reflexive processes, in particular, a program of the relationship of something mental to thoughts that come into this something mental? Therefore, the problem arises of how much this supposed probabilistic program of expectations of thoughts about thoughts can also be the basis for the formation of the illusion of freedom of choice, which our "I" is endowed with? But this problem is the topic of our further research.

Thus, the mental program of probabilistic expectation of the external and internal (mental) environment is the basis of the program for generating the illusion of freedom of choice, which is the core of our "I", which, supposedly, of its own free will, is capable of observing and evaluating thoughts that come into the human psyche.

11. About the greatness of the human "I" and the computer

The fact that programmers have learned to enter into a dialogue with a computer, and vice versa, computers themselves, are already making attempts to enter into a dialogue with a person himself, is no longer in doubt. I will not be surprised that someday the dialogue between the computer and the surrounding World will reach such a level that structures similar to the human "I" will gradually appear in it. That is, the computer learns about its existence, learns to self-identify, to oppose itself to what is outside of it, to have an idea of itself. In other words, the anthropomorphization and humanization of the computer will progress. But for now, we can only talk about using a computer metaphor to describe the human psyche.

In order to study the boundaries and possibilities of the process of humanizing the computer and the appearance in it of structures similar to the human "I", it is necessary to understand this human "I" deeper.

The human "I" is not as majestic as mankind traditionally thinks about it, and therefore the problem of humanizing a computer and creating programs in it, similar to the work of the human "I", is not so difficult to resolve as many scientists and philosophers make it.

Perhaps, one can speak about the true greatness of the human "I" only when it is not reducible to the Other, that is, it is able to exist and develop without dialogue with the Other. Only in this case it is possible to say that the "I" and the Other first exist on their own, and only then interact and enter into dialogue with each other. Thus, the criterion of the greatness of the human "I" is its ability to exist by itself. But is such an existence possible? Is a dialogue of the human "I" possible with oneself without the experience of dialogue with the Other, with the surrounding world? If such a dialogue is possible, then we can talk about the greatness of the "I", but in fact, about the existence of the Subject outside the surrounding World, which is able to be in dialogue with itself without the surrounding world. We have read about such a Subject in the Bible and in this book he was called God. By the way, the Bible does not describe how God, before the appearance of Something outside of Himself, was in dialogue with Himself. But at the same time, God, according to the scripture, later manifests the ability to create Something that is outside of Himself, that is, to create the World. But is the ability to create the World possible without the ability of such a Subject to dialogue with Himself? The above reasoning is anthropomorphic, that is, humanizes God, based on the experience and knowledge of Man about Himself, but this experience and knowledge is comparatively more reliable than experience and knowledge about God, which, alas, still exist only at the level of Faith and Idea.

Or maybe it is not worth reducing the greatness of the human "I" only to the ability to be in dialogue with oneself without the Other, without the external World. Maybe it would be worth evaluating the greatness of the human "I" on the basis of the ability to reflect on the possibility of being only in dialogue with oneself, without the presence of this unattainable ability. It is already majestic that the human "I" thinks about Himself and its existence, although there is no basis for this. It is already majestic that the human "I" is capable of developing, consuming the Other, being only a fold of some single substance, in which, in reality, there is no "I" and there is no Other!

12. Psychology of musical perception of the World or is it worth humanizing the World with the idea of God?

Instead of an epigraph: Animal trainers know how to humanize

predatory animals are dangerous. Also, priests should

to know that humanizing the World with God is also dangerous,

since the world is not so perfect.

True philosophical knowledge is born under the conditions of atonal music without a goal. You must have the courage in your soul to be open to the Cruel unpredictability of the World. Feeling the Chaos and Horror of the World, but remaining a Thinking Person, a true philosopher extracts knowledge that creates minors and majors of readers from the author's discoveries. Works written on the wave of minor and major are less likely to grasp the Essence of being. The drinking Hegel invented a bad spiral of development of the World, which does not exist. I respect Sartre, and he was carried away by the major of communism. In the wake of the Major and Minor music of life, one can engage in creativity in art and sometimes in science (sometimes!).

Alas! True discoveries in science have never been the product of the minor and major contexts of life. Science loves silence, a kind of atonality, not knocked out by the harmonies of minor and major. Penetration into true knowledge is always a kind of micro-shock, struggle, torment, punishment. The great Edison conducted tens of thousands of boring experiments. True philosophical discoveries are an even more cruel process. Unfortunately, most of even the great philosophers were Musicians in Search of Meaning. That is why there are many philosophies, as many souls of philosophers. For some beautiful philosophy there will always be an equally beautiful antiphilosophy. The Essence of the World is not in Her Music. Music in Man. And the World is Terrible for Its Mystery and Unpredictability, even despite the fact that the thinkers stuck into it the Music called God. After all, it is already known that there are more Mysteries about the World in the absence of God than in his presence. The completeness of the World, its completeness, its definiteness, outlined by the idea of God, diminishes the Mystery. The true knowledge of a Man about the World is always a product of his Will, and not a musical perception of the World. Trainers know that it is dangerous to humanize predatory animals. Also, priests should know that humanizing the World with God is also dangerous, since the world is not so perfect.

Music is great! But this does not mean that a Man, having become a lover of High Music, automatically becomes better as a Man! The musical perception of the World by Man is only a certain autonomous part of his soul, sometimes not affecting Spirituality and Humanity in any way. Therefore, many repeat offenders cry from Sublime Music, but after the concert they commit even more insidious crimes. Not to mention the main character in the movie *The Silence of the Lambs*, who was very fond of art and music, but was a cannibal. As they say. the music touches the strings of the soul, that is, it touches! ... the strings "vibrated" and the waves left ... and the strings remained in their previous state. In addition, it is possible that during musical perception transformations take place in separate autonomous structures of the brain,

which do not affect other structures that make a Man a Man! The World is not always harmonious, beautiful, perfect and complete, as expressed by Music and God (in the scriptures). The Points of Life do not always line up in the Line of Life, since gaps and gaps are possible between the Points of Life (representatives of the non-classical know this). Music is often a form of the Dream of Peace, it is opium, it is the Vodka of Life that you can Drink, but wake up in the morning from the Horror and Pressure of the World! Thus, Music is only a product of the Human's protection from the Complex World and nothing more. That is why the atonal and aimless Music of the World ... expresses a Large Share of the World, which is in Chaos and Nullification.

Some of my readers, citing the Bible or the Koran, for example, bring their arguments in the form of complete dogma and modernism ... in which there is a high proportion of conserved conventions, due to which there is no Development and Creativity of the World. The easiest way to cover yourself with a blanket of soothing dogmas! The Thinker is always a decrease in Humility before God and the World... I myself am, perhaps, a representative of postmodern psychology and therefore I do not accept everything in the achievements of Soviet psychology, although they are. Check out my work. And it would be incorrect to place the religious approach next to the philosophical and psychological one. Religious reductionism limits the understanding of God and this has already been written by many philosophers, including religious ones. The mysteries of the world are more in the presence of the horror of the absence of God than of its presence. Don't oversimplify the Great Sense of Mystery by having God. And in general, Spirituality does not necessarily exist only within the religious context. The Sense of Mystery is humiliated by the Completeness and Completion of the World, which takes place in the Bible. The value of religion is only in Faith, in the way of salvation from the hopelessness and horror of the frailty of our existence. And questions of cognition are the lot of Will and Fearlessness of this horror. This is the lot of philosophers who, from the point

of view of religion, are in sin. But I bow to them. And I myself try not to be a psychologist, but a philosopher, but this is a special test.

13. The word is a thief living in consciousness

The word about the thing that is before our eyes is always trying to get ahead and rob the perception of this thing. The word is a thief living in consciousness. It is, at times, a thief who steals from the soul. And sometimes this thief needs to be driven out. Do not outstrip the perception of things and people by words! The value of silence for oneself is more relevant than the value of silence for Others. Before we had time to shove food into our mouths, we had already swallowed the word about it. We first chew this word with our teeth and only then chew food. This word sounds inside us and only then pulls up the images. Words are some monster thieves who drive us and drag our souls, sometimes without asking them about their treacherous invasion.

What are these words?

It is necessary to learn how to highlight key or code words among these words. The leading position among them is occupied by the word that denies things and people. This word is "not" or "not". Our consciousness is woven from these "not" particles. We even manage, together with the philosopher Fichte, to reduce the World to not-I, that is, to Himself, but with a particle of "not".

Some people find it useful to free their inner world from these "not" particles. This is not difficult. After all, these particles are not the nuclei of atoms, for which scientists need special instruments.

There are many such keywords and they are all individual for everyone. A word that is unique and useful for one person may not be unique and useful for another.

This also applies to the word or particle "not". For some, on the contrary, it is useful to increase the number of words "not" in their souls. Everything is individual.

Of course, everything should be optimal. Otherwise, such key words can be thrown out of the soul that it will lose the basis for its survival. The dictates of words sometimes help us. The world of words, which is organized into our language, should not be the World of Dictate.

You should not surrender to the Dictate of the Language so much as to lose Yourself. We have something inexpressible in words. This phenomenon of inexpressibility is the source of the survival of our unique self. Take care of your unique self. Use words and language only to reveal your unique self, and not to destroy it, thanks to the zombie language. Do not forget that in the world, apart from language, there are instruments that develop the flight of our soul and our spirit. After all, I really want to be filled with words thanks to which we developed and were happy!

14. About the phenomenon of an intrapsychic event, which is more real than an external event

There is stress on real external co-existence. That is, there is a human reaction to being, which is outside the person himself. This being met and united with a person, becoming for him a co-being, that is, a kind of unity of man and this being

But being is also that which occurs only in the soul of the person himself. In particular, there is stress on the existence of images and ideas, which also become co-existence. That is, stresses arise from images and representations that visit the human soul, becoming a co-existence for him. These intrapsychic events, in contrast to external events, have the property of coming much more often and repeating themselves. Stresses on external events usually disappear as soon as this event stops. This happens either due to the fact that this stressful external existence ceases, or from the fact that a person is isolated from this existence. That is, to eliminate such

stress, it is enough only to change the objective conditions by eliminating the source of stress or isolating it.

It is sometimes more difficult to isolate from the stresses that are caused by intrapsychic existence, despite their subjectivity. This subjectivity, at times, is so repeated in the psyche that it becomes an objective process and a fact of perception, significantly superior in power to the facts that occur outside the soul. Thus, the repetition or replication of subjective processes makes them something objective, turning into facts of real suffering of the soul and body. Replication of mental and subjective contents becomes a mechanism for their transformation into some external objects and some external reality and the world, which exists by itself and does not obey man. If a person manages to find volitional efforts and stop these processes, then these processes do not pretend to be called the outside world and reality

When a person sees a stressful dream, he is sure that this is real, not virtual reality and feels stress, sometimes even more than in reality. Sometimes, in the process of such a stressful dream, there is no reliance on something associated with unconscious protective illusions and techniques that arise in reality. As a result, in the process of such a dream, the phenomenon of horror arises as an absolute hopelessness. There is a certain illusion of the presence of reality and supposedly included consciousness, which, in reality, is in the conditions of the unconscious, which limits the inclusion of unconscious defense mechanisms

During the suffering arising from the replication and repetition of stressful images, it seems that an illusion of reality also arises so that we perceive these illusions as reality, causing suffering in strength, not inferior to suffering from real facts and events of life.

15. Is it worth breaking out of the Matrix?

A dream, no matter how virtual it is, always contains and evokes real feelings, sensations and experiences. For example, when we wake up from a heartbeat, we actually find the heartbeat that was in a dream. Only objects and people that we see in a dream with closed eyes are unreal in a dream. We wake up and cannot find them in reality, just as we can find real traces of real experiences and feelings that were in a dream.

Sleep is always a real feeling, on the basis of which unreal people and objects are formed. Sleep is a real process of the psyche and soul, in which real things and people do not take part. In any case, you can ask the people whom you saw in a dream about this and they will confirm to you that they did not come to you in a dream, because at that time, for example, they did not sleep, and do not remember at all that they had intentions to look into your dream. If we assume that in a dream you communicated with a loved one who at the same time in a dream also communicated with you, then when analyzing the dream, it turns out that these two dreamers were in different places in a dream. If these passages coincided, it turns out that the topic of the dialogue was different. If all of the above coincidences and the themes of the dialogues coincided, then can we say that these two dreamers were in one common reality, woven by some common archetypes of humanity? Of course, it is possible, but this is a special reality, different from the one that is with us when we wake up.

Dream reality can be common among dreamers, as well as our language and thoughts, which fill us and do not depend on us, although they shape us. This dreaming reality is different from the reality that is next to us when we wake up to what we do not call it reality. That is, the actual reality acts independently of us and we can act on it and change it. In a dream, we also act and can change the dreaming reality. And the things of sleep also affect us. And it would seem that there is no longer any difference between dreaming reality and actual reality? Even when we turn away from a real object, it does not cease to exist by itself, and we can check this by turning back to it. In a dream, the same thing happens, we can turn away

from the object of sleep and return to it, and this indicates that this object exists in the psyche by itself and is waiting for our return to it. This item is kept for us. Who keeps this world of objects for us and "slips" us as soon as we want to return to these objects - is this a separate topic?

Thus, co-existence, as something in common between two dreamers who are simultaneously in a common dream, are possible. These events are even possible when these dreams are not simultaneously dreamed by these two dreamers. These events are special, since they lack those connections and agreements in actions between people that take place in reality, that is, outside of sleep.

Thus, in the human psyche there are such components that can participate in special events of a dream, archetypal, linguistic, mental reality, in which other people can also participate simultaneously or non-simultaneously. Can people meet with the help of these common components of their psyche and soul in some special common reality, in some worlds different from the real world, the existence of which has not yet been proven by anyone? A person can enter into a dialogue not only with his contemporaries, but also with people from other eras who are not in actual reality, but this requires a key with which one can cognize the essence of those who are no longer in actual reality or in reality. To do this, you need to read and learn what our ancestors or loved ones left behind. In particular, to learn what the great people of past eras left behind in science, art and culture. Therefore, it is not a problem to enter into dialogue with Immanuel Kant himself. If you arrange this dialogue in the form of an article, then it will be a scientific article written in a postmodern format.

In essence, this universal World of mental phenomena (dreams, thoughts, ideas, fantasies, any images, archetypes, etc.) is a kind of House, into which we enter only one. There is no one else in this House, despite the fact that in this House we can see other people. All who appear in this House are not observers of what is happening in it, like ourselves. This House is a kind of conductor between people, a kind of headquarters that all people visit to learn each other about the Other, but

when they enter it they do not really meet each other, but only meet their virtual image or a certain spirit. In this House you can meet the images and spirit of people who are no longer in reality, meet people from other eras, times and spaces.

The question of how possible it is to meet in these worlds with those that are no longer present in reality and the real world is not worth it! This meeting is possible. Moreover, presence in the real world is the problem of being at its essence (presence). And alas, there are so many people who are in the real and real world, but are not at its essence, that is, they are not present.

In addition, it should be noted that the problem of reality has not been resolved either, since you and I feel and see only certain mental models of this reality, which remain mental. But how these mental models of reality differ significantly from those models and things that we feel and see, plunging into worlds and spaces analogous to dreaming, this is an open question. So far, no significant difference has been found and we continue to be in a kind of matrix, although we imagine to ourselves that we can escape from it, although we live within the framework of the Film set by the Chief Director.

