

Psychology-XXI Or XXII?..

Distinction, Models, Tasks, Methods

Good thoughts in bad English

By Alexander Zelitchenko

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***To Ekaterina Zelitchenko, my wife Katya, the
person without whose active collaboration
nothing of my work could be done***

Contents

Instead of Foreword – How This Book Was Written and What About	11
Chapter 1. PSYCHOLOGICAL PROOFS OF EXISTANCE OF GOD, OR IS “MIND-BODY-ENVIRONMENT” CLOSED OR OPEN SYSTEM?	15
Problem and Approach	15
What Proofs May Be Accepted by the Critics? Epistemological Note.....	17
Phenomena – 1: Common Ideas and Common Activities	18
Phenomena – 2: Signs of Destiny and Inner Voice.....	21
Phenomena – 3: Higher Experience – Expanding Conscious, Expanding Ideas	22
Upper and Lower in the Psyche: the Scale of Brightness of Mental States .	22
Lifting from Yellow States to Orange and Red Ones – I: Super-aesthetic and Religious Feelings.....	31
Lifting from Yellow to Orange and Red States – II: from the Occasional Observer to the Permanent “Observer of Observing”	36
Unipolar and Bipolar Models of Reality - Figures	37
Chapter 2. SPIRITUALITY AND DUKHOVNOST.....	40
Introduction.....	40
The Difference	41
Bi-lingual Consideration, or about Russian-English Translating.....	41
Spiritual Crisis and Dukhovnyy Crisis.....	41
The Spirit, the Spirits and Their World.....	43
Mystic Experience vs. Higher Experience	43
Development of Human Being	45
Psychology and Ontology	48
Transpersonal Psychology vs. Higher Psychology	51

Chapter 3. DOES CULTURE DETERMINE MIND, OR IS CULTURE DETERMINED BY MIND? MANIFEST OF DEPTH SOCIOPSYCHOLOGY 54

Introduction.....	54
One Essence with Many Names.....	55
Reality of the Invisible.....	55
Relationships between Common Mind and Individual Minds – Emerging Sociopsychology	57
Depth Sociopsychology	57
Necessity of the New Science.....	58
The Subject of Sociopsychology and the Subject of Depth Sociopsychology 58	
Philosophical Perspective	59
Differential Psychology and Differential Cross-Cultural Psychology	60
Superconscious vs. Subconscious in the Collective Unconscious: Archetypes and Traumas.....	61
Tasks of Depth Sociopsychology.....	62
Theoretical Tasks	62
Applied Tasks of Depth Sociopsychology	63
Methods of Depth Sociopsychology	65
Psychosemantic Analysis in Sociopsychology	66
Operationalization and study of the collective traumas through the investigation of common attitudes	67
Historical-psychological Analysis of New Mental Formations	68
Sociopsychological Analysis of Culture – Designation of Problem.....	70

Chapter 4. TRIBUTE TO OSWALD SPENGLER: BIG TRUTH AND SMALL MISTAKES. THE PSYCHOLOGICAL SCHEME OF METAHISTORY AND THE THEORETICAL FOUNDATIONS OF HISTORICAL PSYCHOLOGY .71

Introduction: Two Main Spengler’s Discoveries	71
Living Cultures	72
Culture Creates Mind. Spengler, Jung, Vygotsky.....	73
Psychohistory and Historical Psychology	73

Age and Phases of Lives of Metacultures	74
Coexistence of Metacultures	75
Boundaries of Metacultures. Metacultures, Which Spengler did not Notice - 1	77
Morphology of History Against the Physiology of History	78
Brightness of Mind	79
Spiritual Height of a Person and one of a Society.	79
Methods of Measurement of Brightness	79
Pyramid of History	80
Incomparable and Comparable	80
Axis of the History: What Does Progress Consist in?	80
Ranks of Metacultures and the Pyramid of History	81
Archetypes of metacultures – Three Faces of Pyramid of History	82
Metacultures, Which Spengler did not Notice - 2.....	82
Birth of Cultures and Ontological Challenge.....	85
Chapter 5. PSYCHOTHEOLOGY: CHRISTIANITY AS A SCIENCE OF SPIRITUAL DEVELOPMENT AND DEVELOPING CHRISTIANITY	87
Presentiment of Future	87
Epistemological Notes	88
Ontological Outline.....	89
Ideas and beings	90
Ideas and souls	90
Tree of World.....	91
Man-creator	92
From Creator to Creator.....	93
Lower and Higher Souls	94
Big Man and Metacultures	94
Reflection in Scriptures.....	94
The Meaning of Gospel	97

Different Christianities.....	100
Psychotheology and Future Christianity	103
Appendix A. Religious Mind and Metareligious Mind From the Pont of View of Differential Depth Sociopsychology.....	104
Theoretical vs. empiric.....	105
“Vertical” vs. “horizontal” metareligious mind	106
Methods of analysis of metareligios mind	106
Appendix B. Method to Study the Structure of Meaning making and Counteraction Relationships Between Values	108
Introduction.....	108
Procedure	109
Analysis of results.....	111
Appendix C. From Proposal PSYROOTS	113
Table of Contents.....	113
Part 1. Concept and objectives, progress beyond state-of-the-art, scientific methodology and work plan.....	113
1.1. Concept and objectives	113
1.2. Progress beyond the state-of-the-art.....	125
Appendix D. From <i>Light of Life</i> :English Foreword and Excerpts.....	138
Table of contents.....	143
Luminous gossamer and two turns of the road from “black” to “red” (From Chapter 3).....	145
Appendix E. From <i>Psychology of Dukhovnost</i>	154
English internet-publishing the fragments from <i>Psychology of Dukhovnost</i> in 2009	154
From preface to Russian internet-edition of 2008.....	157
Whom is <i>The Psychology of Dukhovnost</i> written for? (From Preface to Russian edition of 1996).....	157
From Preface to internet-edition of excerpts from <i>The Psychology of Dukhovnost</i> in 1997	158

To whom does “The Psychology of Dukhovnost” address?.....	158
What is “The Psychology of Dukhovnost” about?	159
Note about Sample Chapters.....	160
Chapter-by-chapter Outline	161
Epigraph.....	164
TABLE OF CONTENTS.....	165
From Chapter 1. On the Approaches to the Concept	180
From Chapter 2. A Few Generalizations	185
From Chapter 5. The Actual-Self and the Self-Center.....	196
From Chapter 8. The Bipolar Model.....	206
Appendix F .The History of Carrier.....	219
Part 1. Dramatic preparation (1970 - 1979)	219
Part 2. Solitary Formation (1979 – 1983)	221
Part 3. Academic Implementation (1983 – 1994).....	223
Part 4. Breaking-through and sowing (1994 – 2006).....	224
Part 5. Today (2006 –)	225
Bibliography	227

Instead of Foreword – How This Book Was Written and What About

This book is addressing to rather special category of readers – to the psychologists who realize that our science is too far from to become the science about psyche (soul) and it studies the rather surface phenomena that are too far from the core of psyche, i.e. the essence that transform the set of different phenomena into psyche. I do not hope that this book will find many readers in the nearest years, but I hope that in course of time the number of such readers will increase.

In course of my carrier, I made four attempts to present my work to English-speaking readers – in 1990, 1997, 2001 and in 2009, but cannot say that any one of them was successful. Nevertheless, the character of my work encourages me from time to time to resume such attempts because the things I am writing about are the very important things and to say about them even in bad English is much better than do not say at all.

It would be too long to tell the full story of these attempts, but of course, one of the reasons of their failure was insufficient level of my English. However, this was not the only reason. The person who is ready to perceive some thought and who need this thought will perceive it even in bad English while the one who is not ready would not understand the same thought even when it will be exposed in language of Shakespeare. This is why “The scientist’s Conversations with the Teacher” translated by the professional translators also left unknown for readers: when new age ideas address to scientific community, the chilly reception is warranted. However, the same give me courage that the reader, who is ready for the ideas that are exposed in the present book, will be able to crap them even in so imperfect literary form.