16. What exists: a psychic matrix or an extrasensory reality?

Computers, evolving in their complexity, have reached such a level that they are connected to a single Internet network. Therefore, it can be assumed that the brains of people, as more complex biocomputers, are also connected by a single network. It is this single network that creates for us the illusion that there is a real world outside the brain, although in reality, it is quite possible that these are just pictures of this bio-computer network coming from the Server of the Main Brain of the World - the Supreme.

Your perception and thinking is not set by your attitude to some external World, in which unpredictable phenomena of a certain reality occur, but are created on the basis of information and energy from the Server of the World of the Almighty, which forms a certain Matrix for us (including the Matrix of sensations), although we are used to consider that we are surrounded by external reality with its Matter. When you see the Other, then this Other is already registered with information and energy entering your brain or biocomputer from the World Server. This Other similarly sees you, receiving this energy-information from the same World Server. And it seems to both of you that you are in different places of reality, although this reality does not exist, but there is only a world of sensations coming from the Server of the World, that is, a matrix as a complex product of the interaction of biocomputers of all people on the planet with the Server of the World. In the Server of the World there is an Eye that sees everything that you may not see from what comes to you from the Server of the World. When you turn away from a cup of tea, it continues to be in your biocomputer, but only the Eye of the Almighty looks at it, but not you yourself. Then you return your gaze to the cup. At the same time, the Eye of the Almighty sees it together with you.

That is why the things that surround you do not disappear, although you go far away from them or simply turn away from them. Further, you can return to these things again, since they were stored in your biocomputer and were only in the field of gaze of the Eye of the Almighty, which again returned them to you for perception. There is one flaw in this whole model above, related to the fact that we have eyes. After all, if the above model worked, then we would not need eyes. But even here you can find arguments, thanks to which the eyes are again a product of information and energy coming to our biocomputer from the Main Server of the World. It is possible that our eyes, as some things existing outside our mental world, do not exist. Our sense of eyes is there, but our eyes as a reality that is outside of us do not.

The gaze that you return to the cup of tea is not returned by your will, but by the will of the information coming from the World Server, although it seems to you that this

is happening by your will. In reality, this is just an illusion of your freedom of choice, which is a product of the biocomputer program and its interaction with the World Server. Although, you have been given Something that we perceive as I, that is, as a kind of Observer and evaluator of our thoughts, sensations, body. Although I am also a program that creates for us the illusion of freedom of choice, and that this is only an illusion, we do not guess, and therefore we are sure that there is still freedom of choice. Well, how can there be freedom of choice in the matrix, that is, in the matrix of sensations, which is prescribed to us by the Server of the World and our biocomputer only passively accepts these sensations and even the sensation of I with its illusion of freedom of choice?

The problem of how much awareness and understanding of the existence of the World Server described in this article can affect the processes of Faith as a religious process, and how much this Faith itself can become the basis for the Unity of human biocomputers (brains) around the World Server is the problem of our further analytical studies.

17.Has the world produced so many human eyes to watch itself?

Often you have to hear how people suffer from the dictates of Internet texts. To hear how, thanks to the Internet, people lose their freedom, in particular, their freedom of choice.

To understand this problem, you need to look deeper.

The subject, as something that evaluates the external world, disappears, since it is a fold of it, that is, a product of this world. The subject is a product of this world. The world is one. A person is not only in complete captivity of the situation of the external world, but also in captivity of unpredictable situations of the internal world. And the inner world is not his world, although a person has an illusion for this-the illusion of freedom of choice. The thoughts that come to us, we do not choose. And even the evaluation of these thoughts, as thoughts about these thoughts, we do not choose. Are we watching all this? If not us, then who?

The last hope for the existence of the Self remains, the existence of our Self as a passive observer. Although in our depth we do not observe, but a part of the world, having produced many eyes in itself, looks at itself! The world reflects itself, making it possible for people to feel that they themselves participate in this

reflection. But this is only an illusion of man. We have the illusion of freedom of choice and the fact that our thoughts are native, since we can manipulate them within certain limits. As soon as these thoughts cease to obey some people with bipolar disorders and become alien to them, this illusion falls apart. And who understands the truth: a person with bipolar disorders or we, as so-called normal people?

Human texts, to whatever heights they rise, take their origins in the texts of the World. The whole world is a text! The whole world is a stream of structured information. Even the chaos of the Universe is a text! This is controlled chaos, since it is text. Not to mention the perfection of the DNA texts.

But a person covers all this with his texts, as a product of the texts of the World.

These texts guide us and we have no freedom of choice. Even when we think "freely", we are still under the dictates of the texts of our Language. Language as a monster rules us so much that there is no room for our Self.

Therefore, the texts of the Internet are just a small part of the dictate of the texts of the World.

18. The phenomenon of the Self and the neural mirror.

A simple mirror that reflects another mirror, that is, reflects what is reflected, will never know of its existence. But there are biocomputer (neural) mirrors in the world that reflect the reflected so much that they begin to know about their existence. These two mirrors are located under the human skull. The work of these mirrors creates for us something that we feel as consciousness, although, in reality, it is only the work of a biocomputer mirror, which learns about its existence, with the help of another biocomputer (neural) mirror.

These two brain mirrors, woven from neural networks and working on the most complex cybernetic program in the Universe, reflect not only information coming from outside, but also information coming from inside, that is, from memory — the information storage of the brain.

But the most complex information is formed when this biocomputer mirror reflects the reflected so much that you and I discover a unique feeling called feeling.

Take care of these mirrors. And let them work properly and do not "beat", leading, in the future, to violations of the work of consciousness and psychopathology. In animals, this mirror is only one and therefore they will never know about their existence and they can be pitied for it. At the same time, we can be pitied for the fact that we, unlike animals, know that one day we will not exist.

In people with some forms of schizophrenia and bipolar disorders, there may be three of these mirrors, since one of the mirrors is separated by two mirrors. Therefore, there is a complex dialogue between these mirrors, which has yet to be studied by researchers. In particular, the brain in this case begins to perceive as reality what in reality is only the mental world, which does not exist outside the brain.

19. From the phenomenon of the mirror to the phenomenon of the self.

The question of whether our image is true: the one in the mirror or the one in the monitor, has now become relevant. The monitor shows something as in reality, that is, as we would see it with our own eyes. The fact that it has something right remains right.

In the mirror, what is right in something becomes left. Due to the fact that the level of human development was low, the first object reflecting us was a mirror, which apparently reflects inadequately, changing the right to the left. Now, with the development of information technologies, there are mirrors-monitors, that is, zerkamons (the term was introduced by the author in 1995), which adequately reflect us and create our true image. Thanks to this, we can now see ourselves as others see us. Our real image is how Others see us! Reality and objectivity are formed only on the basis of Others, otherwise there is a subjective perception that can be dangerous, from the point of view of.

When we imagine ourselves, that is, reflect on ourselves, we usually see our image from the mirror. We got used and adapted to this image. Others see you as real, that is, non-mirror, and build relationships with you on the basis of your non-mirror image. You yourself build relationships with yourself on your mirror image, that is, not on the real image! Such a paradox! Such a false identity!

20.I and proto-I as a product of the neural mirror.

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otherwise there is a subjective perception that can be dangerous from the point of view of our survival!

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In your mirror image, your right eye becomes left and your left eye becomes right. And the eyes, as you know, are the mirror of your soul! It turns out that you see your soul in the mirror inverted 180 degrees! Fortunately, in your eyes from the mirror, you can still see not all of your soul, but only its components, but at the same time, alas, essential!

The right half of your face in the mirror becomes the left half. The right half of your body becomes the left! And it would seem that all this is not relevant for you, since you are used and adapted to this inverted image of yourself and it does not affect you in any way? You use this false image of yourself in yourself, even though you carry the real you in your body. Does this discrepancy not affect You in any way? Moreover, when you see the true, that is, non-mirror image of yourself, you realize that this is a different being, although it is exactly you, that is, the being that others see! You can get acquainted with this creature if you ask the photographer to take a photo not based on the mirror image of you, with which you have already been familiar all your life. By the way, photographers often make mistakes and make the photo non-mirrored and the client does not recognize himself so much that he returns the photo back to get his usual image from the mirror in his hands. We don't accept your. Alas! Historically, our image from the mirror has become the basis for the phenomenon of our self-perception and self-attitude! Or maybe it is not relevant, they say, what a difference for us and there is no need to let in the soul of the real image of ourselves, that is, the one that is not from the looking glass! Isn't it time to throw out mirrors from our apartments and install zerkamons (mirror monitors), in which you will see the right with the right, and the left with the left! Perhaps in the beginning it will be unusual, because when you raise your right hand, it will already rise from the other side of the mirror, but when you pick your teeth or cut yourself, it will be more convenient and you will not confuse the direction of movement of the hand. And in General, in the soul you need to keep the true image of yourself, which is more convenient for your body to perceive. And this is the way secamone.

Large-scale introduction into the life of zerkamonov will be when the quality of its image will be the same as in an ordinary mirror. I wrote about this in my book "the encyclopedia of bluff" in 1995.

I am sure that in dozens of years, when humanity will abandon simple mirrors in their apartments and will look at themselves only in zerkamony, many problems caused by centuries of false self-identification through a simple mirror will be solved!

Thus, an objective self-perception and self-attitude based on our true image of ourselves should be! Therefore, it is necessary to let into the soul a true and not mirror image of ourselves, which we still perceive as an alien being, which we do not recognize, but it corresponds to our true corporeality. Moreover, the opportunity now is, since many mobile phones have already seremony allowing yourself to see the mirror. If there is no such possibility, then you need to take two mirrors and look at the reflection of the reflection of yourself. You have to get used to seeing this other being. Let this creature begin to compete with the original and familiar image of you from an ordinary mirror!

The point of view that our psyche is programmed initially for a mirror image of yourself and, they say, there is no need to introduce your true and non-mirror image, is a delusion. It is not necessary to make the truth of what we are just used to! We must break out of the world of habits if we want real and useful knowledge about Ourselves and the World!

Biochemists have already proved that if mirror milk was synthesized, that is, milk consisting of DNA molecules, the structure of which is mirror to the original, then such milk would be a poison for the human body. We would have been poisoned by drinking this looking-glass milk! Therefore, the question arises: "Does not the mirror image of ourselves, which is represented in our psyche," poison " our soul? Maybe this is the origin of some of our psychological and mental problems?

Approach a loved one when he looks at "himself" in the mirror and also look at his mirror image. Take a closer look! You won't recognize him! There will be another creature in the mirror!

Look at the mirror image of the clock hands and try to quickly determine the time! It won't work! This image of the clock is meaningless! You will not recognize the numbers and the position of the arrows!

When you pick your teeth with a toothpick while looking in the mirror, you get confused and lead the toothpick in the wrong direction, but when you close your eyes, you are no longer mistaken in the direction of movement, because the truth comes from the body! But at the same time, you manage to be at peace with yourself, keeping in mind the image of yourself, which is from through the looking glass! This certainly has a share of disinformation outrage on your psyche. This disinformation has long been eliminated in ambulances. They are painted with inverted signs that allow you to recognize this car by looking in the mirror!

Do not forget that our self-consciousness and the phenomenon of "I" opens in us without the influence of the mirror. The child is aware of the existence of Himself and his Self not because of the mirror. Otherwise, it would be enough to simply bring him to the mirror to cause a sharp jump in the development of his psyche and consciousness! Although at a certain stage the mirror can cause such a jump, but it is still a controversial topic.

Thus, self-attitude and self-perception should be based only on an adequate image of Yourself! So, it's time to go back to Yourself! It is time to look only in seremony! This is a serious problem, the solution of which can change humanity, as It begins with each of us!

Look carefully at the world through the looking glass: the world of "your" apartment, house, street, Nature, people. Learn to see the essential difference between this World and the real World. Realize that you do not need to perceive this mirror world, since You have the opportunity to look at the real World, except in cases when we simply need to detect an object

behind us without turning our heads in the opposite direction. At the same time, you can not extend this reasoning to visions of Yourself in the mirror and abandon this vision, since you can not see "yourself" otherwise. And yet, let in the thought that this vision of yourself in an ordinary mirror should be abandoned, since it is also, as in the case of the looking-glass outside world, there is no need! Look at yourself only in secamone.

Apparently, we are looking for ourselves and can not find, including because in us initially, thanks to the disinformation influence of an ordinary mirror, there is no true image of ourselves!

I have already told you enough about the psychology of the mirror phenomenon, and now let's move on to a more complex level and talk a little about the philosophy of the mirror phenomenon.

Let us raise the above arguments to the level of philosophy of the Mirror phenomenon, that is, the mirror effect, which can be at all levels of Existence of the World and the Soul. Then we can assume that if in the mental processes of animals there is a mirror effect reflecting thoughts, thanks to which the thought of thought arises, then this animal has the opportunity to acquire consciousness. And if there is a second psychic mirror that can observe thought, that is, observe thought as an object, that is, as if from the outside, then there is a condition for knowing the Essence of thinking. Alas! Usually, if we have one thought, then the past thought disappears immediately. A normal human brain is not able to hold two thoughts at the same time, that is, to hold one, and at the same time to "court" the first thought with another thought. He can only alternate them. And yet, my research has shown that there are some people who have this ability to observe a delayed thought. These are some faces with. And we can only be content with one

psychic mirror, which misinforms us, creating the illusion that the thoughts that come to us and do not belong to us are "our", although this is not so! We cannot view our thoughts from the outside, just as we cannot see ourselves from the outside and turn to the physical mirror. But a person with schizotypal disorders can. She, having a second psychic mirror in her, sees the Essence of thought so much that she understands that It is not his and does not belong to him. There is a phenomenon of alienation of a person from his thoughts and from the body so much that all this is perceived By someone Made, turning into Another and Alien! Thought in this case is perceived as an external Object! This is called depersonalization in psychopathology. It is this perception that often becomes a necessary mental condition for the emergence of the phenomenon of Genius!

Thus, studies of the psychology and philosophy of the mirror phenomenon have a great heuristic potential for the emergence of new knowledge about the phenomenon of the Self, the proto-Self, the World and the Soul.

21.Psyche and matter: the problem of the Beginning

The very first thing that a person faces is matter, which was not created and did not stop. This matter gave birth to a being who thought that the Supreme was not created and did not stop. Man has humanly ascribed to this matter and to the Supreme the idea of the Beginning.

It is very possible that there are such highly developed thinking beings in the Universe who have no idea of the Beginning at all and therefore no idea of the Creator

Matter does not need so much an idea of Itself as does the Creator, who still exists only at the level of an idea, as opposed to matter, which we feel with evidence or with the help of science, filled with practically proven propositions that were previously ideas.