My last attempt to present my work to English-readers I start one year ago. In fall of 2008, initially I prepared the Proposal for European Commission, and latter when I found unexpectedly for myself that this Proposal met a rather warm welcome from many colleagues, I wrote five articles addressed to different groups of psychologists, philosophers, historians and theologians, which together outline my work in the last 14 years. I presented these articles in a number of academic journals but received from most of them obviously negative reaction. Nevertheless, the texts were written already and all together (including the English texts I wrote

at the same time for my personal website) constituted the volume of small book.

As I said, I do realize this book has no chances for commercial success, but I do feel the necessity to publish it for the future generation of psychologists – if not for the present one – for those who will make the psychology of 21st century. Or maybe – the one of 22^d century. The psychology, which will become a base of future history, future sociology and future theology and which will differ from the modern academic psychology not less than the modern physics differs from Newton's one.

What is the main difference between the future psychology and the modern one? This is difference in underlying ontological model and, as a result, in understanding of both theoretical and applied tasks of psychology. Today the psychology in fact rejects the multiple connections of psyche with the invisible subtle world, because the academic science rejects the reality of this subtle world itself. Today psychology continuing the attempts to become “an instant science” like physics with big difficulties accepts even such seemingly “poor psychological” phenomena as “inner Self”, “individual spirit” etc – all phenomena threat to scientific picture of the world formed at the late of 19th century. As a result, for the modern psychology, the psyche is the isolated essence like mechanical machine and to deal with this machine must be the same like we deal with all other machines.

Today for the most of psychologists, the mind is not an alive thing. Their attitude to the subject of their work is similar to attitude of carpenter to piece of wood. They evaluate the properties of this piece like its hardness, which seems to them important for using this bream in construction of building. They try to inscribe some texts on this piece and do not like when the piece resists their attempts. However, they usually do see neither that the piece is alive, that it lives its own life, grows and develops nor that the piece is not separate piece at all but the part of big alive organism.

The reason of such blindness is that the academic psychology considers mainly the external, surface levels of psyche, which are less variable and most stable and, thus, seems less alive, and ignores the internal, most movable zones of psyche, masking them by name ‘unconscious’. However, the shift of attention to these hidden scopes of mind discloses almost immediately two important things. First, the psyche develops, changes in its own specific way, lives its own life. And second, this life of

psyche is not independent from the life of world – each psyche plays in the world its own role, receives from the world its own impacts, which determine its life and its work, and return to the world the results of its work.

As soon as we discover for themselves these zones of psyche (in new age literature they are called “inner self”, “soul of soul” etc.) and the principles of the psyche’s life, it becomes much easier for us to make the next step – to reconsider the applied tasks of psychology.

Today, in applied psychology two approaches dominate - manipulation and selection. Psychologist tries either to force the people to be like he wants they to be (to think what political psychologist and his customer want they think, to buy what advertisement psychologist and his customer want they buy, and in general to live the life, which seems to psychologist as right one), or select the peoples, which seem to him “optimal” for certain social role. In the future psychology, both these meta-approaches will be changed crucially.

Instead of manipulation, to help a person to live his (or her) own life will become leitmotiv of counseling. And instead of selection “right person” for some social role (like selection the right key for given lock), the help in elaborating right individual style for this role will be dominate in the work of both organizational psychologists and educational ones.

Such shift will be provided by the change of the philosophical model in foundation of psychology. The future psychology will base on different ontology, in which the human being is the only leaf, which grows on the World Tree and the tasks of future psychologists will be to help these leaves to grow. The book I propose to your attention begins with elaborating this topic.

Thus, the first central topic of present book is new ontological/psychological model. The first and the last (fifth) chapter deal with this topic. The first outlines the problem and provides the phenomenological base, the collection of phenomena that demands revision of academic views on the world. The last elaborates the future ontology in more details and outlines the frameworks of the future theology – psychotheology, which will not conflict with the science, but instead will constitute together with science the single scope of knowledge.

The second central topic of the book is the development: the personal (or in other wording – spiritual) development of human beings that makes from a weak, low, imperfect being “A Human Perfect”. What changes of mind constitute such development and how facilitate such development – these two problems will form the core of theoretical and applied tasks of future psychology, correspondingly. All chapters deal with the problem of human development.

And the third central topic, with which chapters 3 and 4 deals primarily, is the problem of relationships between an individual and a society. Today we customize ourselves with the mode of thinking about them as about two although interconnected but separate essences, one of which (a human being) is primary and the other (a society) is secondary. We consider society as a set of individuals and in best accept the influence of such social phenomena as culture on individual mind. Reality, however, is more complex: there are social organisms, which are alive as people are, and each human being besides he is an individual, enters in such social organisms by the parts of his mind like the cell enter in bodies. All we are the parts of such living essences as our nations, our super-nations, our cultures and so on. Although we are separate individuals on the levels of our physical bodies, on the level of our minds, by significant “parts” of our psyche, we are even not simply closely inter-related one with others, not simply are parts of the same whole, but are identical to this whole. Understanding of this situation opens new vision of both our personal (individual) situation and our common (social) situation. We all are subjects not only of our personal lives but also are subjects of the history and of those invisible but very powerful forces that creates the history. This is why the future psychology will form the base for both future sociology and future scientific history, the first instantly scientific history in the history of history. With this pun I want to finish this brief foreword. Enjoy!

Chapter 1. PSYCHOLOGICAL PROOFS OF EXISTANCE OF GOD, OR IS “MIND-BODY- ENVIRONMENT” CLOSED OR OPEN SYSTEM?

From the time of Kant, we know that existence of God cannot be proved philosophically. However, is the philosophical proof the only proof we accept? Obviously, no. There are other proofs, which are more important for us – the psychological proofs, when our experience itself proves us the validity of some “theory”. In contrast to philosophical proofs of existence of God, the psychological proofs of the existence of God are possible. Moreover, each person gets these proofs after he reach the some level of personal development. The philosophical axiom in foundation of academic psychology is that the system “Mind-Body-Environment” (MBE) is the closed system: all mental events is predetermined by the state of mind itself, the state of body of the “bearer” of mind, and the state of the person’s environment (in broad sense, including first of all social and cultural environments). However, there are many phenomena, which are poorly explained or are not explained at all unless we open our philosophical model of the world and allow ourselves to see one more Force, which affects and often directs mental life. This chapter systematizes some of the well known from both literature and everybody’s personal experience such phenomena, which question validity of the axiom of closeness of MBE.

Problem and Approach

When we speak about the forces, which affect the mind and determine its states, two types of such forces may be seen immediately. These are (a) the inner mental forces, i.e. the influences of one “parts” of mind on others, for example, when the big goal are decomposed into a number of smaller ones, and (b) the external forces, by which the “environment” acts on psyche. However, important question what does this environment consist of, arises here. Of course, part of the answer on this question is obvious. The environment includes the person’s body, and, in particular,

the person's brain and the person's "genetic programs". The environment includes surrounding world and, in particular, social and cultural parts of the world, which are interiorized and become opinions, attitudes, values etc. However, are these whole environments? Or alternatively, are there other affecting mind forces – non-mental, non-biological, non-social and non-cultural ones – which we may consider as Supernatural ones (although this name is an apt only in respect of traditional meaning of the term *nature*)?

This question in different formulations had been disputed by European philosophers during some centuries until it lost the part of actuality when the philosophers came to rather common agreement between believers and atheists that given question cannot be resolved by rational means. Of course, it was good solution, however, it was good only for own time: What was good for 18th century is becoming not so good in 21st one. Moreover, perhaps now the time is coming when we must revise and deepen about what classical philosophers came to agreement.