There are so many proven and even obvious facts that everything in the World develops and evolves, from Nature to our language and consciousness. It is evolutionary development that always becomes the primary basis for the rapid and "miraculous" emergence of something, in particular, a qualitative leap that would not have taken place without evolutionary quantitative changes. We become old men and women not in an instant, but gradually observing the transformations of the skin on the face, but at some point the last key touch of the skin finally makes us old people. Put pieces of rice on your table and try to guess on which piece of rice the whole collection of grains can be called a pile. One grain is a pile? No. And two ? Also no. And three? Not either? And four? Here is also with our face. It accumulates "seeds" that all together at some point should become a " pile " of old age, that is, make our face an old face

This leap in the quality of any system is a "miracle". But can it be called a real miracle, if this is a natural stage to which the system has developed? The system suddenly breaks down into a new state, and the mechanisms of this process are explicable

So, for example, water at zero degrees turns into ice, as the molecules are ordered, although this ordering takes place at temperatures above zero degrees, but the concentration of such swarms is still low in order to sharply unite into a single crystal of water

Our language has evolved gradually, rather than being formed in an instant. Our psyche also went through the path of its development so that it formed a consciousness, thanks to which a certain piece of living matter became aware of its existence. After all, there are so many living beings in the world who do not even know about their existence, and we people know. It's a miracle! But we went to it evolutionarily

So, the question arises: if there are beings and things in the world that would arise without development in an instant, as described in the beginning of the Bible? What is there in the world that arises from nothing, and not from something, that is, through development

That the world has always been filled with matter that has never arisen and will never end is beyond doubt

The fact that the question of the Beginning of Everything is a purely human question and has nothing to do with the complex world that develops, bypassing all sorts of humanization in its address, is also not in doubt...

There are our things that are close to us, but we can't find them. And suddenly, there is a moment when these things, as if by agreement, are in one place and we see them. These things of ours seem to come to us by themselves, although they, in fact, did not go anywhere and were close to us. In the same way, dreams come to us. They consist of our images and feelings that were close to us, but were hidden from us in reality. In the dream, they are still disguised, although they are collected in one place and time.

In order to remove this mask from them, it is necessary that in reality we can tell this dream to ourselves and with the help of psychoanalysis reveal the feelings and images that were hidden under the mask. As a result of such psychoanalysis, a certain message is formed for us, which we

did not know about, but carried in ourselves... This is how our inner unconscious world is masked from ourselves, so much so that we suffer. And, sometimes, only removing the mask from this world can really ease our state of mind.

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22.Psychic Being and non-Being. Kinds

In order to understand the depth of the existence of psychic being and non-being, it is necessary to be able to philosophically distinguish between the types of Being and non-Being.

Below is the classification I identified.

There are two kinds of Being:

1. Being in which a growing non-Being is already embedded, capable of growing so much that it completely replaces Being (a genetically embedded program of non-Existence or Death).
2. Being, in which there is no non-Being. In this case, non-Being enters Being from outside, and then, as in the first case, it grows completely replacing Being with non-Being. (The phenomenon of infection of Being with non-Being from the outside).
3. Being, in which there is no non-Being. In this case, non-Existence accidentally and instantly enters from outside into Being and instantly (or gradually) replaces it with non-Existence. (Being turning into non-Being in a catastrophe).
4. Being, in which there is no non-Being. And this Being is eternally existing.

Non-existence exists in only two forms:

1. Non-Existence, which was before Being. This non-Existence ends with the appearance of Being. For example, we were never there before, but the horror of this former non-Existence of ours does not weigh down, compared to the non-Existence of the future, which is given as a view below.
2. The non-Being that comes after Being. It would seem that this non-Existence does not end and it is more Eternal than the above kind of non-Existence, but it is not so. Comparing the magnitude of the infinity of non-Existence before Being and the magnitude of the infinity of non-Existence after Being, in my opinion, is the most difficult problem of philosophy .

23. Psychology and concepts of time

The origins of the formation of words in our language reveal the attitude of a person to various phenomena. One of the most important such phenomena is time.

We're passing time. Time consists of these passes, that is, minutes. Time passes, that is, passes, and therefore consists of minutes, that is, minutes. A person cannot stop this passing, cannot

stop the interval and duration of time. This is especially felt in the time interval, commensurate with the minute. That is why the experience of this passing was embodied in the concept of "minute".

What is the interval of time a person can hold? It turns out that this feeling of delay is most felt in the concept of "hour". That is why in the Russian language there is a concept of "now", that is, "this hour". In the hour, a person is able to stay and keep this hour in himself, just this hour. The hour is no longer able to run or watch as the minutes run and pass.

Seconds, that is, seconds, are not grasped at all and are secondary ("second") to minutes, that is, they are seconds-hand in relation to minutes. A person does not appreciate them at all. And is it possible to somehow appreciate the elusive. Elusive seconds or moments can only be valued as memories. As the present, they are not graspable and secondary, that is, they are a second-hand, that is, a second.

But the day, that is, the day, is so graspable that it already claims to be a certain essence, that is, the day. For example, the essence of life, that is, daily life.

A week is grasped and held even longer, so much so that it seems to him comparatively indivisible, that is, weeks are mine, that is, not consisting of intervals of time that pass into one another, as do seconds, minutes, and days.

A year for a person is already something comparatively eternal, like God, like God (in English).

The years alternate to form a multi-anniversary, that is, passing into each other beautiful times called summer. For some reason, a person decided to measure his life with these years, and not with winters? And maybe again, the years or years of our life are flying so fast that we use when we say how old we are.

A century for a person is an interval of time that a person has decided to measure by the interval of his life.

24. Codes of our life

There are some key words, uttered by Others only once, that fundamentally change us. These words are information codes. They are not universal, like the four digits in the storage room, knowing that anyone can open the door. They are purely individual. So much so that not everyone can open the door to a person's soul just by knowing this information code.

In addition to the information code, there must be a unique condition under which the utterance of these keywords becomes a magical process and a person sets out on the path of a thorough change in himself. This condition is actions, not words! Although there are also key actions that are stronger than keywords, that is, information codes.

A perceived action performed without words can also fundamentally change the personality and be perceived as an information code. The question arises: is there a universal keyword or sentence that can fundamentally change the personality, and without the influence of the conditions that were before the utterance of these keywords?

For example, one phrase of betrayal can kill a Person, but before that there was a condition-the illusion of loyalty.

Is it possible to say a single word or phrase to a stranger in such a way that he or she will change completely or his or her fate will change? On the one hand, there were such cases. Once, when I was still young, I carried my daughter Enje in my arms and she laughed merrily all over the street. A man caught up with me and handed me the money, saying that it was money for your daughter, whose playful laughter had changed him and now he already wants to live, although he had recently planned to commit a suicide act.

What happened does not have a universal nature, since in relation to another suicidal person, my daughter's laughter might not be so key and code. In other words, as noted above, certain conditions are necessary.

If we consider art as a kind of education that contains these codes, then the universality of its influence is also in question. Everyone should find their own work, which will contain code that can fundamentally change You, if, of course, You want it.

Someone may challenge this by saying that a Person is gradually formed in the process of perceiving a large amount of information, but if you carefully conduct a self-analysis of your past, you will understand that our fate and fundamental transformations of the soul often come from a key word or phrase of our parents, teachers, friends, etc.

25. Faith and responsibility: psychological foundations.

It turns out that according to statistics, among believers there is a larger percentage of various types of parasites: creditomans, freeloaders, majorists, cheated borrowers, irresponsible parents and individuals, hermits, idlers, beggars, buyers of hopes, chronic suckers. And there is nothing to be surprised at! This is the payback for shifting one's own responsibility to the responsibility of God, that is, to Someone Else. Thus, the origins of religion are in the origins of man himself. And Vice versa, I met in my life Infinitely Responsible people who chronically do not rely on anyone but Themselves. They were always unbelievers. By the way, they were often in power, bearing great responsibility for Others. Therefore, an increase in the percentage of believers among big officials and those in power is a bad symptom.

I am a representative of postmodern psychology and therefore do not accept everything in the achievements of Soviet psychology, although they are there. Read my work. And it would be incorrect to put the religious approach next to the philosophical and psychological one. Religious reductionism limits the understanding of God and this has already been written by many philosophers, including religious ones. The mysteries of the world are greater in the presence of the horror of God's absence than in his presence. Do not oversimplify the Great sense of Mystery by the presence of God. And in General, Spirituality does not necessarily exist only within a religious context. The sense of Mystery is belittled by the Completeness and Finality of The world that takes place in the Bible. The value of religion is only in Faith, in a way of salvation from the hopelessness and horror of the impermanence of our existence. And questions of knowledge are the lot of the Will and Fearlessness of this horror. This is the lot of philosophers who, from the point of view of religion, are in sin. But I worship them. And I try to be more of a philosopher than a psychologist, but this is a special test.

In conclusion, I note that according to statistics, creative and creative individuals, that is, initiative Creators, and not their employees, also believe in God less. They are a little bit Gods

themselves, since they are Creators themselves, just like God himself. But individuals without initiative, uncreative, always living according to the pointer and all sorts of horoscopes, always find the last Pointer-God... and that's Fine too!

If I had my way, I would cancel all the tests that psychologists conduct, but I would leave only one-the test for Spirituality, which includes the ability to feel and see a lot in small things, as well as the ability to feel the pain of another as my Own . This is probably the test for the presence of a person in a Person. This is the basis Of the code of Spirituality! That's my understanding. People often ask me if God has feelings. Difficult question! Difficult, because some people are so beginning to feel like "Gods" that they lose the person In themselves. To be caught in the crotch between God and Man is a special Ugliness...

To believe, perhaps, does not mean to hold God responsible for everything. Then, if a person is deprived of relying on the responsibility of God, what will remain in the phenomenon of Faith? Really nothing? Even thoughts are driven by who knows Who? And our freedom of choice is just an illusion of freedom of choice, since it is based on Survival in an environment that is unpredictable (at best regulated by God or the Laws of Nature, which according to some are from God).

In order to love someone, you must first love yourself. In order not to deceive others, you must not deceive yourself. So, in everything. Therefore, if a person abuses the shifting of his responsibility to the responsibility of God, he kills his responsibility. Traditionally, people tend to share these responsibilities (God and Man). Is the Responsibility of Man and his Freedom of Choice entirely the responsibility of God? If this is not the case, then there is no basis for religion?

26. Automata and the psychology of religiosity

According to my observations, people who create various automatic systems themselves, as well as study biological automata, are less likely to be religious and believe in the existence of the Supreme. And, on the contrary, people who perceive the behavior of automatic systems with surprise, that is, as a kind of miracle, are more often religious and believe in the existence of the Supreme.

A person who deeply understands the origins and mechanisms of the work and formation of living automata from some time becomes an atheist and only the fear of the upcoming and absurd Nothingness and non-Existence in the psyche of such people opens up protective mechanisms, one of which is Faith.

There are scientists who, after deep knowledge of nature, eventually show universal weakness and capitulate to the mysteries of the Universe and accept the idea of the existence of the Creator. By the way, the idea of the existence of the Creator still remains not just religious, but also fabulous.

There are fearless scientists and philosophers who do not capitulate, accepting their temporary impotence, hoping for future generations of scientists. Each miraculous transformation in the Universe has its own causes and mechanisms that are not related to the Creator and a certain Beginning of all Beginnings.

Only a deep philosophical understanding that the idea of Beginning and End is purely human, that is, anthropomorphic, and th

Beginning and End, allows scientists and thinkers to open up more and more horizons in the knowledge of this Universe.

27. Husserl did not need to overcome the psychologism of mathematics and logic

Husserl managed to untie phenomena from man, from psychologism, and make these phenomena independent of man, as something objective. He abandoned the psychologism of logic and mathematics, reducing psychologism only to subjectivism.

Modern psychologism, thanks to the development of cognitive psychology and cognitive Sciences, has long been not limited to the subjective. Therefore, Husserl did not overcome psychologism in mathematics and logic, but only subjectivism.

Currently, according to our research, psychologism includes such psychological and psychophysiological structures, on the basis of which the foundations of logic and mathematics are formed. In particular, the psychologism of the projectivity of perception of the world is such that it becomes the basis of those axioms of logic, geometry and mathematics that are accepted by a person without proof. Logic, geometry, and mathematics are basically anthropometric, that is, they contain objective psychologism in a new sense, but this does not prevent a person from knowing the Universe. The new psychologism is capable of containing entities independent of the person himself.

We have previously proved that even subjectivism, imagination and phantasms of man are quite objective and independent of man. We are not masters of our thoughts and do not know who drives them to us, but we can relate to them and evaluate them. By the way, both of these mental processes are objective and are the product of the work of mental programs that work independently of the person himself. The program of work of our Self is a program and we are not its masters, although we imagine that we have freedom of choice and we are the masters of our self. Thus, in the depth of its Self as something opposed to the surrounding world disappears. Our Self is only a fold of this World and we are rooted in this World. The world knows itself through this fold, which we imagine to call our Self and have an imaginary freedom of choice.

Thus, psychologism is the World itself, and it is not worth overcoming the psychologism of logic and mathematics, as Husserl did.

28. Spiritual bubbles of philosophy. The birth of nanoporosity and nonpsychology

(On the psychology of philosophical creativity)

Now the existence of nanopsychology as a science for many is no longer in doubt. To do this, just look at the Internet. It has come into psychological use, but the birthplace of this science is undoubtedly considered to be Kazan. After all, two years have passed since the scientific conference "Man in the face of a global challenge", organized by the philosophical society of Tatarstan, was held in Kazan.

It was the first time I justified a new science — nanopsychology and formulated the directions and problems of its research. This science will lead in the future to a thorough transformation of the human worldview and the development of nanophilosophy as a new worldview. At the same time, philosophical and psychological freedom requires us to recognize that every philosopher or psychologist can choose his own strategic line of behavior in science and teaching, but at the same time he must accept the realities of the current state of philosophy, which, according to our research, is that:

1. in Russia, there are practically no true subjects of philosophical creativity (there are no philosophical schools). It is objective philosophical creativity. For example, most of the theses of the 4th international Congress of philosophers turned out to be products of subjective philosophical creativity (articles are new for the authors themselves, and not for the philosophical community).

2. thanks to the era of postmodernism, philosophy is now everywhere, and therefore nowhere. It mixed with the Other and multiplied. Many microcosms have appeared and there are philosophers everywhere. In advertising and even in the tram DEPOT. The activity of a philosopher is now no higher than that of any other profession, for example, a Baker, etc. Philosophy has become a technology. Obviously, this is no longer a philosophy. These are simulacra of philosophy. This trancelaciya.

3. What kind of authorship in philosophy can be discussed, if the age of the postmodern (and this reality is rushing from all Windows) the Author has long died.

4. there are no specific financial social orders For philosophers. There are orders for humanitarian applied Sciences that develop specific technologies, ideologies, concepts, etc.

5. Philosophy has exhausted itself as a source of Sciences, from which various Humanities, cognitive and natural Sciences have always been siphoned off, which now live on their own and hold their own conferences. The classical core of philosophy, where there is no liveliness fixed, and only a living shell of philosophy-postmodernism plays with its meanings, adequately responding to modern reality. But it was postmodernism that was essentially ignorantly ignored by the 4th International Congress of philosophers (it was supposed to be put on the name of the Congress, but it was given a modest place).

6. Philosophical creativity is increasingly identified with the artistic creativity of new meanings.

7. while Communicating with many teachers of Humanities subjects, I felt that there is a disregard for the adoption of modern postmodern approaches in solving educational and scientific problems. On the one hand, this is due to an

insufficiently broad and deep understanding of postmodernism as a special type of modern philosophizing and thinking, and on the other hand, the fear of changing classical traditions, schemes, models, etc. In addition, the reason is that under the mask of postmodernism, various kinds of "outrageous and hackers from philosophy and Sciences" often offer themselves. Those at the Congress were many, not to mention paratrooper of various stripes.