Meantime, people of academic science have customized themselves to think that the psyche's environment is limited by the world, which is known for us, in its biological, physical, social and cultural "sides" and there are no any other sources of influence on psyche. Body, mind, and environment form closed system: everything happening inside this system is determined by this system itself.

In this chapter I am going to question this opinion showing the phenomena, which cannot be explained by the hypothesis of closed system. There are other forces, which influence mind and in significant degree determine its state. Thus, my approach here is phenomenological one and my (more than ambitious) goal is to provide – of course not logical proofs, but some phenomenological evidence in favor of the openness of the system, which is custom to be considered as close one.

In force of reasons I am going to discuss, the psychology cannot provide the "mathematical", or "objective" proofs of existence of God, which are valid for everybody. However, we may disclose the way, which can lead everybody to getting the "personal proofs". True, the person, who possesses such personal proofs, will fail to convince his acquaintances in validity of own discoveries, but for himself these proofs will be more than sufficient.

The first step in realizing this program is paying attention to some mass phenomena and to some phenomena of “mystic experience.” However, before to start phenomenological exposition, one topic of social epistemology must be discussed.

What Proofs May Be Accepted by the Critics? Epistemological Note

Any collection of facts may be explained differently, in frameworks of different models. Moreover, these different explanations may be equally satisfactory from logical point of view. Classical example of solipsism (e.g., Wood, 1962) shows how extravagant may be some logically perfect explanatory schemes. Thus, the cultural fate of some explanation – what will be widely accepted by society, and what will remain a marginal theory – depends on not only its logical consistence, but on many other factors. Of course, the factor of pragmatic usefulness plays the important role among them. However, this is not the only important factor. For example, such seeming ephemeral factors as correspondence to “spirit of time” or aesthetic attractiveness of theory are able to play a rather important role. Even more important is the factor of naturalness of explanation, which is difficult to formalize – how natural or, on the contrary, how fanciful explanation of the same phenomena are given by the one or other theories.

However, there is even more important factor responsible for introducing new explanatory schemes. This is the social assimilation of the experience, which is the subject of explanation (Zelitchenko 2000/2001, 8-11). It is easy to explain by means of many concurrent theories the foreign experience, which are known to theoretician only theoretically, i.e. only with few from infinite many relationships between the phenomenon and the rest of world. However, the situation is changed crucially, when we explain the phenomenon, which we know well; know in all variety of its relationships with other things of world – our own experience. Here our freedom of explanation become much narrower and the only one theory may satisfy us – the theory, which reflects the overall variety of relationships between the studied phenomenon and the rest of world.

Another factor, which determines the fate of theory, is connected closely with the factor of assimilation of experience is the habit of scientific community to existing (or similar) explanations. Sometimes, the new generation of scientists must replace the old one to make unusual theory

broadly accepted. We saw such situation with many psychological theories, including such influential as psychoanalysis. Too many scientists preferred to look for more than artificial explanations of the phenomena, which were simply explained by Freud, in the frameworks of old explanatory schemes (e.g. theory of association) just to avoid reconsidering the theory they were customized with.

This is why instead of attempt to provide ultimate, “mathematical” proof of openness of MBE, I am restricting myself by “only” exposing the collection of facts, which are indicative of such openness.

Phenomena – 1: Common Ideas and Common Activities

Among explanatory schemes of modern psychology, the concept *unconscious psychical* perhaps is one of the most powerful. Everything what is unknown and unexplainable in the conscious mind may be explained as something, which comes from the unconscious. However, even such powerful explanations do not remove the problem of openness of MBE. Where are the sources, which supply unconscious with content? Psychoanalysis showed that one of these sources is the person’s own experience. However, is this only source?

It is rather clear that unconscious psyche is just a buffer between conscious mind and something that may be either inside MBE, or out of this system. Thus, when we put the source of some influence on mind in the unconscious we simply mask the problem.

Nevertheless, from the point of view of logics we may attribute to the unconscious the cause of any individual phenomena. When the individual person conducts any behavioral act we may say that the ultimate cause of this act belongs to the person’s unconscious. However, the situation is changed crucially when we move from individual phenomena to collective ones. Here we may see how the members of big group, which often even do not know about existence of each other, experience simultaneously the similar mental phenomena – common feeling and, what is even more intriguing, common thoughts – the phenomenon of simultaneous scientific discoveries and technical inventions (Simon 2007). Some theoreticians try to explain such common phenomena as similar individual reactions on the same, common for all group experience (for example, on *collective trauma*, Bohleber, 2007; Erickson, 1994; Goren, 2007; Hirst & Manier,

2008; Wessel & Moulds, 2008). However, it is quite clear that such explanations have a rather limited scope of applicability.

The other type of similarity between mental states is explained as a *social contagion* (from classical works Baldwin, 1894; Le Bon, 1895; Tarde, 1903/1963, to tens of modern studies, see overview, e.g. in Marsden, 1998), or as a mass hysteria (e.g., Bainbridge, 1987; Bartholomew & Goode; 2000, Sirois, 1974; Wessely, 1987).

One more group of similarity is explained as a *propagation* of cultural phenomena through the individual minds of the members of society, which interiorize them (for example, Wallis & Poulton, 2001) in socialization-like or in fashion-like modes.

Among such explanations there is one idea, which although is metaphorical also, possesses greater explanatory potential than its competitors. This idea explains the occurrence of the same phenomena among different individuals as capturing many individuals by the same idea. For example, the Concise Oxford Dictionary of Sociology (Marshall 1994) defines social contagion as "ideas moving rapidly through a group", while the Macmillan Dictionary of Psychology (Sutherland 1995) defines contagion as "the spread of ideas... through a community". On the face of it, this explanation does not differ principally from the theory of same cultural phenomenon influencing different individuals. However, indeed, it is much broader, since the concept *idea* is much broader than the concept *thought*. An idea is the system of relationships between the things of the world, while a thought is only the reflection of this system in a mind. This reflection may be either complete (adequate) in the case of relatively simple ideas, or rather fragmentary (approximate) when idea is more complex; the idea being more complex the fragmentariness is bigger. Thus, the bigger (the more complex) idea the more "idealistic", more distinguished from traditional explanatory schemes the model of "spread of ideas... through a community". In the cases of very complex spreading ideas, which are bigger than one existing in the cultural environment, we must expand our model of world introducing in it something, which exists "behind" the culture, somewhere in trans-cultural and trans-social "spaces". Such extension would mean real shift from the materialistic views of today philosophy of psychology to much more idealistic ones. However, to expose this movement some more explorations are necessary.

All attempts to explain the similarity between the individuals by the influence of one individual (or one group) on another stop to work when we move from the short-term phenomena (with duration of, maximum, months and years) to the long-term ones with durations tens and even several hundred years, which involve many successful generations. No one from these generations has more or less full awareness of the common activity and hence cannot to teach it. Nevertheless, replacing one another a number of generations do make common job and do create very complex cultural pattern. Of course, and here there are attempts to explain such historical-scale phenomena (although theoretical attention to them is relatively weak) from the materialistic point of view. The idea of self-organization (for example, Luhmann, 1995; Scott Kelso, 1995; or Estep, 2006) – the big systems organize and are organized themselves – must be named here first. However, this is already the last line of defense of the materialism. In fact, although this is still rather fashionable way of thinking in scientific community, the idea of self-organizing is in spite of some its advantages may be easily criticized. Although self-organizing is real phenomenon, there are obvious limits, in which the system is able to organize itself. These limits are predetermined by the nature of system. We may shake as long as possible the box with transistors but they do not become radio receiver. Let us imagine that the 10,000 experienced puzzle-builders are going to build the giant jigsaw puzzle of the size 200 m by 200 m from 100,000,000 small - 2 cm by 2 cm - pieces. Each builder is able to build 10,000 pieces puzzle and has own set of 10,000 pieces and a picture, which must be built by him. However, all together they will not be able to accomplish overall task unless they have the overall final picture. Moreover, they cannot draw this final picture themselves; somebody, who does not belong to their team, must give the picture to them. This is exactly ours – the creators' of culture – situation: the pattern of creation (in more or less details) is predetermined by the idea of creation, which is invisible but most powerful actor in social and historical plays. This idea unfold itself in culture, created by millions of individual actors, each of them hardly recognizes its content. Hence, such idea cannot be created by an individual mind or even by a group one. Instead, it may be only introduced in our world from somewhere, which does not belong to our world. Thus, the fact itself of existence of such ideas speaks against the axiom of positive mind “Our world is a closed system”.