8. The helplessness of all the outstanding philosophers lies in their psychology. Whatever heights philosophical thought rises to, in the end, it is a special form of reflection and comes from the soul itself. Hence the delusion of the mind and the inability to jump out into the beyond. We can only philosophize about the possibilities and impossibilities of this leap. Stand before the jump and think... to think, but the wings do not grow from this, and we remain at the bottom more and more disappointed. It is time to study the processes of this psychologism, which do not allow us to know the beyond, deluding us. It is necessary to study the structure and dynamics of these delusions, the formation of these illusions. It is time to rethink the philosophical systems of the past centuries, since psychology as a science has stepped far forward, and philosophy has not yet been able to adequately assess its role, being mainly psychological and emotional. The main

reason for the philosophical activity of philosophers is psychological motivation and psychologism. They generate reflections of various levels — from the primitive to the ingeniously deep and transcendent. Many philosophers believe that they penetrate into the hidden, hidden, secret, being, immerse themselves in the structures of the being that speaks, although in reality this is an illusion, the highest form of reflection and nothing more.

9. If we put all that the philosophers said in one vessel and let the contents out through the narrow neck, we will hear a groan and a cry for the nonsense of the existence of mankind.

29. Once again about the perception of black and white.

If your interlocutor sees Black as White, and White as Black — it does not matter, because you always get your desired Black or White from him correctly.

You will say to him: "give me black," and he will give you Black, although he sees it as white, since he has seen what is called Black as White since childhood.

The trouble will start when he suddenly changes and begins to see like You. Now You won't get the Black or White you want from it.

However, who correctly sees Black and correctly calls it Black, is still unknown? Although it is traditionally believed that when you close your eyes, darkness comes, that is, black comes. But, alas, with certain violations of the cones and rods

of the visual apparatus, immersion in darkness (in places where there is no light) can cause a white color on the retina of the eye.

And again, having lived all his life, a person with such vision may never know that he saw not like everyone else! How we perceive colors differently we will never know, because we can not get into the eye of another and into the soul too! When in Russia it is Black (at night), in the USA it is White (during the day), although Russians and Americans live in a single apartment Earth. If Americans didn't sleep in their night like we do in our day, there would be more problems on the planet!

30. The name and the phenomenon of "I»

First and last names affect the development of a person. This is a special code — the key information of self-identification with a certain sign or label. We are what we are called, how we are judged. And the psyche is naturally uncritical to these signs.

Sometimes a change of name or surname can fundamentally change your life, change the situation in success and business, etc. Our I contains not only a function of the observer behind the thoughts, experiences and body, but also filled with what it thinks itself, and at the base of this is the phenomenon named as the key to consciousness and to his Ya So bad to frequently change the name. You can lose yourself, which is what happens with Scam players and repeat offenders.

The most common manifestation of the national inferiority complex is the change (masking) of one's surname. For example, almost every second Moscow Tatar is subject to this: Sadykov suddenly becomes Sadikov. That is, surnames are either Russified or Europeanized. And Kazan Tatars are not far behind: 22 percent "deform" their surnames and first names (Sagit-Sasha, Musa-Misha, and so on).

Russian Russians, especially when they arrive in another country, will not fail to change their last name, turning from Petrov to Petroff, and from Ivanov to Ivanovsky (which is a sin to hide, the Russians behind the cordon are not very attractive to the local population).

Artists easily abandon their real surnames and take more sonorous ones—in the hope that they will compensate for this lack of talent. If a person is a person, then few people pay attention to what name he calls himself (although, perhaps, we would not know the famous scientist and human rights activist Sakharov, if he had remained Zuckerman in his time).

The name is a special psychological phenomenon. Often names affect even the fate of a person, so it is fraught with attempts on them. It is enough to recall famous athletes: the runner Borzov, the fencer Krovopuskov, the jumper Bubka (resembles an elastic sponge).

The most important thing is our name and sound about us is the sound of "I", and only then we call ourselves all sorts of more complex sounds. Whatever Vasya you are, do not lose, first of all, your Self, and only then instill in your soul Vasya. This I say to all stroke patients who forget their name and past life, starting to live anew, no longer being Vasya.

31. Stroke books can help in solving the problem of describing the inner world of a child who is not able to think and speak?

We can describe our inner world in detail, that is, describe ourselves from the inside. We can learn about the inner world of Another by his stories about his inner world. But we will never be able to know the inner world of a child who does not yet know how to speak and think, that is, to know what the child feels from the inside, and not from external manifestations, which are always controversial.

In fact, we will never be able to describe our inner world when we did not know how to think and speak. Moreover, the child himself will never be able to describe his inner world as he does not know how to speak and think. If the child remembers this world later, when he already knows how to speak and think, then these are short fragments that do not pretend to describe and know the inner world at the stage of absence of speech and thinking.

It would seem that this unknown inner world of the child at this stage will remain undescribed from within the child himself?

People who have suffered a stroke and lost the ability to speak and think come very close to solving this problem.

Then, when they learn to speak and think again, this stage can later be described from the inside and we will solve the mystery of the inner world of the child who does not know how to think and speak. Psychology is close to a solution!

32. How to break out of the matrix?

Unpredictable situationality kills the past as the father of the present and the future. The Foundation of the present and the future, thanks to an unpredictable situation that ignores the past, does not contain the past. If the present and the future contain the past, that is, they are a montage of the past, then it is hardly possible to talk about a Reality that is outside of us.

Only an unpredictable situation that is not registered in our psyche creates the conditions for a breakthrough to an objective Reality that is outside of us. All other phenomena of the present and future are our phenomena. This is a kind of psychic film or matrix that scrolls for us from some Storages of the Past and the Past. The question is, who is the Owner of these Vaults and how much he is afraid of situationality, which kills the Eternal hurdy-Gurdy that he plays for all of us.

Humanity either chooses this hurdy-Gurdy, being in the understanding of the Eternity of perception of this hurdy-Gurdy, and therefore, a certain hope for the Eternity of its soul. Either proudly and courageously opens up to the Horror of Situationality and Uniqueness that never occurred. It is in the latter version that the Greatness of Man is contained, who will always try to escape from the Matrix that makes him a predictable monad, that is, a guided particle of the Universe.

33. Curiosity and theology

Modernism, which came to people, thanks to the revealed principle of proximity (the principle of "Domino"), reduced the sacred feelings of people. After all, mechanisms were revealed that, allegedly, are not committed by the Almighty! But later, the principle of long-range action was revealed, thanks to which the movements of things and subjects can occur synchronously, bypassing the principle of short-range action. Different Environments were discovered, including Natural Environments, the Noosphere and various Fields that act as the intermediary substance of the interaction of things, bodies and souls! Einstein even tried to create a Unified Field Theory and this attempt brought him close to the unattainable Mystery of the One! And again, man returned to the Idea of his Common Environment, in which everything in the World is immersed. This Idea is the never-beginning and never-ending existence of a Single Transcendental Subject, which the layman calls the Supreme!

The theologian ends when he begins to penetrate the mysteries of theogenesis. And what you need to have a spiritual will and resourcefulness, then, to remain Faithful!?

Theogenesis can engage thinkers with professional knowledge of different philosophical approaches (not to be confused with the teachers and educators of philosophy), and for starters, who know the Genesis (origins of the formation of consciousness, "self-concept", the basics of neurolinguistic and different evolutionary approaches). This is a deep philosophical and programmatic analysis. Alas! I have rarely met such Philosophers. This is a separate small philosophical and intellectual elite. And in General, there are very few works on theogenesis.

Any logic about the Supreme always leads to nonsense, according to the great philosopher-logician-linguist Wittgenstein! The question would seem to be exhausted, but this does not prove that there is no Supreme!

And yet, first we are dictated by the texts and language of religious teachings, from which it follows that Salvation will be necessary, and only then does Faith itself come to us as salvation? Therefore, it is necessary to understand the controlling and totalitarian function of language. Therefore, the Language of religion is very important! Am I wrong?...

From different "rich rooms and halls" of our psyche, different opposing "voices" shout, but there is an extremely small "room" of our psyche, where there is Silence... in it is our true Self. Alas,

some have lived all their lives, and do not know this silence of the true Self, being in large noisy "halls" and "castles", where there is an eternal struggle of the "voices" of our psyche.

The meaning of a word was formed historically on the basis of the meanings of the sounds that make up words. The sounds themselves mattered. Listen to them. They contain emotions, space, time, and rhythm. Singing is based on music, on sounds, and then comes the meaning of words. The Qur'an is about sounds and singing. This is the bridge between the spirit of Man and the Supreme! At the same time, the Spirit has no nationality. Therefore, sometimes believers read prayers from the Koran and even without understanding anything, they feel what is inherent in it! And yet, it is necessary to recognize that this property has not only the Koran, but also the Bible, as well as various highest examples of musical art, poetry, etc.

I write these lines contemplating the World and thinking about the Supreme, but also curious... about the World and the Supreme... Curiosity, curiosity? What are the origins of these phenomena? An infant, after being instinctively satisfied with food, begins to take over the World instinctively, that is, unconsciously tries to exercise Power over it! It is this blind Power that is the unconscious desire to torture or experiment on things, that is, to love or to experience, which, as it develops, turns into a conscious process-love-knowledge. Thus, the child, by virtue of trying to exercise power over things, acts as an aggressor over things!

Therefore, the following questions arise:

1. is it Possible for a child to be aggressive over things without using the energy of aggression? Is it possible to aggress a person in the process of cognition without using a share of aggression?
2. Don is in the process of cognition, the proportion of aggression?
3. Why sometimes aggression and aggressiveness in cognition, being catalysts, speed up the processes of cognition?
4. Is it possible the knowledge of the World without aggressora against him? For example, would we be able to discover the structure of the atom without affecting matter, that is, without aggressing it?
5. is the formation of science Possible not only due to human aggression over nature with the help of tools?

6. Should theologians and theorists of religion be curious about the knowledge of the Supreme, that is, aggressiveness towards the Supreme, as to some object of research, in relation to which there is a theological dissection?
7. Why is thinking against Someone always more fruitful than thinking not only for Someone, but even for Yourself?
8. Why is our development possible only in the antagonism of forces, according to Hegel?
9. Is not the Adler principle of omnipotence, which underlies the cognitive processes of man, a manifestation of the disguised principle of aggression?
10. If there were no "aggressive" environment in which a person tries to survive by learning about this environment, would the phenomenon of aggression arise?
11. What is more primary? Human aggressiveness to the external environment, which is cognition? Or the aggressiveness of a person to his inner environment, which is self-knowledge of unconscious mental processes that we ourselves did not choose?
12. Why should loved ones know each other, if knowledge always contains a share of aggressiveness? Isn't that where many of the problems lie?
13. Unlike animals, We not only know, but also have our own attitude to this knowledge. Just keeping knowledge and information in ourselves and applying it instinctively at the right time does not make us human!

Animals can also do this. But to have your own Attitude to this Knowledge is worthy only of a Person! Thus, consciousness is not only the possession of knowledge, which consists in the ability to create virtual models about the World and about Yourself, but also the presence in the psyche of a virtual model of attitude to the model about the World and about Yourself. The question arises: what is this structure in the brain that has to do with the World and Ourselves? This structure is the Center of Consciousness and Will, that is, the invisible black hole around which all the content of our psyche and soul revolves. This is apparently our Self! A person is not able to observe the essence of his mental process, but is able to realize the intermediate end points of the mental process, temporarily stopping this mental process. So, for example, we are not able to observe the essence of thought, considering it from all sides, like a rotten Apple, that is, to hold the thought and think about it. As soon as we try to do this, it will immediately disappear. A person can not keep two thoughts in the psyche at the same time, at the same time! Now, if you have two brains in your brain, thanks to its splitting, which is possible in some forms of schizophrenia, then it becomes possible to know the essence of thinking. You will be able to hold the thought, and

with another thought at the same time to court it. So, on the way to the knowledge of the Essence of Thinking!

14. Why does nature throw pain tricks to a person, directing pain to a healthy organ? Such deceptions are called irradiation. Thanks to them, in particular, many lose healthy teeth, and the reason is in neuralgia and inflammation of the trigeminal nerve! What is the natural meaning of these deceptions? Apparently, the fact that a person should learn to live with objective information about himself, and not with deceptions about himself! And science allows it more and more! In particular, the objective and explanatory, but it is not descriptive psychology. The description of the psychology of pain of a sick tooth often has nothing to do with the truth, which is revealed in the process of objective diagnosis with the help of devices. An objective analysis of this pain by Another person-a specialist who does it speculatively-will always have a share of subjectivity. The primary data should be the data of scientific and objective analysis carried out with the use of instruments. Intuition and purely speculative conclusions of a specialist should be secondary. Therefore, do not focus on subjective knowledge about Yourself, made only by Yourself! You need to be open to the knowledge of your Essence not only from within Yourself, but also from the outside, thanks to Others, thanks to objective and General psychology. This is the need and greatness of psychology as a science, as opposed to everyday psychology.

15. No matter how much it seems to a person that he lives with expected goals and meanings, in the end, he lives with expectations of positive emotions. And a person feels them to the best of their abilities, opportunities and situations.

16. The danger of Success is that it sometimes creates a Void. And only then, we can say that life is an alternation of light and dark stripes... Therefore, between these bands there is a dangerous Void that leads to the World of the dark band of life. That is, we are not always victims of situations that are not related to ourselves.

17. No matter how much a person feels that he is relying on Others, in the end, he relies on his positive experiences and images, that is, on Himself, but with the help of Others. Without the germ of self-reliance, the help of Others is useless! Therefore, the task of Others is to create the conditions for the birth of this germ of self-reliance!

18. Meanings and semantic processes, which are in abundance in soul does not always make it life-affirming. This semantic filling of the soul can cause depression in it. Semantic processes, as a kind of information processes, can cause energy processes in the soul, in particular, depressive States. It would be wrong to assume that information is converted into energy. Information, like some semantic code, only opens the "door" for the release of energy. Conversely, the energy of depression can lead to the fact that in the soul there are "black" meanings. And yet,

studies of suicidal people show that energy is more primary and more often affects information. In other words, it is much easier to generate light meanings in the soul, thanks to the light energy that has entered it, than on the contrary, thanks to light meanings, to create light energy in the soul. Powerful and effective information that leads to the energy processes of the soul is always the correct, semantic and semantic code. And this code needs to be found! And only then, it, as a kind of information, begins to compete with the energy impact.

There are depressions - as a pure product of the semantic processes of the soul, that is, information-induced depression or educated depression. Such depressions are eliminated with the help of psychotherapy and psychoanalysis. These depressions can be re-educated and they will disappear. Once they were brought up, then they can also be re-educated. When powerful nuclear energy is released from an atom, it is not due to the code found, as the information that opened the "door" of the nucleus, but due to energy. Our brain is able to release energy directly, thanks to pure information. This is the great mystery of matter!