However, although such arguments may sound quite logical, they convince opponents in much less degree than arguments of different kind

– appellations to opponents’ own experience. It is not enough to show the necessity of big ideas, which do organize the cultural work of many generation of nation. It would be much more purposeful to open the way to feel, to experience such ideas. After all, we are learning about sunlight not from the stories and even in less degree from the logical proofs of its existence. We are learning from our vision of light.

Phenomena – 2: Signs of Destiny and Inner Voice

There is another group of phenomena, which question the axiom of closeness of MBE. These are phenomena of “strange, illogical” decisions, which person makes without any external reasons and influences and which changes his overall life. Examples of such decisions may be easily found in biographies of almost each prominent historical actor. However, may be even more easy to find them in own life. Instead of following well determined and easy to follow the paths of carrier, the person without any seeable reasons takes extremely extravagant steps, which often make his life much less comfortable. Of course, it is possible to explain such “extravagant” decisions by the combination of the factors of personal circumstances and ones of cultural influence also, but too often such explanations seems to be rather artificial. Here the situation is quite opposite to one with common ideas. If we explain the extravagant decision, for example, by “the fashion on extravagancy”, it is naturally to expect that such kind of extravagancy will be observed on a mass scale. Nevertheless, we see all such case is unique in its own. Something drove Gauguin in Tahiti (Paul Gauguin n.d.), but he was the only one from impressionists who was driven in Oceania.

Again, own experience here is more convincing than any logical arguments. And what about own experience, perhaps everybody may easily recollect episodes from his own life, when something inside his mind advised (or even ordered) him to act in non-standard and unpredictable way, which cannot be explained by the influences from known sources (like, the parents’ opinions, or the school teachers’ prescriptions, or newspapers’ recommendations and so on). These orders-advice obviously came from the other source. However, what is this source?

Phenomena – 3: Higher Experience – Expanding Conscious, Expanding Ideas

William James in his classical book (James, 1902/1997) collected phenomena of religious conversion accompanied by mystical enlightenment. However, the phenomena of this kind are also not too common. Their uncommon character allowed James's critics to attribute these phenomena for example to mental illness (e.g., hysteria or schizophrenia). However, the critics omitted the fact that although the phenomena of enlightenment are uncommon indeed, the *ability* to experience these phenomena are very common and may be developed by everybody. Recurring to recognition of the *historical mega-ideas*, it is possible to say that, fortunately, we all have the ability although not recognize in all details the mega-ideas, but to experience them. The way to this experiencing is through the expanding our conscious, because the capacity of our everyday conscious is enough to include only small pieces of mega-ideas, but not overall picture.

Thus, the ability to experience mega-ideas has to be developed. People as they are differ one from other by level of their development and, hence, differ in the scale of ideas they are able to understand, to *know instantly*, to know basing on own experience. Such instant knowledge is not “democratic” – what is known for “elite” is not reachable by the “lay person”. We know this situation very well in respect of knowledge of higher mathematics or theoretical physics, but we poorly recognize it in respect of social science and humanities, where, nevertheless, the difference between elite knowledge and profane one is even bigger. Thus, instead of exposition of the phenomena of higher experience, I am forced to discuss the ways of development of the ability for such experience.

However, the rather volume introduction is necessary to prepare the discussion of the matters of broad consciousness and of higher experience, i.e. experiencing of mega-ideas. First, the scale “lower-upper” mental states must be introduced.

Upper and Lower in the Psyche: the Scale of Brightness of Mental States

In Chapter 3 of *Light of Life* (Zelitchenko 2006, 41-59, 683-692) I introduced the unit of mental-spiritual brightness *lyum* and the 100-lyum scale of brightness of mental and mental-spiritual states. This scale lifts from the simplest forms of mental activity as sensations of pain or of

hungry through more and more complex states to such complex states as inventing management strategies or solving mathematical problems and continues to climb even higher. The difference between bright mental states and dim ones is determined by the breadth of consciousness: the brighter state the broader consciousness, the more part of world – the things of world and the relationships between these things – it reflects. The six zones of this scale I named *black* (0–10 lyums), *blue* (10–30), *green* (30–50), *yellow* (50–70), *orange* (70–90) and *red* (90–100). The first four of them cover almost all our everyday states. For example, Table 1 shows the lowest part of the scale, which is occupied by the “animal”, black states, where one sensation or feeling dominate on and determine the overall mental state, and demonstrate the slow rise (and beginning of enlightening from “purely black” to “dark blue”) of such states.

In the middle of the scale, the yellow states are located. These states correspond to the impressions from classic music, or to the states, in which the scientist works on scientific article, or to the states, in which the executive makes decisions on the development of his company etc. In yellow states our intuition works well, we see ourselves objectively and see the big groups, in which we involved – our countries, or our professional communities. In these states, we may feel both light sorrow and sad irony... Right now, I am writing the present text in the yellow state and I want to hope that you are reading this in the yellow state also.

Between the black states and the yellow ones, there are intermediate blue and green states. Blue states are the states of fun during football match or on rock-concert, or the states of conveyer worker, or ones of scullery maid. Green states are the states of clerk, or the state of newspaper’s reader.

The General Table of brightening states, which is because of technical reasons decomposed in four parts – Tables 2-5 –as Figure 1 shows, consisted of 10 rows (groups of states with brightness 0–10, 11–20,... 91–100 lyums) demonstrates the rise of brightness of mental states in more systematic way in accordance with 10 lines (columns). Each of these 10 lines may be considered as a descriptor (or a component) of mental state.

Table 1. *Blake States*

Brightness (in lyums)	State
0	Insensibility as in a deep sleep without dreams
1	Moderate negative sensations: pain, hungry, cold
2	Strong sufferings, which is impossible to bear and which, hence, force to act, e.g. climb up the wall from tooth-ache
3	Gregarious feelings, e.g. panics
4	Love of kid to mother, depression from loss of relative (up to reject from food and even death), or from loss of freedom (when the animals stop to breed, or the birds stop to sing)
5	Emotional of survival of species: libido, or love mother to kid (“as cat love her kittens”)
6	“State of ox”: thoughtless do what you know how to do
7	“State of dog”: submission to simple orders like “sit down – stand up” (ideal soldier – although only on parade-ground, not in a battle – is in state-7); “animal joy”: the dog meeting returned owner who he left it to wait in front of the shop, or the foal on spring meadow, or hoping child, or teenagers roaring with laughter under old woman falling down
8	“State of hare”: animal horror
9	“State of tiger”: animal frenzy of males fighting for female, or fury of hunting beast

Note to Table 1. From “Svet Zhizni [Light of Life, History and Developmental Psychology of Nations]” by A. Zelitchenko, 2006, Moscow: Otkrytyy Mir, p.52. Copyright 2006 by A. Zelitchenko. Translated and adapted by the author.

	1	2	3	4	5	6	7	8	9	10						
0	Table 2				Table 3			Table 4								
1																
2																
3																
4																
5																
6																
7	Table 5															
8																
9																

Figure 1. The scheme of the General Table of the brightness of mental-spiritual states. From “Svet Zhizni [Light of Life, History and Developmental Psychology of Nations]” by A. Zelitchenko, 2006, Moscow: Otkrytyy Mir, p.52. Copyright 2006 by A. Zelitchenko.