19. We change without our knowledge, slipping away from ourselves. The world is changing without our knowledge, eluding us. And after that, we want, with our knowledge, at least, finally, to rebuild the relationship between us and the world, so that they do not slip away, so that we can at least feel a little authorship in shaping our fate. But is it possible to have a non-elusive relationship between things that elude themselves!? Apparently, this relationship is also slipping away. It remains to be content with the fact that this is an elusive attitude, also an attitude! Otherwise, if this relationship does not exist at all, then there is no us with our consciousness! And we are, despite the fact that we are constantly slipping away from ourselves! And yet, there is something that does not escape! Due to this, something we've been looking at this escape. This something does not escape, allowing us to observe from it the escape of us from ourselves, the world from us, our relationship with the world. And yet, the very fact that we not only know language, but language itself knows us, immersing us in the conditions of its dictate, allows us to speak about the presence of a certain transcendent subject in us. Although this transcendental subject knows us, we have the Will to know ourselves. For this transcendental subject that is in us, only the essence of our soul is open, but not the existence that no one else can know! And this knowledge of existence is not transferable to Others and disappears along with our non-Existence. And after such an understanding, we must somehow have an interest in natural

theology, according to which, the transcendent subject can only be outside of us and be called the Supreme?

34. Do not enter into conflict, but wait for the sun!

Sometimes, low gray clouds stir up trouble, and people fight. They quarrel not because of the relationship between themselves, but because of the influence of clouds. And suddenly, Someone, seeing this quarrel, as a policeman limits the conflict between people. Limits your Sky water Cannon! And so it begins to rain like a bucket...

Then this rain passes, the warm sun comes out, warms the quarrels with its warmth so that they begin to smile at each other, forgetting about the conflict that the gray clouds have just brought...

People should remember that the conflicts that arise between them are often not related to themselves. So never get into conflict, just wait for the Sun!

Always remember the Clouds and the Sun of Life! And also remember that You have nothing to do with Them! Your task is to wait for the arrival of Clouds, as well as the Sunrise...

35. A new approach to psychocorrection of autism and emotional dullness. Empathy

Even the true kindness of a Person is always associated with a deep pity caused by the impermanence of Everything, the origins of which, in the end, are in self-pity. This is empathy for the Other, as a result of deep empathy for Yourself. The other is always our Self, but with negation, that is, the Other is not-Self. The non-Self contains our Self, but then it is denied.

In fact, we do not break through to the Other in this way, even when we empathize, because empathy arises first from the experience of Ourselves, and only then there is a certain product of our experiences of Ourselves, which we designate as an experience for the Other. Even when we sacrifice Ourselves for Another, to Another, not suffered, we are doing it putting Yourself in the shoes of Another suffering, feeling is suffering, and sparing Yourself, and only then, we take the Other. Only by knowing the Pain ourselves, we can truly feel how this Pain is felt by another, and, thanks to this, empathy is possible, that is, feeling the pain of Another as Our own.

Thus, we have shown that empathy, empathy, emotional contact, experience for Another-all this is the result of the refraction of a person's experiences for Himself, thanks to which an image of the experience is created, which we perceive as an experience for Another.

Therefore, in order for empathy to appear and emotional dullness to disappear in autism and other disorders, psychocorrection of self-experiences is necessary. For example, work on psychocorrection of feelings of own pain and suffering. But this is only a necessary condition, but not a sufficient one. A sufficient condition is the creation of psychological conditions through which the human psyche opens up the

ability of reflection to put Itself in the place of Another, in particular, to feel the pain of Another as one's own, and not the reflexive ability to transfer one's pain to Another in order to alleviate one's suffering.

If a person is a masochist and enjoys his own pain, is he able to empathize with the pain of Another, from which he himself feels pleasure? Most likely not able to. At the same time, he is able to empathize for a masochist like him when he feels pleasure from pain. Nevertheless, masochists have stimuli that cause pain that does not lead to a sense of pleasure, and in this case, these masochists can empathize with the pain of Another as their Own, if they do not have

violations with the sensations of pain and the ability to reflect so as to feel the pain of Another as Their own.

36. About infinity ahead

Man can master, acquire, and even buy any Limb, but he can never acquire Infinity.

But there are lucky people in the World who find this Infinity for a while. These are children who feel the Infinity Ahead, which, alas, disappears after growing up for everyone... It is this sense of Infinity Ahead that is the basis of the phenomenon of Happiness. And for adults, deep down, happiness is always something that contains a temporary fragment of the feeling of Infinity Ahead.

All people in different ways go on this campaign for Infinity Ahead. Take a look at the creators of art. Look at the believers. And in General, take a closer look at yourself, and you will realize that sometimes you go on this hike, and maybe even always go to Infinity Ahead, although to no avail. But the campaign itself is also a process of life, and, sometimes, it is this Path that becomes Happiness for a person. In any case, such awareness may appear later on a certain section of the Road of Life.

37. About the main ignorance of humanity, according to Facebook statistics

Most recently, I conducted a content analysis of Facebook pages for creative and initiative components. It is obvious that only a small part of Facebook users create something of their own, creative, new, but this is not the main conclusion. The main conclusion is below.

According to the statistical content analysis of Facebook users, the part of humanity that refuses thousands of historical facts that testify to their lower stages of development is somewhat reminiscent of amnesia patients who are sure that they did not have a childhood and, they say, immediately, thanks to a divine act, became adults.

This part of humanity is sure that humanity immediately became what it is now. This part of humanity rejects the evolutionary approach to its development and believes only in the creational divine act of the appearance of man.

What kind of stubbornness and will is it to ignore thousands of historical facts about the past stages of human development, testifying to the anthropomorphic and anthropological transformations of the human body and its psyche?

This ignorance of a part of humanity must be studied separately! According to Facebook statistics, this ignorant part of humanity :

He is not engaged in science, creativity, or the creation of new things.

He believes in miracles and miraculous transformations.

It parasitizes on loans and state subsidies.

He goes to temples, asking for benefits and magical enrichment, relieving himself of all responsibility, placing it on the Almighty.

Blindly serves superiors, without showing any initiative.

It uses the developments of a small part of the creative and initiative part of humanity.

This significant part of ignorant and parasitic humanity should at least be aware of this and know its place!

38. On the prospects of cloning and mental brain scanning. The problem of returning from oblivion

In the content of the soul, psyche and brain, there is always something unique, unique and situational. It is not limited to information, energy and its forms.

Therefore, this something cannot be scanned as a kind of energy-information cloud, and then moved to the cloned brain, which is a copy of the scanned brain. This something will always be behind the " Board " of the cloned brain and body. This something will go away with the death of the old brain and body. A new human being with a complete physical and brain copy and an energy-information cloud "pumped" into it from the previous brain and body will never become a complete repetition, that is, a return from non-existence.

This new human being will remember his former life, will have a relation and memory of life in the past brain and body, but this can not be called a resurrection from non-existence, since the situational, situational uniqueness of the former

"reservoir" of the body and brain, in which the psyche and soul of man developed, will be lost. Bodily, brain, mental and mental situationality goes irrevocably.

There is something about any complete copy that sets it apart from the original. This something is a unique situation, reflected by a copy that was not reflected by the original. The very fact that the

original stands in space on the right and the copy on the left, that is, there is a spatial situationality, suggests that the copy and the original are different beings and will never behave synchronously. In other words, if you fantasize and imagine that you have created a complete biological copy of yourself by cloning and "uploaded" all your mental content into it, including the mental program of your "I", consciousness and unconscious. Moreover, after all this, let the new clone, for example, remember his life in the previous body. Even in this case, being next to its original, this clone will not be this original and will not synchronously repeat all the processes that occur in this original. These two living beings are separated in space and time and therefore have a unique situationality. Perhaps there will be a telepathic connection between them and some kind of unity of souls, and such that it is impossible even between identical twins. But the appearance of this clone, thinking and knowing about his life in his former body and brain, is not a return from Oblivion.

These two beings will not need to exchange the contents of their souls, as they will have common memories, a common past. And even if we assume that they will have the same mental programs of "I", which they will exchange and mutually complement each other, then these two "I" will still be different in some way, since they are separated in space and time. These will be two beings who think the same way, experience the same way, but always have a small difference in these processes, since situationality will create this difference. Now, after all of the above, the question arises: "will a person who has lost a loved one Stop worrying, but who has received a clone of this loved one in return, who remembers everything about his past life and accepts his loved one? Will this person, who has lost a loved one, be able to accept, in fact, a new living being, which carries in itself all the spiritual and psychic foundations and memory from the former person who has gone into oblivion? Is it possible to stop feeling sorry for a person who has gone into oblivion, who has now been reborn and remembers his past life?»

How will people perceive other people, if the latter, thanks to transplantation, changed the body, but left the same head and brain? This is a problem of bioethics, psychology, biopsychology and biophilosophy.

The essence of a person is not only in the uniqueness and situationality of his soul, but also in the uniqueness and situationality of his body, or rather, in the unique and situational interaction of body and soul, which is unique. Always something will be lost.

The thesis that a complete return from oblivion is possible with the help of cloning and brain scanning can only become a new qualitative basis for the emergence of religion and nothing more. Situationality dies and does not return. Returning from Oblivion as a Resurrection is an eternal topic, but it can rise to another level, thanks to the development of the science of cloning and scanning the psyche and brain.

39. On the psychology of perception of Being and non-Being, as well as the Eternity of the Soul

Volume (significance) Non-existence is greater than the Volume of Being, if only because everything that was once in Being has gone there. And there was a Lot in Being! This is a fact! It is understandable, because the past is always larger in Volume and this past is often a confirmed fact. The present is instantaneous, elusive, and therefore the Volume of the present is less than the Volume of the past. There was no future at all, and it is pointless to talk about its Scope. The future may not come.

Thus, the Volume of past Being is greater than the Volume of present and future Being combined . Non-being is the medium in which Being sometimes arises. At the same time, a Person manages to talk about the Volume of Eternal Existence (for example, the Eternity of the Soul), in depth realizing the Volume of Eternal non-Existence. Is it really in this ignorance that the greatness of Man lies?

It is human nature to appreciate the Greatness of what has not yet come and the existence of what has not been proven. There is a capacity in the human soul to appreciate it. This ability is Faith. If the World,

Nature, the Supreme Mind could "speak", then I wonder how they would evaluate this ability of man? Historical facts show that there is no such assessment, due to the deafness of everything that is outside of Man.

40. About Tatar self-consciousness and its preservation

Traditionally, it is believed that the preservation of a nation or people requires the preservation of the language. That is why in Tatarstan all forces are thrown at preserving the Tatar language and thanks to Echo of Moscow for conducting Tatar language courses as part of its information resource.

Recently, I asked myself how key is the language in preserving the people? And here is my reasoning on this subject.

For some reason, I remembered how my close friend, a Russian by nationality, who does not know the Tatar language, suddenly shed tears listening to a Tatar song. Russian Russian for some reason, I remembered the eyes of my Tatar

mother, who did not know the Russian language, and who also cried when listening to Russian folk songs.

What makes a bird a bird is not wings or the ability to fly, but the spirit of flight... There are birds that, due to aging or disease, no longer fly, but they do not lose the spirit of flight, remain birds. Conversely, there are birds that can fly, but without the spirit of flight, they cease to be birds and only "walk in the sky" on foot without any spirit of flight.

Similarly, there are Tatars who know the Tatar language perfectly well, but they may not have the Tatar spirit, which takes into itself not only the language.

According to my observations, a person can think and speak the Tatar language, dress according to the traditions of the Tatar people, but at the same time not have the spirit of the Tatar people in him. Conversely, according to my observations, a person may not speak the Tatar language, not think in the Tatar language, not preserve the traditions of the Tatar people, but at the same time be a spiritual representative of the Tatar people.

In the psyche and soul of a true Tatar there is something key that allows you to be a spiritual representative of the Tatar people. This key structure is a certain homunculus of the Tatar spirit, which incorporates a certain integrity of the spirit of the Tatar people, for which, sometimes it is not necessary, in particular, knowledge of the Tatar language of the people. This integrity is not violated without knowledge of the Tatar language, as it is able to finish building what is not enough. This is a manifestation of Husserl's phenomenology. This is similar to how a filmmaker can show a forest without trees, and, on the other hand, a bad Director, shooting trees may not show the phenomenon of the forest. The phenomenon of the forest is not only trees! Even without trees, the integrity of the forest can be preserved. This is Husserl's phenomenology. The same is true of the Tatar phenomenon.

Thus, to save the phenomenon of Tartar, it is important to keep this homunculus Tatar national spirit as a Phenomenon that shaped the evolution of the Tatar people. This integral homunculus of the Tatar spirit is primary in relation to its secondary components, in particular, to the Tatar language.

Apparently, this homunculus of the Tatar spirit is analogous in some ways to unconscious psychic programs or matrices-archetypes that are innate. That is why there are so many people on the globe who speak the languages and cultures of the peoples of the world, but at the same time carry in themselves an innate homunculus of the national spirit that does not correspond to all this. Their soul is always drawn to other Nations. It is a great happiness to have the homunculus of the national spirit in you and to live with the people to whom this homunculus of yours corresponds. Therefore, there are many Russians in Russia who have the

Tatar spirit in their depths. And, on the contrary, there are many Tatars who have the Russian spirit in their depths.

The main task for the Tatars of Russia is to realize and preserve the homunculus of the Tatar spirit! The solution of this problem is not necessarily connected only with the knowledge of the culture and language of the Tatar people. The main thing is the volitional acts of this Tatar self-consciousness. The basis of Tatar self-consciousness is the will. When a nation or people exercise their will, it is in this act that they manifest themselves, just as when we consciously do not breathe and feel the work of consciousness, but then, when there is no longer any air supply, we unconsciously begin to inhale.

And only then there are ways of discovering Tatar self-consciousness through the attitude to the past of the Tatar people and the discovery of the homunculus of the Tatar spirit, which examines our thinking, language, behavior, etc.

41. About resentment and guilt. How to get rid of resentment

People live by expectations of the World or expectations of Themselves. There are no other expectations! If the expectation of the World is not met, then Resentment arises. If the expectation from Yourself is not met, then there is Guilt or Resentment against Yourself.

How to get rid of resentment? Let it share the blame, that is, turn a grudge against the world into a grudge against yourself?

How to get rid of guilt? To let in a share of resentment, that is, to transform resentment against yourself, into resentment against the world?

And yet, how to get rid of resentment? Forgive me? Not everyone succeeds. Moreover, the mechanisms of forgiveness are still unclear. Most often, they are associated with the transformation of resentment into something else, for example, in pity for the offender, etc.

You can transform guilt as an insult to yourself into an insult to the world. You can, on the contrary, turn a grudge against the world into a grudge against yourself, that is, into guilt. Choose for yourself what is more comfortable for you: guilt or resentment?

And don't believe those who claim to have lived without resentment or guilt. Unfulfilled expectations from yourself or from the world always haunt a person, which means that there will always be resentment and guilt.

The latest offense of the world is that the world is so constituted, that man must sooner or later this world to leave...

And I want to wish my readers to resentment and guilt was less, but I will not, because if they disappear, you disappear Man!

42. Do they come to us in our dreams?

When we dream of different people, do they really come to us in a dream as some entities that do not depend on us? Either we have to accept that these people are from a dream, the product of some unconscious processes that do not depend on consciousness and our Self. Or these people are our feelings or our feelings for these people or for other things, and therefore they cannot be entities independent of us. That is, their behavior is dictated by our mental processes, and not by these entities themselves, regardless of our mental processes.

If neck live text sleep develops itself, in its self-sufficient laws, we cannot use consciousness to change the mounting of this text, this text claims to be an entity, independent from us, but this entity has nothing to do with specific people from the reality that we had or specific things from reality that we see in sleep.