The brightness of state is determined by the maximum value of its descriptors, for example, the brightness of the state with 10 descriptors, each of them having value 50, is 50, while the brightness of the state, which have only 1 descriptor with value 60 and 9 descriptors with value 10 is 60.

Ten descriptors of states are divided in three groups: four descriptors of what person does (“states of arm”) – Table 2; three descriptors of how the person perceive the world (“states of eye”) – Table 4; while the Table 3 includes three descriptors, which possess attributes of both perception and activity simultaneously.

Tables 2–4 demonstrate how the brightness of more or less common states rises from semi-animal primitiveness to our “summits”. Since brighter common states corresponds to belonging to higher social stratum, seven groups of states, from states-0 to states-6, may be named in accordance with the steps of military, academic or some other carrier, for example: first grade student (0); fifth grade student (1), tenth grade student (2); University student (3), MS (4), PhD (5), Full Professor (6).

The general principle of organizing the tables’ columns may be illustrated by following example. One of the important tasks, which almost everybody meets, is to force some powerful person (“boss”) to do what this person initially is not going to do. How do peoples in different states resolve this task?

Person in state-0 simply demands, “Give me!”

Person in state-1 obtains by weeping, forces to do “this” from pity.

Person in state-2 repeats his request as long as necessary not paying attention on rejects.

Person in state-3 waits a good mood of the boss (“requests after dinner”).

Person in state-4 explains the boss why he must do this.

Person in state-5 convinces the boss, that he wants to do this himself.

Person in state-6 creates the situation, when the boss has no other choice than to do this.

The yellow states are not the highest states of the scale of brightness of mental-spiritual states. However, the upper – orange and red – states are rarely experienced. High inspirations, enlightenment, revelations and other forms of highest religious experience belong to these groups. These are super-aesthetic states or religious ones, which are known only for most developed people who were lucky enough to experience these states at least some seconds. (The memory about these seconds lives with person all his life and leads the person in his development.) In these states, the person loses the feeling of his Self as something separated from the world. He experiences All-knowing and full self-awareness as one integral super-feeling. Our language has too few means to describe the highest states, but in the context of this book, there is no need in their detailed descriptions. Table 5 was elaborated to designate the scope, which cannot be described satisfactorily yet, providing more or less differentiated presentation of the composition of orange and red states in the language originated in Abrahamic religious traditions. (Although it worth to note here that by their nature itself, the components of these states are so closely interrelated that any attempt to decompose them in an analytical manner is seemed to be rather doubtful.)

Table 2. *Activities and Acts* (“*States of Arm*”)

Height ^a	Resolvable task	Sense ^b	Complexity ^c	Motives ^d
0	To take some food To release bone ache To wash a car To plough	To get everything necessary for himself for today	Hate mail Heads or tails	“I do what they order me to do”
1	To earn from time to time some hundred dollars To cure a scratch To adjust a car chair To replace a bulb	To get everything necessary for himself and for his family for nearest month	Stereotype greeting card Roulette	“I do what I want” “I do what turns out itself” “I do what he does”
2	To get a salary \$1000 monthly To cure of cold To replace a wheel To cook a dinner	To get everything necessary for himself for nearest year	Standard business letter Durak card game	“I do what is prescribed, what is customary”
3	To save for a rainy day To extract a tooth To replace a radiator To renovate a flat	To get everything necessary for himself and his relatives forever	Reference letter Sport betting	“I act originally, in my own way”
4	To invest To operate an ulcer To assemble a car on conveyer To make own home beautiful	To resolve all financial problems of the problem To provide earnings for several peoples	Letter with uncommon request Poker	“Despite of obstacles, I do what I must do”
5	To organize medium enterprise To organize mass vaccination To improve model of car engine To make own home stylish	To provide earnings for many tens of people unknown personally	Letter from epistolary novel Political betting	“I do what I decided to do”
6	To organize big enterprise To invent AIDS vaccine To build flying car To make own home happy	To provide earnings for many thousands of people unknown personally	Philosophical letters Stock speculations	“I act in accordance with my Duty”

Note to Table 2. In the model of description of acts, which I used in this cycle of my works, an act is described by the system of five descriptors, which answer five questions: (a) WHAT does the person do? (b) For whom (for what) does the person act? (c) HOW

does the person acts? (d) What is the person moved by? and (e) In what will the person's acts result? Four columns of Table 2 illustrate the answers on first four questions for the acts of different brightness. The answers on fifth question are shown in two other tables, because the product of the person's activity is imprinted in other person. First of such products ("theories") is shown in the column "Thoughts" in Table 3. Another product is shown in the column "Impression" in Table 4. From "Svet Zhizni [Light of Life, History and Developmental Psychology of Nations]" by A. Zelitchenko, 2006, Moscow: Otkrytyy Mir, p.685-687. Copyright 2006 by A. Zelitchenko. Translated and adapted by the author.

^a The brightness of groups of mental-spiritual states (0 – less than 10 lyums, 1 – 10-19 lyums, 2 – 20-29 lyums etc). ^b The hungry robber killing young girl to take her \$10 and to buy some food, the father of this girl trying to defend his daughter from the robber, and the soldier who defends his country – all of them are shooting, but all they are shooting differently. The sense is the big business, the person recognizes himself as an actor of which, when he does his small business. In other words, the sense is the context in which the person puts his act. The sense is determined by how far and how broad is the person's vision – how big (how many participants in them and how long they are) those processes the person recognizes himself involved in, i.e. how far the person sees in a time and in a social world. When the person becomes brighter, he transfers from the work for himself only, to the work for his family, for his party, for his society and so on. ^c Each act consists of his "parts", those – from their "parts" and so on. The more complex act (i.e. the more collection of the "parts", of which the person builds his act, and the set of relationships between these "parts") the brighter act is. The most complex activity demands quick, complex and non-standard responses on unpredictable changes of environment ("acts of opponent"). ^d Lower motives are obedience to other's will, copying and spontaneous impulses. The brighter motive, the bigger degree, in which it is "own" and in which the act motivated by this motive is purposeful and strong-willed. Becoming brighter motives move from "it happens itself" and "something does it by means of me" to "I am doing". However, in the states-6 this monotone rise of "innerness" changes direction – the person acts as if somebody (or, more precisely, Somebody – some Higher Power) lead him. The power of motive makes the act brighter – energetic act is brighter than the same slack one. However, this increase cannot lift the brightness of act more than on 1 degree (10 lyums) – energetic captain may be brighter than inert colonel, but not than inert marshal is.

Table 3. *Perceptions-acts*

Height ^a	Thoughts–opinions ^b	Emotions ^c	Self-awareness ^d
0	God lives in the church Good society is one, which is good for me The health is the absence of pain	Sexual desire Pain	The person has no any notion about himself
1	God is lord of the world Good society is one, where is good for everybody The healthy person is one who is not sick	Jealous Vexations	The person is able to answer “I” on the question “Who did this?”
2	God is creator of the world Good society is one, where everybody is awarded in accordance with his merits The man inherit health from his parents	Amorousness Offence	The person is able to think about himself
3	Only one god exists Good society is communism The health is determined by healthy mode of lifestyle	Tenderness Despair	The person is able to recognize the reason of own behavior – to answer on question “Why I did this?”
4	God does not exist Society cannot be good for everybody The science do not know what is health	Empathy Melancholy Feeling of beauty of things (of clothes, or of dishes)	The person is able to be aware of WHAT he did
5	The existence of God cannot be proved Good society is one with optimal governance The health is determined by the power of immune system	Devotion Sadness Feeling of beauty of “loudly beautiful” (e.g. of the mountain landscape, or of the sea sunset)	The person is able to see own disadvantages
6	God is Absolute Spirit Good society is one, which assists everybody in his development The health is the state of harmony of organism and harmony between organism and the world	Care of and understanding “Light sorrow” Feeling of beauty of “usual” things (e.g. of the tree, or of the field)	The person is able to recognize HOW he acts and to see “the observer” inside himself, i.e. to transfer to “reflexivity of second order”, reflexivity of the process of reflexivity itself, and to become aware of the subject of self-awareness.