In a dream, we can think about people and things that come to us in a dream. In a dream, we can look at people and dream objects and analyze this perception in a dream. We are able to see a dreamlike virtual object and think about it, connecting our consciousness. We can use our consciousness to stop the development of sleep or continue it. In a dream, we can even perform a volitional act in relation to virtual characters or dream objects. Therefore, let us ask ourselves the question of how the work of consciousness in a dream differs significantly from the work of consciousness in reality. What, for example, is the difference between a scientist or musician thinking about his problem in a dream and thinking about the same problem in reality? Moreover, there are cases when in a dream this problem was solved faster and better.

Let's remember how the music for one of Paul McCartney's famous songs came in the morning in a dream. Apparently, it did not just fall, but was born in the process of some mental processes of consciousness, similar to those that occur in reality. Moreover, we have previously proved that supra-conscious processes, in particular, the processes of intuition, are an unconscious process of instantaneous prophetic sleep. That is, during the intuitive process, we enter a certain trance, a certain dream, in which we find the right solution. I have previously shown that our Self, after all, has no freedom of choice and we are given only the illusion of it. The work of our Self is the work of a psychic program that develops under the dictates of psychic texts formed by the evolution of humanity, the individual history of a person and a situation. Thoughts are unknown who drives us to us? We evaluate these thoughts (reflection) on the basis of the content of our Self, which we did not fill out ourselves. Therefore, in the end, our full authorship in the work of our consciousness is not. It's the same in dreams. The only difference is that in the dream we are dealing with virtual objects. Moreover, in the dream, we get rid of

the illusions with which we are deceived by our consumer, flat or projective consciousness.

In dreams, we often reject the dictates of the illusions of consciousness and get deeper into the Essence of things, feeling their truth, in particular, horror. This horror is so strong that we begin to scream and suffer much more than in reality. In reality, our consciousness, with its principle of reality and logic, protects us. For example, with the protection of intelligence. In a dream, these protective schemes are absent and we go directly to the essence of things. So, for example, a girl who planned to marry a guy, after a certain dream, cancels her plans and later realizes that she did the right thing, as she was bathed in the dictates of her own selfish illusions. Dreams often remove illusions, like some kind of glasses. That is why psychoanalysis of dreams helps. Through this analysis of the dream, the individual discovers the essences and truths about his feelings and the mechanisms of these feelings, removes illusions and delusions. Thus, dreams, despite the fact that they are virtual, are a testing ground or a stage where the processes relevant to the human psyche are selectively worked out and processed. A dream is a special psychic filter that captures only the main and essential processes in the soul or psyche of a person.

So, back to the people and things that come to us in a dream. Of course, it is not they who come to us. And come to us some formalized virtual psychic phantoms of our feelings, experiences, reflections and relationships. Sleep is our mental processes, that is, in them we see our mental insides, designed for the characters and things of the dream. Therefore, when we tell someone that he came to us in a dream, then this person will never confirm, they say, Yes, today I decided to look into your dream. Even if you really want to and agree to meet him in a dream, it will not work.

43. Why do entities depend on us and twice two is not always four

In the depths of the soul, when truth and essence are formed in it, there is always an experience. Even to the fact that twice two is four, some come through sadness, and others through joy.

The average person who does not know cognitive psychology, the psychogenesis of thinking, is sure that psychology and experience are absent in arithmetic.

Husserl went on this campaign and proved that, allegedly, there is no psychologism in arithmetic. This was an erroneous conclusion, since at that time,

cognitive psychology was not yet developed. And now, the average Person does not separate the phenomenon of One from the phenomenon of One, although these are different things. In the Logic of truths there is always a small part of psycho-Logic. People invented a straight line in geometry, due to their egoism and needs, but in life it does not exist. In the dreams of an egoist who wants everything

quickly and directly, of course, there is a direct line. Lobachevsky himself, unwittingly, has exposed the selfishness of the selfish experience.

A person always thinks that this is not so and believes in Entities that do not depend on his experiences. Any philosophy that catches entities always contains psychologism, since it is based on thinking as a psychological process. But, alas, some manage to separate thinking from psychology.

The human eye and brain are created on the basis of human survival, but not the search for the truths of the World! There is a Gulf between survival and Truth! Therefore, our brain is clogged with imaginary entities, in fact, quasi-entities and the World does not care about them, but for our survival, these chimeras are relevant! At the same time, we must always be prepared for the fact that these chimeras can betray us and let us down. In readiness for this — the greatness of Man! Therefore, Kant did not moan in vain about the transcendental aesthetics, in fact, about the psychology of subjectivism.

44. Psychology of national identity

According to statistics, most people on the planet look in the mirror to compare the image of themselves with what they really see in the mirror, being in front of him. This is an important act, as it is the physical basis of existence

I, although we can discover ourselves by self-examination, that is, by examining and probing the components of our body, but not the face. It is impossible to see the components of your face without a mirror. The maximum you can see close to the side of your nose or your lips, if they protrude.

Similar processes are observed in national self-identification.

National self-identification, like any other self-identification, is a very important psychological process of the individual.

On the one hand, you need a mirror, and on the other, an image of yourself. If there is no mirror for the processes of national self-identification, then the nation cannot see beyond its nose. If there is no image of the nation about itself, then looking in the mirror, too, will not give anything and the nation may not recognize itself in the reflective system.

Thus, in order for the processes of national self-identification to be possible in Russia, conditions are necessary under which there would be, on the one hand, appropriate mirrors for national self-identification, and on the other, the presence of images about oneself within the nation itself.

Therefore, the question arises: are there such mirrors in Russia for Tatars? Is there an image of the Tatars about themselves that would allow them to identify themselves?

These mirrors certainly exist, but it must be recognized that they are muddy and get muddy every year. The Tatar people have a desire to approach this mirror and see themselves, but they do it less and less often, due to the transformation of values caused by the modern era and political and economic processes in Russia. There are actual processes that more and more often hint to Tatars that national self-identification is not an actual process and it is not even necessary to approach this mirror, they say, self-identify in another area, far from the national one.

But this mirror of national identity is difficult to discard, in particular, it is difficult to immediately discard the Mirror of the Tatar Language, since it lives in the souls of Tatars. Someone already feels that this

Mirror of the Tatar Language is becoming muddy, less often comes under the hands, less often used, etc. it is Obvious that thanks to this, the national Tatar self-identification can come to naught.

Now let's talk about the image of Tatars about themselves, which allows them to recognize themselves in the mirror of Tatar self-identification. This image is also muddy.

In order to understand the reasons for this turbidity, it is necessary to distinguish the image of the Tatars about themselves "here and now", from the image of the Tatars in the historical past. Moreover, it is necessary to determine which of these images is more relevant for the development of the Tatar nation in Russia. The fact that the image of the Tatars in the format "here and now" is transformed every year and it is difficult to grasp and make it the basis for the Tatar national identity is a fact!

Therefore, it would seem more relevant for the development of the Tatar nation to rely on the image of the former past of the Tatars. And this image has been drawn by Tatar historians for a long time. For example, this image was drawn as an image of the Volga Bulgars or as an image of the descendants of the Golden Horde (we miss other art historians) . Tatars accept these images to the extent of their psychological characteristics, in particular, to the extent of the presence of a complex of Tatar national inferiority. Therefore, this image of the Tatars for the processes of Tatar self-identification becomes cloudy and becomes unsuitable for this process. In our opinion, it would be hopeless to develop the processes of Tatar self-identification based only on the complex of Tatar national inferiority in the Golden Horde format. Moreover, the Tatars are not Greeks, who have a powerful factual and historical justification for their Great Past.

The Golden Horde roll in Tatar self-identification would satisfy some private interests of the Tatars, but would not contribute to the development of the nation. At the same time, it is necessary to recognize that the inferiority complex is a key psychological mechanism of personality development, but not the only one! There are other mechanisms in psychology. Therefore, some Tatars ignore these images of Tatars of the past heroic past and rely on images of themselves in the "here and now" format for Tatar self-identification. In any case, whatever happens to the Tatars in the process of Tatar national identity, the basis of this process is the sound of the powerful and native Tatar language in the soul of the Tatars. And the Tatar language, as the basis of Tatar self-identification, must live and develop.

45. The psychology of peace

Philistine-egoistic thinking will invent for us a kind of peace that has never been and always is a kind of movement. There is only perpetual motion, which never ceases, sometimes creating for us the appearance that we call peace.

All this applies not only to the physical and scientific world, but also to the world of the Soul. In particular, a certain peace of mental processes when a person is asleep is, at times, a movement that is more significant than in reality.

It is impossible to stop the Movement even by entering into it non-Existence or such a phenomenon that people have called death. Any non-Existence is, after all, a kind of Being that burns with a flame of Movement and its forms, which eternally flow into one another. Eternal Being and Eternal Motion.

The question of the beginning of this Movement is purely human, that is, an anthropo-limited question, at which the World laughs, seeing this naivety of Man. For the World itself, there has never been a Beginning and there will never be an End. Only beings who are lucky enough to see and realize this world, to realize themselves and to know themselves as part of this world, will always naively and with some resentment for the World ask the question of the Beginning and the End. Therefore, the average person asks himself a painful question about mental Being and non-Being.

Below is the classification I identified.

There are two kinds of Being:

A being in which a growing non-Being is already embedded, capable of growing so much that it completely replaces Being (a genetically embedded program of non-Existence or Death).

A being in which non-Being is not embedded. In this case, non-Being enters Being from outside, and then, as in the first case, it grows completely replacing Being

with non-Being. (The phenomenon of infection of Being with non-Being from the outside).

A being in which non-Being is not embedded. In this case, non-Existence accidentally and instantly enters from outside into Being and instantly (or gradually) replaces it with non-Existence. (Being turning into non-Being in a catastrophe).

A being in which non-Being is not embedded. And this Being is eternally existing.

Non-existence exists in only two forms:

non-Existence that existed before Being. This non-Existence ends with the appearance of Being. For example, we were never there before, but the horror of this former non-Existence of ours does not weigh down, compared to the non-Existence of the future, which is given as a view below.

The non-being that comes after Being. It would seem that this non-Existence does not end and it is more Eternal than the above kind of non-Existence, but it is not so. Comparing the magnitude of the infinity of non-Existence before Being and the magnitude of the infinity of non-Existence after Being, in my opinion, is the most difficult problem of philosophy .

46. The psychology of waiting

A negative or positive premonition, as a form of unconscious motivation, almost never fails a person. There is an opinion that you should not rely on a premonition, they say, it is often associated with ignorance and lack of objective information. They say that it is only necessary to conduct an objective mental analysis, since the premonition can disappear so much that it will no longer prevent a person from progressing in the direction of the goal with which the premonition is associated. It is necessary to recognize that there are premonitions as the highest form of intuition, as a kind of prophetic unconscious feeling, similar to the feeling that occurs during a prophetic dream.

Prophetic dreams, as a product of the work of an extrapolation-inductive psychic program, always come to the essence of phenomena that may occur in the future in reality. These essences and the future are usually hidden from us, thanks to a deceptive egoistic and consumerist consciousness that leads us away from the unpleasant essences of the phenomena that occur to us. Premonition often works according to the same mental program that takes place in the processes of forming a prophetic dream. The unconscious processes of the psyche are able to go beyond and look beyond the horizon of our flat limited consciousness and thinking. And beyond the horizon there is something that has not yet been revealed. And this is our future...

So the ability to see and feel the future is not the lot of the chosen and special people. This phenomenon concerns each of us.

47. Calmness, only calmness — is not always helpful

Life is always a combination of anxiety and calm, stress and joy. Without this combination, survival would be impossible, due to the deadly lack of stress resistance.

Inadequate-long-term calm, according to statistics, is associated with:

emotional dullness caused by schizotypal disorders.

Reduced function of the release of neurotransmitters of anxiety in the brain and the corresponding work of the neurohumoral system. These are the people we call truly phlegmatic or calm people.

With the illusion of calm, which is a temporary protection. And the suspiciously quieter this calm, the stronger the storm of anxiety can be.

Under long-term conditions that do not cause concern. In this case, there is an optimal period, bypassing which the person after a while begins to experience anxiety. According to psychological experiments, long-term immersion in silence leads to deprivation and anxiety attacks, up to hallucinations.

Joy is always a reward for overcoming, including overcoming stress.

The most important thing is that stress is regularly replaced by calmness or joy, and the person does not fall into the destroying and humiliating long-term psychological traps of anxiety caused by persistent and eating from the inside depressions and neuroses that lead to deadly failures of the body.

It is necessary to monitor the psyche, nervous system and body so that conditions do not arise in it under which thoughts and ideas could become life-threatening. If a person feels like thoughts and ideas suddenly cause deadly attacks, then you need to seek help and do something about it. Otherwise, this beautiful world will go away from a person forever!

The best balm for this suffering is to sleep with a smile on your face... A person needs to live in such a way as to deserve such a dream. If a dream with a smile on his face will often come to a person, then no untimely eternal sleep will visit him.

48. Tactile vision and perception as the basis of thinking and consciousness

It is known that deaf-blind individuals who have never seen or heard anything in their lives do not differ in any way from sighted and hearing people in terms of their level of thinking and ability to form ideas. There are scientists and professors among them! They have never seen the World, they have never heard the World, its sounds, words and sentences, but they know sometimes more about the World and deeper than their colleagues in science.

Therefore, the World can come to a person, not necessarily thanks to the eyes and ears, but also to the remaining tactile analyzers. The signal and its Majesty the Sign that generates Meaning in the inner world-that is what is important for a Person. The world of the deaf-blind is perceived through tactile sensations, in which information is encoded, similar to Morse Code. Afterward, the deaf-blind are taught to read books by probing for bumps or concavities on a piece of paper. Therefore, it does not matter what a person's thoughts and ideas are made of: visual-auditory or tactile images. Simple tactility, thanks to signs, opens up the inner world of meanings to a person so that he is able to penetrate the secrets of the universe.

But is there a passive tactile perception similar to visual and auditory perception? After all, if the deaf-blind person does not show tactile activity or those around him do not show this activity, then information is not received. A deaf-blind person must constantly probe the world in order to perceive it. It turns out that our eye also "feels" the world, thanks to oculomotor movements. And if these eye "probing" will not be, the eye ceases to see. Also, our ears also "probe" the world and they immediately stop hearing as soon as this "probing" stops.

Therefore, the basis of human perception is the "probing" of the World with the eyes, ears and tactile touches to it. Therefore, tactile sensation and perception, in essence, is no different from visual and auditory. Analysis of the phylogenetic development of the processes of sensation and perception of living beings from the simplest to more complex, shows that visual and auditory perception "came out" of tactile perception.

In the animal world, there are deafblind mammals that can develop mentally only through tactile signals, that is, without seeing or making any sounds. Therefore, it is not surprising that a person, thanks to tactile sensations and perception, is able to develop consciousness and thinking in himself, without losing everything that people who are able to see and hear have.

Therefore, no matter how complex the mechanism of visual and auditory perception is, it is based on the mechanisms of tactile perception and its complex synthesis. Therefore, not only the vision is the product of a complex tactile perception but also haptic perception and the sensation is also impaired. Thus, tactile vision exists. And it is the basis for the development of consciousness and thinking.

Similarly, we can talk about tactile listening. Our skin feels vibrations and they can also become the basis for the formation of signals, which are also the basis for the development of consciousness and thinking.