Note to Table 3. Both emotions and thoughts may be acts as well as perceptions. Aesthetical feeling, joy and depression are the examples of the passive emotion-perceptions, while the love and the hate are examples of the active emotion-acts. A “thought-perception” repeats something what were read or listened, while a “thought-act” actively cognates the world and builds the plans. From “Svet Zhizni [Light of Life, History and Developmental Psychology of Nations]” by A. Zelitchenko, 2006, Moscow:

Otkrytyy Mir, p.688-689. Copyright 2006 by A. Zelitchenko. Translated and adapted by the author.

^a The brightness of groups of mental-spiritual states (0 – less than 10 lyums, 1 – 10-19 lyums, 2 – 20-29 lyums etc). ^b Below is the general scheme of the rise of brightness of opinions (“theories”): (a) Theory-0 – occasionally listened somewhere opinion, (b) Theory-1 – school rudiments like school arithmetic, (c) Theory-2 – simple explanations from popular magazines, (d) Theory-3 – vulgarization of scientific and philosophic theories (of such as Freudism, Darwinism, Marxism) and rudiments of professional knowledge, (e) Theory-4 – “common” professional knowledge, formal philosophical systems (like atheism or positivism), (f) Theory-5 – knowledge of professional “secrets”, worldly wisdom, last scientific achievements, (g) Theory-6 – heights of European philosophy (e.g. Leibniz’s monadology). ^{b, c} (common note) The brighter emotions and thoughts, the larger “amount” of them and the more saturated and richer by nuances they are – as if a bush spreads out and blossoms. In the Table 3, where the rise of brightness is illustrated by the example of two emotions – love and grief – to designate such “spreading out” third emotion is added beginning from the states-4 – feeling of beauty. ^c As in the case of motives, the power of emotion increases its brightness but not too much. ^d The self-awareness is also both a perception and an act simultaneously – the “eye” of self-awareness modify what it looks on, because the changing presentation of own Self changes the Self.

Table 4. *Perceptions (“States of Eye”)*

Height ^a	Pliability ^b	Impressions ^c	“Astral vision” ^d
0	Lack of receptivity	Common things and common peoples ^e	Nightmares, “astral sensitivity” ^f
1	Uncritical accepting or rejecting	“Disposable, one time art” (sport, circus, cross-out films, porno, thrillers)	“Material” dreams (e.g. to buy bicycle)
2	Distrustfulness	“One-day art” (detectives, soap operas, actions, adventures)	Daydreaming
3	Doubts and estimating authority of source of information	“Short-term art, or proto-art” (“preaching art”, which cannot be reread or re-seen after some years)	Waking-dreams ^g
4	Testing information – comparing new information with already known one	“Medium-term art” (the level is upper than average, although what was of parents’ interest is not interesting for children)	Fantasies-tales ^g
5	Investigating problem on one’s own	“Classic art” (what is alive longer than one generation)	Light fancies
6	Determining “zone of truth” ^h	“Masterpieces” (“eternal” art – from Aeschylus to Mozart)	Dream-flights

Note to Table 4. Table 4 describes the world’s “imprints on psyche”. These “imprints” are what often determine the brightness of the states. This more visible on rock-concerts and football matches; however the analogical imprints we receive each moment with each new impression. Even simple rattling is imprinted in the interlocutors. Even simple walk around the city leaves such imprints as well as the use of any thing and the company of any people leaves them. From “Svet Zhizni [Light of Life, History and Developmental

Psychology of Nations]” by A. Zelitchenko, 2006, Moscow: Otkrytyy Mir, p.690-691. Copyright 2006 by A. Zelitchenko. Translated and adapted by the author.

^a The brightness of groups of mental-spiritual states (0 – less than 10 lyums, 1 – 10-19 lyums, 2 – 20-29 lyums etc). ^b People in different states are susceptible to the world’s impacts differently. In lower states psyche reacts as water, which cannot keep any imprints, or as a diamond, on which also nothing may be imprinted, or alternatively as a soft wax, which saves any imprints. The brighter state becomes the more complex way, in which the psyche reacts on external impacts: it accepts one influences, resists to others and so on. ^c Surrounding peoples (from the lumpen in states-0 to the refine intellectuals in states-6), surrounding things (from very common as hamburger or jeans to rather recherché as Meissen porcelain or rather constructively complex as a car) as well as very different works of art leave their imprint on human psyche. This column (excepting states-0) traces the evolution of artistic impressions. ^d“Astral vision” is the subset of an imagination. Of course, any imagination is a perception-act, since it “sees” imagined things (e.g. in dreams) and creates them in the same time – in daydreams a person sees what he imagined (created), while in dreams a person affect on what he sees, that is he acts while perceiving and he perceives while acting. Nevertheless, I included astral vision in Table 4 rather than in Table 3 to emphasize such imaginations is the special kind of perception – perception of astral entities - and to prepare in such a way the discussion of some ontological matters, which is inevitable when we consider transpersonal phenomena. In contrast to other characteristics of mental states, the character of astral vision does not correlate with the place in social hierarchy. ^e The states with brightness from 10 to 70 lyums (groups 1-6) may be imprinted by both communication with peoples and works of art. The states with brightness 0-9 lyums (group 0) may be imprinted only by people and common things – there is no art-0. ^f I use the term *astral sensitivity* in respect of phenomenon, when the children until some age feel astral reality as some unclear, but doubtless real part of environment. This topic also demands discussion of ontological matters. ^g The difference between the waking-dreams and the fantasies-tales is that the imagined (unreal) events of waking-dreams are happened in real world with real heroes, while in fantasy-tales both world and actors may be fictitious. ^h Any message including those, which is seemed to be incorrect, contains “the part of truth”. The person in state-6 is able to detect this part of truth, to separate it from “the false part”, and in such a way to transform lie in truth, “Perhaps, you mean that...” etc.

Lifting from Yellow States to Orange and Red Ones – I: Super-aesthetic and Religious Feelings

Of course, the visits even of those of us who are most lucky into the spheres, which are brighter than yellow ones, are seldom and short-term. Nevertheless, collection of such experiences may disclose the way to the point, where discovery of the openness of MBE become self-evident.

Table 5. *Higher States*

Components of state	States-7	States-8	States-9
Resolvable task	Annunciating	Prophesying and leading people	Lighting and Sanctifying people
Sense	Service to God	Service to God	Service to God
Complexity	Inspiration	To be inspirited by Divinity	Creating Miracles
Motives	Obedience to the Most High	Merging the personal will with the Highest Will	Highest Will
Thoughts–opinions	Understanding of Everything without words	Awareness of own involvement into the Super-Personal	Clear awareness of the Everything
Emotions	Religious Feeling	Involvement into the “Movement of the Spheres”	Unity with God
Self-awareness	Permanent self-awareness, which is continuously deepening	Complete self-awareness	The absence of Self
Pliability	Perception of any message as an event on the world of information	Perception of any message in the context of the history of its origin	The message is transformed from the information event into event of United World
Impressions	Bach, El Greco, Quran, Gospel of Joan, Revelation,	From <i>Divine Comedy</i> to <i>La Gioconda</i>	Super-human in the art, which already stops to be an art
“Astral vision”	“Astral travels” at will	“Managing astral world”	Opening all subtle worlds, which are accessible for a human being, up

Note to Table 5. From “Svet Zhizni [Light of Life, History and Developmental Psychology of Nations]” by A. Zelitchenko, 2006, Moscow: Otkrytyy Mir, p.692. Copyright 2006 by A. Zelitchenko. Translated and adapted by the author.

Different religious traditions tell us about the several passes, which lead above yellow sphere. Some other passes were disclosed by the modern psychology and in particular by the transpersonal psychology. In the process of personal growth, the person first reaches the yellow scope and after that is able to climb higher continuing development of the strongest “part” of his mentality, which is different for different people: for one this is emotional sphere, for other – intellectual and so on. Thus, one follows Upward by deepening his realizing of Reality (this path may be named

“The Pass of Philosopher”), other – by refining his emotions (“The Pass of Artist”), third – by broadening the scope of his activity (“The Pass of the Man of Action”) and so on (compare with Gurdjieff’s *four ways* Ouspensky, 2001). From all these passes (their overall number is difficult to estimate) I choose for demonstration of general principle only three – the way of refining aesthetic feelings toward their transformation into super-aesthetic, religious ones and the parallel way of deepening understanding of the scriptures (in present section), and the way of growing reflexivity (in the next one).

The way of refining aesthetic feelings starts in early childhood, when the kid first time is hearing the fairy tales, and continues all life until the aesthetic development of the person stops. Sometimes this happens, when the person dye, sometimes significantly earlier. Not everybody reaches the level of yellow aesthetic feelings, however in front of those who do reach them the new perspectives are opened – the perspectives, where the person receives the more than reliable evidences of the openness of MBE.

In other words, I want to say that there are the works of arts with potential of awakening the super-aesthetic feelings – the persons with developed enough aesthetic feelings are ready to “extract” from these works the super-aesthetic feelings of different brightness – from “yellow-orange” (70 lyums) to red (100 lyums). Table 6 enumerates some of these works of arts together with estimation of brightness of the feelings, which they are able to “induce”. However, the several preliminary comments are necessary here.

First. The potential ability of work of art to lift the person in the state of some brightness does not mean that perception of this work will lift *every* person is this state. Everything depends on the spiritual level of the person – his *spiritual height*, level of preparation (Zelitchenko 2006, 46-47, 62-67) to perceive bright works of art. What is a masterpiece for one is nothing for other. For billions “Hamlet” (Shakespeare 1885) is just “words, words, words”, and only thousands are able to experience completely the whole brightness of the Shakespeare’s tragedy. Thus, too many peoples do not know the art brighter than the Beatles’ songs. They may lift upper in course of their development, but at the present moment, all talks about not only orange states but even about yellow ones are meaningless for them. This is why the explication of the way to the highest states I started even not with yellow works of art, but with green ones, which are assimilated but the majority of mature population of

developed countries. Moreover, the same majority experienced also at least “yellow-green” feelings, and hence, know the part of the way from the green states to the yellow ones and are able to prolong (“extrapolate”) this part to the upper – orange and red – states.

Second. The different genres perhaps have their own upper limits of brightness. Thus, a cinema (as well as any performing arts, excepting music) does not lift a mental state upper than 65 lyums (although a personal contact with spiritual leader as well as participating in some religious ceremonies are able to lift participants significantly higher), music does not lift upper than 75 lyums, a literature – upper than 90 lyums. However, the discussion of reasons of this “law” would come far from the thematic frameworks of the present book.

Third. I divide the column “Literature” into two parts – “Scriptures” and “Fiction” – basing, first, on existing cultural tradition and, second, on the fact that until they reach some (rather high) level, the different sides of mind are developed in significant degree independently when the person moves from the lower works of belle letters and of scriptures, correspondingly, to the higher ones. If the experience of aesthetic feelings is what is responsible for perceiving fiction, the understanding of scriptures (as well as one of philosophy texts) is based, first, on the richness of personal experience (this is extremely important topic, discussion of which, however, is also out of the frameworks of present book) and, second, on the intellectual level. However, these two lines converge beginning from the level 65-70 lyums, when the boundary between scriptures and fictions becomes more and more conditional, because when the brightness of fiction rises upper 65-70 lyums, the fiction loses its fictionness and is transformed from the story about fiction (i.e. of something unreal) into the story about Higher Reality. Beginning from this level, the person’s reaction on such “fictions” (or to say more precisely – the person’s co-existence with the masterpiece, which is both imaginative and real at the same time) is based on the complex and almost completely unknown for academic psychology emotional-intellectual “mechanisms”, which allow him to extract the meaning from the masterpieces of spiritual literature. The same thing happens with the plastic arts where the boundary between architecture and sculpture (as in case of Great Sphinx or Buddhist sculpture complexes, e.g. Dazu) or even between architecture and painting (as in Abu Simbel, or in Tomb of Tutankhamun, or in the late Byzantine churches) becomes rather conditional in high-level works of art.

Table 6. *Brightness of Works of Arts*

Height ^a	Performance Arts		Literature		Plastic arts	
	Films	Music	Literary fiction	Scriptures	Architecture	Paintings and Sculpture
36-40	Wyler's <i>Ben-Hur</i>	Average level of best jazz singers (e.g. Armstrong, Fitzgerald)	Conan Doyle's <i>Sherlock Holmes</i>	Acts, Proverbs	London Piccalilli, Paris Place de l'Etoile	Average Dutch Still Life of 17 th century
41-45	Chaplin's <i>The Gold Rush</i>	Acmes of "Beatles"	Boccaccio's "Decameron", Hemingway's <i>Islands in the Stream</i>	Gospel of Luke	"El Castillo" in Chichen Itza	Degas's "dancers"
46-50	Selznick's <i>Gone with the wind</i>	Strauss's <i>The Blue Danube</i> , <i>Tales from the Vienna Woods</i>	Twain's <i>Tom Sawyer</i> , Dickens's <i>David Copperfield</i>	Gospel of Mark	Ensemble of Teotihuacan	Renoir's portraits (e.g. <i>Girl with a Hoop</i>)
51-55	Chaplin's <i>City Lights</i>	Verdi's <i>Rigoletto</i>	Hemingway's <i>A Farewell to Arms</i> , Vonnegut's <i>Cat's Cradle</i>	Ecclesiastes, Job	Parks of Suzhou, Alabaster Mosque in Cairo	Caravaggio's <i>The Sacrifice of Isaac</i> , <i>The Cardsharps</i> , <i>The Fortune Teller</i>
56-60	Chaplin's <i>Limelight</i> Bergman's <i>Wild Strawberry</i>	Grieg's <i>Peer Gynt</i>	Hugo's <i>Les Misérables</i> , Dostoyevsky's <i>Crime and punishment</i>	Isaiah	St. Peter Cathedral in Vatican	Acmes of Titian (e.g. <i>Danae</i> , <i>St. Sebastian</i>)
61-65	Fellini's <i>La Strada</i>	Beethoven's <i>Appassionata</i> , Tchaikovsky's <i>Symphony Pathétique</i>	Shakespeare's <i>Hamlet</i>	<i>Tao Te Ching</i>	Parthenon, Taj Mahal	Acmes of Bosch (e.g. <i>The Garden of Earthly Delights</i>)
66-70		Mozart's <i>Symphony No. 40</i>	Goethe's <i>Faust</i>	Gospel of Matthew	Chartres Cathedral	Acmes of Michelangelo's (<i>Pieta</i> , <i>David</i>), Rublev's <i>Icon Trinity</i>
71-75		Acmes of Bach (e.g. <i>Toccata and Fugue in D minor</i>)	Omar Khayyam's <i>Rubaiyat</i> , Al-Ghazali's <i>The Alchemy of Happiness</i>	Song of Songs, Psalms	St. Basil Cathedral in Moscow, Hagia Sophia	Cellini's <i>Crucifix</i> at Escorial Monastery
76-80			Rumi's <i>Divan</i>	Gospel of John, Apocalypse Quran	Temple of Seti I in Abydos, Tomb of Tutankhamun Complex in Dazu	Acmes of El Greco (e.g. <i>The Savior</i> , or <i>The Veil of St Veronica</i>), <i>Jade Buddha</i> in Shanghai
81-85			Dante's <i>Divine Comedy</i>	<i>Zohar</i> , Torah (Pentateuch)	Mortuary Temple of Hatshepsut	Theophanes the Greek's fresco <i>Pantocrator</i>
86-90			<i>Bhagavad Gita</i>	Rigveda	Notre Dame de Paris	<i>Sistine Madonna</i>
91-95					Abu Simbel	<i>La Gioconda</i>

Height ^a	Performance Arts		Literature		Plastic arts	
	Films	Music	Literary fiction	Scriptures	Architecture	Paintings and Sculpture
96-100					Pyramids of Giza	Great Sphinx in Giza

Note to Table 6. From “Svet Zhizni [Light of Life, History and Developmental Psychology of Nations]” by A. Zelitchenko, 2006, Moscow: Otkrytyy Mir, p.678-679. Copyright 2006 by A. Zelitchenko. Translated and adapted by the author. ^a Range of the brightness of the highest mental-spiritual state (in lyums), which may be induced by the work of art.