Thus, the basis for the development of consciousness and thinking is tactile sensation and perception, that is, tactile vision.

49. Tarkovsky as an author and a person

As part of his project in the "Arguments of the week", he led a full-page column "Psychoanalysis" with famous people. There were also film Directors. It has always been difficult for filmmakers to separate what is from the Compiler and what is from the Author.

Often filmmakers are good compilers of components: brilliant someone's texts, brilliant someone's acting, brilliant music, brilliant sound, brilliant programmer-installer, brilliant light. And where is the genius filmmaker himself? Remove from the film Riazanov Petrov's music and good dialogues written not by him, remove the actors and there is no Riazanov. That is why Ryazanov wrote his Poems out of resentment! I've been embedding them in my feeds! And rightly so!

Govorukhin is often parasitized by the chic and refined scenarios. What if he made a Golden movie out of a shitty script? Hardly!

Therefore, I respect radical author's cinema, where the Director himself writes the script, plays himself and does everything in a Chaplin-like way, but, alas, this is no longer possible in the era of film technologies.

I appreciate the authors of wizards who do not parasitize on components and are not parasitic compilers. These are the true magicians of their texts: writers, poets, composers. You and leaf! You and the music mill! You, canvas and brush! And magic! It is yours and that of the most high who has suggested it to you!

In Tarkovsky you can see the Author, but it is difficult! Solaris is a LEM. No LEM — no Solaris as a movie! By the way, Tarkovsky did not consult properly with futurologists when shooting "Solaris" and he has phones with an ordinary wired handset in the frame.

In the film "Stalker", many scenes are overexposed in time and "kill" the phenomenon of aesthetic tension and pleasure. On this topic, I had many seminars on the "Psychology of cinema".

Once I read the Frank and humiliating statements of Tarkovsky himself about his colleagues. The horror!!! A cruel diagram was drawn, drawing Tarkovsky himself. In fact, thanks to this diagram, a self-portrait of Tarkovsky and what was in him

and what he hated in himself (according to Jung's analytical psychology) was drawn.

Never evaluate others, as it draws you yourself!

We leave in wise silence...

50. The phenomenon of the Miracle Of the new year of schoolchildren in the conditions of the Internet and virtualization

I found that thanks to the computer virtualization of school children's lives, their ability to imagine decreases, and I wondered whether this affects the perception of the Miracle of the New year, which is based on imagination. How is the phenomenon of Miracle transformed in the current generation compared to those who studied in conditions without the Internet and such a powerful virtualization of life.

The joy of the New year is a complex psychological phenomenon, but it is based on the psychology of the Miracle of the New year. We were not interested in how much the joy of the New year is lost or reduced, but what is the most now filled with this joy among schoolchildren, in connection with the virtual images in which the student is more and more?

The phenomenon of the Miracle of the New year is the phenomenon and psychology of expectation and, finally, its peak-the phenomena of the New year. Expectation is the Foundation of this Miracle.

How are these expectations transformed if the student is already chronically and daily waiting for the flow of Miracles coming from virtual interactive games and images? It is interactivity that makes virtuality real!

How much is the Miracle of the New year inferior or not inferior to the flow of miracles from the computer? We interviewed parents who observed and evaluated this phenomenon in comparison with how they themselves previously perceived the winter holiday.

A considerable part of parents (31 percent) admitted that the New year is becoming more and more often for children not a Miracle, but an opportunity to reach larger Miracles thanks to computer games and virtual images. Pragmatic and real attitudes to life among schoolchildren are growing every year. A significant part of them only play along with the Miracle of the new year in order to get a stronger Miracle from the computer and not in one magical new year's eve, but every day and night. The percentage of night school gamblers is growing.

In the course of his research and observations, he found that the Internet, with its dynamic images presented in the format of Internet games and various virtual images, reduces the ability of schoolchildren to imagine. The computer does this instead of the student himself. The student can only be a passive observer or an active subject of button consciousness, that is, actively press the computer keys.

Recently I was at the Opera and ballet theater. Musa Jalil on the operetta "the Bat". Great production. I noticed that it was already created according to virtual principles. I looked at this operetta as if it were a giant monitor. The texts came from above. There was a screen. There was a veil, creating the illusion that everything that happens on stage is happening on a giant movie screen or monitor. Students also enjoyed watching the Bat, but apparently did not forget that the computer mouse was waiting for them at home.

51. "Hour silence" in music is Malevich's "Black square" in painting

There is still much that is not expressed in music. Look at the notes. Music consists only of notes. This is music of notes. There are no pauses in these notes. The pause music hasn't been written yet. This is a hint for musicians. Music listeners have not yet learned the aesthetics and music of pauses. There are pauses in music, but they are rare and are not the basis of music. Harmony of frequent pauses. Music pauses. Pauses drawing the shape of notes with their background — that's what musicians need to work on.

We have to sit at the concert in complete silence and it is rare to hear a note. Very rarely! But we have to wait for it, because we know when it will sound. The intervals between notes can be tens of seconds or even minutes. Musicians have not yet discovered the beauty of long pauses in music.

Everyone knows that lovers can keep pauses and this is their happiness! But that's what hasn't come into the music yet!

This will be the music of the future! It will be pause music!

Music should be played in silence and should be filled with silence. Music should consist of harmonious fragments of silence. Silence is a special form of music. It is from it that the music of pauses and silence will have to be drawn. From now on, pauses should significantly predominate on the musical stanza. The dominance of the bustle of notes should be replaced by a harmonious freedom and breathing of pauses and silence. Listeners should learn to expect aesthetic joy and ecstasy, not from a key note or chord, but from a key pause, to which the composer brings the listener by means of preliminary pauses, similar to how it is traditionally done by sounding notes.

Notes of silence... they go to people.

A new era of music is coming. And it will come if the musicians fulfill my above hint. Musicians forward to the world of harmony and beauty of musical silence!

Silence is not yet sung!

So, I take a blank sheet of music and write "Hour silence" on it, put my name on it and let the conductors of the Symphony orchestra of the World gather the halls, and the musicians, accompanied by the conductors, play complete silence for an hour. This will be the highest skill. The conductor will have to conduct, but in such a way that the silence becomes musical and the audience feels it. After all, the most difficult thing in the art of playing pauses. They immediately feel unnatural. Naturalness is always in silence and peace. And not every musician is able to hold a pause. Especially one hour and under the influence of the conductor. What actions the conductor will have to do when performing my musical work "Hour silence" and what actions the musicians-performers will do-this is a difficult question, but there must be actions, and the musical work "Hour silence" must be performed.

Without the musical work "Hour silence", the music of pauses and the music of silence described by me above is impossible.

So, I call on the conductors of the world's Symphony orchestras to perform "an Hour's silence". Finally, humanity has waited until the performance of the black square in music. Instead of a square of space — an hour of time. Instead of blackness, silence.

52. Introduction to the postmodern psychology of cogito and consciousness.

At present, modern psychology has come to a point where many psychological processes are already becoming predictable. We have learned to describe and predict many behavioral, emotional, and thought processes. But does all this have to do with true psychology, as a science of the living, human psyche, in which there is mystery, unpredictable creativity and intuition-various supra-conscious processes? On the one hand, we are pleased that a single categorical system of fundamental psychology has already been developed, and it would seem that there is a holistic approach to the psyche (see A.V. Petrovsky, M. G. Yaroshevsky, Theoretical psychology, 2001). But on the other hand, these and other works in the field of creating a unified psychological system suffer from deterministic reduction, a certain scientific clumsiness, which is a consequence of the desire to drive complex psychological processes into a system that, in fact, has long since outlived its usefulness. This passionate impulse to unite all psychological systems, and at the same time, not to change the origins of our modest domestic psychology, which has been preserved for a long time, is quite justified, but not real. That is why, in our

opinion, the sections of these works concerning supra-conscious processes turned out to be crumpled, and not consistent with the logic of the proposed holistic psychological system. Apparently, the psychology of the supra-conscious will always be a kind of secret gap that prevents the creation of a single complete psychological system. And that would be fine... But, alas! Nowadays, we are more and more immersed in a world of boring predictability, in which there is less and less room for mystery, intuition, and true creativity. Alas! Modern manipulative psychology has reached such a level that it allows, acting in a hidden way, to receive various reactions that please the manipulator. (For example, the manipulative state, with the help of the media and other means, is increasingly plunging society into a world of destructive predictability). As a result, the psyche becomes more and more a complex psychic machine with its own regulators. Supra-conscious phenomena are ignored, since there are still no concepts and principles that can somehow describe these phenomena. As a result, until now, psychology has studied the psyche, in which there was consciousness and subconsciousness, but there was not something that makes the psyche alive and human. This something is a mystery, which, according to our research, is the basis and cause of the psychic (see R. R. Garifullin, *Unpredictable psychology. What the psychotherapist was silent about*, 2003, 384 p.). various mental mechanisms were discovered, but they did not follow what makes consciousness alive-human. That is why some modern psychologists have come to the conclusion that there is not a human psyche (not to mention the soul), but the existence of something, in particular, a "living" biocomputer, etc . Such an understanding of the psyche cannot but affect the mental state of the individual. Isn't this the reason for the largest percentage of suicides among psychotherapists, psychiatrists and psychologists themselves?! And what about the students? Some are lucky, they do not understand this "soulless" psychology so deeply. Therefore, natural-scientific reductionism, on which the course of General psychology taught in all Universities is based, is also dangerous for the immature soul of students.

In addition, the scientific nature of this psychology is also limited. Modern psychology is scientific (describes and predicts), but only in the part that is based, in particular, on psychophysiology. This allows us to speak only about a certain truncated predictability, based on mental automatism, instincts, reflexes. Even modern sociologists are now talking about sociobiological phenomena.

Man more and more organizes a predictable environment for himself (the life world according to Heidegger), and, therefore, there is less and less room for truly unpredictable phenomena, such as intuition, true creativity, etc. This is also facilitated by the fact that on the one hand, a person has learned to program himself, on the other, to simplify the environment in a consumer way. One of these artificial environments is the world of narcotic illusions. Thus, by ignoring the phenomena of the supra-conscious, modern psychology has acquired only a certain imaginary scientific nature, which is not able to describe truly human mental processes.

The attitude to the psyche of the other as something in which there is no mystery and unpredictability destroys the phenomenon of the presence of a living human psyche. In the end, a person, extending this attitude to himself, is disappointed in himself, turning into a thing not only for others, but also for himself. (Is this not one of the reasons for the irresponsible attitude to one's own life: suicides, alcoholism, drug addiction, etc.) This attitude, in the end, led the ontology of many dobergsonian thinkers to philosophical intoxication, and, as a consequence, to NOTHING as the main essence of everything. This was a consequence of the fact that these philosophies were essentially the philosophy of a dead non-dynamic world, unable to create psychic reality. The latter is possible only in the act of direct experience, irrational intuition.

It is necessary to recognize that most theories and models of the psyche are more related to a certain ofizichennom or ovneshvlenom consciousness, which no longer speaks about the phenomenon of consciousness, which is "here and now", but about a certain mental trace of the past—the existence of consciousness, i.e. not here—the existence of consciousness (according to M. Heidegger). After all, psychic reality is always not what words say about it. This is something more capacious and no science

can explain the essence of consciousness, but it can bring us closer to it (to the here-being of consciousness). Speaking about the essence (not to be confused with its manifestations) of consciousness in terms of a certain scientific structure is becoming more and more difficult, and this process, as practice shows, does not bring us closer to understanding the essence of consciousness, but only confuses and distorts. It is necessary to break out of this traditional structure of the science of consciousness, beyond it and see from the outside what consciousness is. Thus, a post-structural or postmodern approach in psychology is necessary.

So far we have studied consciousness in terms of external nature. Now is the time to study and represent the psychic in terms of the psychic itself. The mechanical transfer of the laws of nature to psychic reality has led to a dead end. It led to the study of consciousness as a kind of object with a "dead" structure, which is separated from the outside world. All this has nothing to do with the essence of consciousness. There was no human phenomenon in them, but only a complex machine. After all, no machine can ever be in a being that has an understanding of its own being and is related to its own being. It is time for a holistic approach to the psyche from the psyche itself. Even psychoanalysis, according to our point of view, is more concerned with the past trace of consciousness, which often has nothing to do with consciousness "here and now", i.e., with the "here-being of consciousness" ("dasein" according to M. Heidegger), with understanding a certain integrity of human being — its essence (existential approach). In line with the above provisions, we have developed a postmodern approach in practical psychology, according to which the problem of mood is the problem of perception of the surrounding "here and now", it is the problem of the ability to regulate the

processes of spontaneous "sliding" of consciousness from "here and now" to the future or past. This approach is called borderline analysis (R. R. Garifullin, Borderline analysis as a postmodern approach in psychotherapy of drug-dependent personality, Collection of articles, drug Addiction and medical and social consequences: strategies of prevention and therapy, Kazan, 2003, p. 39)

Thus, it is necessary to recognize that most theoretical models in psychology are mainly linear or modernist. Thanks to them, the psychic reality (including the forecast) is determined by its past parameters (for example, the psychoanalytic model). But does all this have to do with true psychology, as the science of the origins of the vividness of psychic reality, in which there is mystery, unpredictable creativity and intuition-various supra-conscious processes? Moreover, in psychology, in our opinion, the psychotechnical approach is more prevalent, which consists in replacing the theory of the psyche with the theory of working with the psyche. It is with this limited approach that postmodern psychology is often associated, although the prospects of postmodern discourse, in terms of explaining the liveliness and unpredictability of the psyche, are much higher (see below). Often, postmodern discourse in theoretical and practical psychology is associated only with the concept of cognition, deconstruction and social constructivism, reinterpretation of the "I", as well as with systemic therapy. Below we will show that the main components of postmodern psychology are not these above-mentioned approaches. Nevertheless, we will briefly consider them.

Postmodern psychology is based on the existence of heterogeneous and incommensurable contexts of the real world. This means abandoning experimental and statistical methods of research. Postmodern psychological discourse is a minimum of abstract and universal, but a maximum of socially useful and local knowledge. This is the replacement of the subject of knowledge with knowledge itself, the replacement of the knowing person with the known person. This is a transition to the epistemological study of the nature of the knowledge sought, narrative (narrative), hermeneutical and deconstructive approaches.

Postmodern discourse is a deconstruction of social psychology, that is, an attempt to construct through destruction. Deconstruction is connected with the internal contradictions of the text, with the contradictions between the intentions with which the text was written and the meaning that it is nevertheless forced to convey. In addition, it is a consideration of the internal contradictions of these

texts and their social constructions, which reveal the balance of forces in this field of activity and generate unspoken opinions.

Postmodern discourse in psychology is such a focus on linguistic structures, thanks to which the subject is decentralized. In other words, our "I" no longer uses language to Express itself, but on the contrary, language expresses itself through the subject.

A psychologist or psychotherapist who works in a postmodern way works with language as a master of the conversational genre. He no longer applies such concepts as consciousness and the unconscious, the Self and the psyche. Instead of these concepts, the psychologist uses such concepts as knowledge, language, and culture. With all this, we should not forget that the attitude to the psyche as something in which there is no mystery and unpredictability, destroys the phenomenon of the presence of a living human psyche. Therefore, psychological freedom requires us to recognize that the time has come when psychology must begin to be based on qualitatively different principles, far from various reductionism and determinism. In psychology, it is necessary to move from the positivist paradigm, in which the psyche was considered in terms of external reality, to the hermeneutical (in terms of psychic reality). Moreover, is it not time to change the idea of psychology as a science based on the dominant intelligence that works for the needs of man? In psychology, languages, algorithms and principles should be introduced that would contribute to the development of a living human being. This is what would contribute to the development of a postmodern approach to psychology.

53. Intuition and creativity: new psychological approaches.

1. Psychoanalytic intuition is a process of psychological movement towards the truth, which is something that relieves the state of mind, relieves tension or neurosis. In other words, the truth of psychoanalytic cure. A person, when moving towards such a truth, feels liberation, thanks to the perception of certain information. This truth causes catharsis, relieving the state of mind.

Moreover, according to our research, psychoanalytic intuition is a short-term prophetic dream in reality. During the process of intuition, we see a prophetic dream, but in reality it is not so encrypted as in dreams.

2. There are archetypal intuition. In this case, it is necessary to talk about certain truths that have already been given to a person and are presented in the psyche, as some given images of the mental matrix, with which objects of the external and internal environment of a person are compared. That is, there is a constant comparison of the external world with these images of the psychic matrix, called archetypes. And then, when the external information coincides with the information embedded in the internal mental matrix, there is a resonance. The Creator man shudders and says that he has found the truth. That is, the truth, in this case, is the product of the coincidence of some already given truth, which is already represented in the memory of a person in the form of archetypes, with some external information. When this coincidence occurs, the truth is born.

Thus, according to the archetypal approach, truth is a product of the coincidence of external information with information embedded in archetypes.

3. There is a dialectical-materialist intuition. This is an intuition based on the principle of isomorphism. Thanks to this principle, a piece of objective reality, no matter how small, always contains information about the whole. In other words, our brain receives a small piece of the world, but this piece of the world already contains information about the world as a whole. The truth in this case comes to us in the process of interaction with external reality and it is, as it were, not understood, but at the same time goes deep into our subconscious. In other words, the truth dissolved in the external world in the form of some external knowledge enters our psyche and lingers in it. But we do not understand this truth, although it is already contained in our psyche, but without being presented to our consciousness. And

our task is to somehow organize such an internal mental process so that we realize this truth, which at one time came to us from the outside world. Thus, here, in comparison with archetypal intuition, the truth comes from the outside world, and is not contained in our psyche. This truth is formed in the process of interaction with the outside world.

Dialectical-materialistic intuition is based on the fact that the subject of intuition is a product of society and if something is represented in it, it is due to the external world. Therefore, the nature of the unpredictability of the psyche is determined or determined by the unpredictability of the external environment. That is, the psyche has aliveness, insofar as this aliveness comes from a living and unpredictable external world. From the outside world, various laws, connections, and knowledge come into the psyche that are not understood by the psyche, but they come and linger in it. And only then, in the process of a certain psychological work, this knowledge is realized. That is, according to the dialectical-materialistic approach, knowledge is dissolved in nature and in the external world, but in the process of perception of the external world, this knowledge is perceived and retained in memory. In the future, the task of the psyche is to identify them in the process of forming hypotheses, comparisons, etc. In other words, in the case of dialectical-materialistic intuition, there is no inherent truth in the psyche, as was the case in the archetypal approach. It is not given from within the psyche, but constantly comes from the outside world, being formed according to the laws of the outside world.

That is, the dialectical-materialistic approach does not preserve the truth in our psyche, unlike the archetypal one.

4. according to the dialectical-materialistic approach, in the process of interiorization, the laws of the external world are mixed into the internal world. In this case, there is a comparison of connections and patterns inherent in objects of external reality with various mental models of objects of the external world, obtained in the process of forming hypotheses, self-assertions and delusions. As a

result of this process of comparison and identification, coincidence occurs as the main condition for finding the truth.

5. Dialectical-materialistic intuition explains: why is intuition alive? Explains the logic of the intuitive process. This is the dialectical-materialistic logic of the intuitive process. In other words, there are laws according to which an idea develops. This is the law of "negation of negation", the law of "unity and struggle of opposites", the law of "transition of quantitative changes into qualitative ones". In other words, the vividness of the intuitive process is determined by the vividness of the internal and external world, and its dialectic. The world itself, the idea itself, the information itself, in the process of internal dialectical laws, moves itself, and there is no need for any external push. By themselves, the laws of dialectics are the basis for the movement of the thought process. And as if there is no need to push the psyche with some motivation. This is the basis of the immanent-permanent processes of the psyche, according to the dialectical-materialistic process.

6. Motivation is a physiological process. It certainly pushes a person to think. But then, thinking takes place exclusively within the information field. Although motivation always "presses", but at a certain stage it is blocked by information processes. Hence, psychological crises arise. Dialectical-materialistic intuition is always logical, it is rational and scientific. It will never lead a person away from the truth, unlike, for example, intuition, which is determined solely by needs. If this happens, then intuition turns into a kind of fantasy, into dreams, etc. That is, in this case, they say that fantasy is also an intuitive process, but it has pressure from needs. And if fantasies lose this need and develop on the basis of objective reality, then these fantasies turn into intuition, moving towards the truth. Therefore, fantasy processes are intuition, but they do not have their basis with the truth about the external world. Intuition based on needs is always deceptive, because a healthy person always wants something. Less deceptive is intuition based on objective reality, that is, on the fact that a person is based not on needs, but on the knowledge and information that has already been obtained earlier. If the intuition is based

on some desires, then it is probably closer to the psychoanalytic intuition, which we have already considered.

7. The next item is the postmodern intuition. It is an intuition based on the interaction of different realities, worlds and qualities. After all, it is known that intuitive processes are more successful when different worlds, spaces, realities and Sciences collide in the psyche. Many discoveries are made at the intersection of Sciences, spaces and realities. That is, the intuitive process is activated when two different qualities and worlds are presented in the psyche. Such a collision generates information that can become a condition for finding the truth.

Writers and scientists often discovered something when they got out of some conservative framework and conditions in which they had already adapted and stopped developing. When creators went out into a new world and reality, they sometimes had new discoveries. This is the postmodern intuition.

In addition, postmodern intuition is based on the game, that is, not on the search for meanings, but on the game of meanings. That is, in all the intuitions that we have discussed here, there has always been a search for truth and new knowledge. Within the framework of postmodern intuition, there is only a game with knowledge, meaning and truth. That is, postmodern intuition implies that there are no truths as such, since there are many of them and you can only play with them. In other words, the postmodern intuitive process, in particular, is based on a certain game of meanings. That is, there is no search in the direction of truth, but a process in the form of synthesis and dialogue of various knowledge among themselves, and the author manipulates this knowledge.

According to postmodern psychology, the psyche does not have the main components of the cognitive process, as it was in modernism. There is no center of consciousness and will, as a certain observable point from which mental processes are observed. Postmodern psychology implies the presence of many different "I", which can change roles, becoming in turn the "centers" of consciousness and will. The phenomenon of "cogito" is possible for various mental dipoles "I" - "not-I". With this approach, all points of the psychic network are important, in the bosom of which the phenomenon of consciousness is formed, etc. The phenomenon of "I" is an integral product of the interaction of all elements of the mental grid, among which there are no priorities.

8. There is empirical intuition. Empirical intuition is revealed through interaction with the external world and objects of the external world. A person, using his intelligence in a minimal way, going through various options, finds the most acceptable of them. Discovery of truth is the method of "trial and error". In other words, empirical intuition is based on interaction with objects, and the objects themselves in the process of interaction with each other seem to suggest to a person where it is more correct to go in the process of searching for truth.

9. It is obvious that a real intuitive process is always a component of all the approaches that were given above. That is, a real intuitive process is always a synthesis and interaction of psychoanalytic, dialectical-materialistic, archetypal and other psychological mechanisms that can be regulated by the postmodern mechanism so that the role of the regulator can be transferred to all the mechanisms involved in the process of intuition. In any intuitive process, all these components are represented, but in one way or another. That is, the living psychological fabric of intuition is always a superposition of all the above intuitions.

10. According to isomorphism, the whole knowledge of the world and its truth are dissolved in nature itself, in various pieces of the world, its fragments. If we have a small piece of the world, we can use it to restore the whole world. These are a kind of Leibniz monads, thanks to which the whole world exists in each particle of the world and the world consists of these particles. Therefore, if a certain piece of external reality enters the psyche, then information about the whole world comes at the same time.

On the other hand, the whole is already defined in the psyche and presented in the form of some mental images, matrices and programs. In this case, the phenomenon of the whole is a purely psychic phenomenon, and not related to the external world. In other words, in the principle of isomorphism, as in physics, with the help of information about the wave, we can restore the entire wave and the parameters of the emitter of this wave.

11. There is another approach to intuition — the spiritual-sense. This intuition is based on the search for truths and meanings that are not universal, but unique, which are inherent only and only to Us, and not to Others. In the borderline situation between life and death, meanings are revealed that are unique to Us. No one will ever feel these meanings for us. No one will know them for us, because they will never be able to truly penetrate Our soul. We are imbued at the same time with universal truths and meanings that are inherent to all — this is the essence, but we also have an existence that is inherent only to Ourselves, and not to Others. This existence is the basis of spiritual and semantic intuition. Spiritual and semantic intuition is the search for unique meanings in a borderline situation or True Creativity. This is a feeling of certain truths, meanings, knowledge about yourself, about the world, which can not be transferred to someone. They open only to us in borderline situations. Only we can feel it, but not Others. We can't explain it to Anyone else. Although, thanks to the principle of intersubjectivity, we sometimes manage to understand Each other. . But there is something in us that we can never pass on to Another.

There is an approach according to which existence is a spiritual Union with the world. There is a position according to which existence is a Union with the world and it can be reduced to essence (universal essence). That is, some authors simplify existence to essence. Supposedly, we are all United in existence so much that we feel the same phenomena in existential and borderline situations. We all feel and see the world in the same way, and in this we are one. Therefore, it may seem to all of us that existence does not exist? There is no uniqueness of our inner world or a separate subject that is outside of us? Research shows that this is not the case!

Existence is felt not only in a borderline situation, but also in the process of creativity. It is in the process of creativity or unique self-expression that we can learn and feel something that others will never feel. Mozart felt his symphonies

and no one will ever feel these feelings. We carry something within us that no one will ever feel in our place.

Spiritual and semantic intuition is essentially a kind of insight, some meanings that are revealed to us, but we, unfortunately, cannot pass them on to others. And that's the problem. Many people take something with them that they can't pass on to others. Apparently, spiritual and semantic intuition is some knowledge, truths and ideas that appear to us, but, unfortunately, we cannot pass them on to others.

12. the fact that the elements that are represented in our computers have already been found in the brain suggests that our psyche has a basis that allows us to explain complex mental processes not only on the basis of the "spark of God". When they talk about the liveliness of the psyche, they say: "the spark of God gets there" - and the psyche becomes alive. Does the spark of God get into the computer, which is gradually becoming alive and self-reflecting? It is obvious that computers do not yet have self-consciousness, there are no processes of self-reflection. Computers have not yet been invented that can think about the meaning of their existence, as human consciousness can do. But, nevertheless, the fact that most of the processes that occur in the living psyche are already modeled on a computer, allows us to say that computers in their level will be closer and closer to the level of the psyche, and someday models of the psyche will be created.

Although, it is quite obvious that we will never be able to download a program for the evolutionary development of the psyche into computers. It will be impossible to upload phylogenetic components of the psyche to a computer. However, phylogenetic information in the psyche is stored somewhere, they

only need to be recognized, identified and know their structure and mechanisms. And then simulate them at the level of a DNA computer.

13. the Miracle of the psyche lies in its unpredictability, and unpredictability is associated with the unpredictability of the external and internal environment in which the psyche is immersed. That is, the miracle itself, the very unpredictability and openness of the psyche is determined by the environment in which the psyche is located, and at the same time by the environment that develops within the psyche itself. In the external and internal environment, there are objective processes that are independent of consciousness. Thanks to this, the psyche has a phenomenon of liveliness.

14. in human psychology, in its cognitive component, lies the phenomenon of constructing self-assertions and illusions. That is, it is not the search for truth itself that is relevant, but the search for misconceptions. Although traditionally it is believed that a person is engaged in the search for truths. From our point of view, a person is engaged in the search for misconceptions based on his needs. Man is not driven by truths. Truths as such, after all, are not the basis of human needs. Therefore, they cannot be the basis of motivation. Truth may, in principle, not be

so desirable and therefore cannot be the engine of a person (see Freud's defenses against truth that cause Psychotrauma). Man is always in search of constructing delusions and illusions. It is to them that he strives, not to the truths. But if we assume that the truth is some information that causes a certain life-affirming state (survival as the most important motive) that a person wants, then everything falls into place. Truth is such information, the perception of which gives rise to a sense of satisfaction in the subject. But usually a person, due to the fact that he is a victim of his needs, always wants to receive information that is often far from objective reality. Truth and objective reality do not often please a person. Therefore, after all, man is always engaged in the construction of various delusions and illusions. If these delusions and illusions become the basis for survival, then they become truths. This is one of the reasons for the inaccessibility of truth. And Husserl, thanks to his phenomenology, showed that a person studies phenomena (in fact, deep and fundamental illusions and delusions about the external world), although it seems to a person that he is studying "Kantian" noumena. And Fichte showed that all truths are obscured by the main phenomena of "I" and "not-I", which, according to our research, are illusions. And there is nothing terrible in this yet, but as long as the illusions do not develop into hallucinations and all sorts of delusional "detachments" from the world, which are now flourishing, thanks to the era of postmodernism (simulacra, etc.), a Person survives, because he constantly bathes in certain illusions and products of his creativity, in a certain virtual world, in certain structures that are much more interesting than the black truth of the world itself. That is, a person constantly constructs various kinds of illusions and information that allow him to survive. They are far from the truth that takes place in the external world, the existence of which, alas, has not yet been fully proved by philosophers. Man is the subject of self-delusions and illusions.

15. Hypotheses that arise in the search for truth in science are basically the construction of delusions and illusions based on needs. But this is all limited to objective reality. Therefore, fantasies and illusions turn into hypotheses.

Primary in man are the processes of constructing illusions, delusions and quasi-truths. It is these processes that are the food for the process of searching for truth. It is not the search for truth that causes man to move towards knowledge, which is the product of the working of the principle of omnipotence and power over the world, which, in the end, often turn out to be an illusion.

Man basically moves because there is a desire and a search for self-affirmation in him. But the reality is that it corrects this process, as a result, a person constructs hypotheses, and then finds some truths that often do not please him.

Some personalities are revealed through their non-disclosure. They draw a picture of openness with the help of a mosaic of non-disclosure.

16. Philosophy and the depth of the meaning of life in art is not necessarily related to the depth of the philosophical work. It can be an ordinary song about lollipops, bringing to tears and a deep understanding of life. Conversely, this can be a perverse abstraction about the meaning of life, which has no depth, but is tied to the egocentric delusion of the individual-the personality of the philosopher or artist.

17. Someday we will all Eisenstein and will be able to Express themselves quickly, composing stills and movies. These will be our sentences and texts, and they will be created as quickly as this line has just been written.

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Garifullin Ramil Rosiewicz

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