Lifting from Yellow to Orange and Red States – II: from the Occasional Observer to the Permanent “Observer of Observing”

Development of aesthetic feelings is a rather slow process, which lasts years and decades. All mystic schools have tried to elaborate the methods to facilitate the personal development and ability for higher experience. The core of all such methods is the development of self-consciousness.

In *Psychology of Dukhovnost* (Zelitchenko 1996, 83-84) I described the main line of such development. The “usual person” only rather rare observe own mind. Among his *mutual Selves* (Assagioli, 1965, Ouspensky, 2001, Zelitchenko, 1996, pp. 60-63), *the Observer* plays not very important role and appears on stage rarely and for short time only. The first step in the development of both self-consciousness and reflectivity is to make these appearances longer and more often. In ideal, the Observer must present on the stage of consciousness permanently. The next step is the appearance of new personage of inner play – *the Observer observing*, which observes the process of reflexivity itself, or conduct “second-order reflexivity” The Observer observing initially also appears rarely and only for some seconds. However, systematical exercises make him more permanent actor of inner stage. This is the time to introduce a new personage – *the Observer observing observation*, which conducts the third-order reflexivity – the observation of the process of observation of the process self-observation. This kind of reflexivity never happens naturally and may be elaborated only as result of special training, which expands the self-consciousness crucially. Simultaneously with such expansion, the consciousness gets access to the new experience, which eliminates any doubts about openness of our mind not only to transpersonal, but also to trans-social and trans-cultural realities.

Unipolar and Bipolar Models of Reality - Figures

Chapter 7 of *Psychology of Dukhovnost* (118-119) describes the classical model of academic psychology as it is shown in Figure 2. Known as external world through the body (in particular, receptors) acts on mind, which processes this action and return the results of this processing through the body to external world. This scheme underlies, for example, behaviorism.

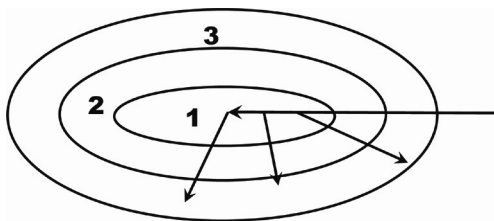


Figure 2. Unipolar model: 1 – Mind; 2 – Body; 3 – External (Physical, Social and Cultural) World. From “Psikhologiya dukhovnosti [Psychology of Dukhovnost]” by A. Zelitchenko, 1996, Moscow: Izdatelstvo Transpersonalnogo Instituta, p. 118. Copyright 1996 by A. Zelitchenko. Adapted by the author.

Psychoanalysis questioned this model, and as a result, its various modifications were created. The Figure 3 (Psychosynthesis n.d.) represents one of such modifications.

However, all such modifications avoid dealing with the main ontological problem, which in this paper I formulated as a problem of openness or closeness of MBE. We have too many evidences that our world is open and that there is Other Reality, which acts on our minds. This is why no egg-like models can satisfy us more. We are coming to the moment when we must break the eggshell of such models and see the Real World as It is.

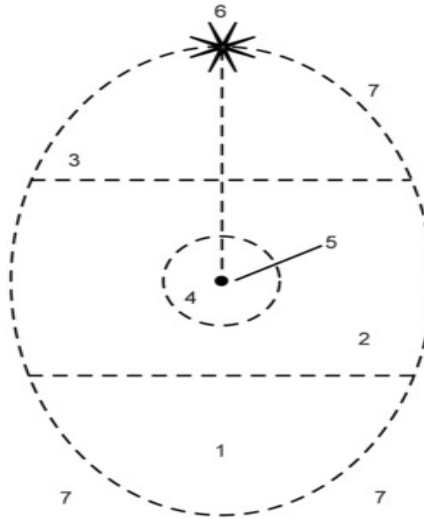


Figure 3. The "egg diagram": 1- The Lower Unconscious; 2 - The Middle Unconscious; 3 - The Higher Unconscious; 4 - The Field of Consciousness; 5 - The Conscious Self or "I"; 6 - The Higher Self; 7 - The Collective Unconscious. From "Psychosynthesis" in Wikipedia, retrieved February 28, 2009, <http://en.wikipedia.org/wiki/Psychoanalysis>. Used by GNU Free Documentation License.

The Figure 4 (Zelitchenko, 1996, p. 130) represents other, "non-egg" model of psyche. In this model the mind bridges two worlds – the physical world, with which a psyche interacts by means of the body, on the one side, and the "outer" subtle world, with which a psyche interacts by means of the special organ, which is named differently – *Higher Self*, *Spiritual Body* etc. This interaction consist in conducting two types of currents – (a) the current embodying the subtle ideas, which goes down from the subtle world, and (b) the current, which goes upward extracting the meanings from the "incarnations" of the embodied early ideas.

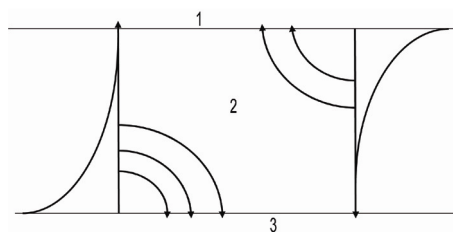


Figure 4. Bipolar model: 1 – Subtle World; 2 – Mind; 3 – Body. From "Psikhologiya dukhovnosti [Psychology of Dukhovnost]" by A. Zelitchenko, 1996,

When one sees something as an ellipse (or, more precisely, as a system of concentric ellipses) while the other sees the same as a couple of triangles (in fact, the Figure 4 shows two triangles, directed in opposite directions – the left upward, the right downward), we may propose that they both look on the cone-like three-dimensional body. The Figure 5 represents such three-dimensional scheme of psyche. Two elliptic sections (1 and 2) limit the scope of conscious mind from lower sub-conscious (6) and upper super-conscious (5) parts of mind. Inside of the last one there are the Center of Psyche – Higher Self (3) – which belongs to both psyche and subtle world and connects them, and the collective unconscious (4) – those mega-ideas, which an individual shares with his nation and his other big groups up to humankind as a whole.

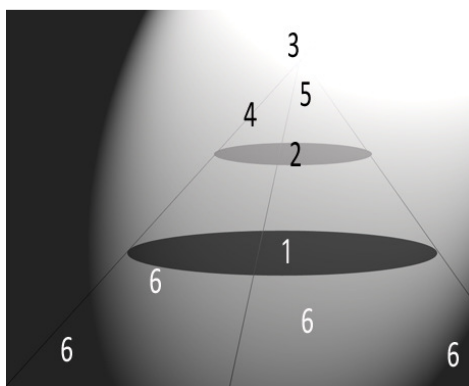


Figure 5. Three-dimensional Bipolar Model: 1 - “Lower” mind; 2 – “Upper mind”; 3 – High Self; 4 – Collective unconscious; 5 – Super-conscious; 6 - Sub-conscious.

Chapter 2. SPIRITUALITY AND DUKHOVNOST

Comparing two seemingly synonymous concepts – English “spirituality” and Russian “dukhovnost” - discloses the important problem of all modern “sciences of spirit” – the implicit hypothesis of heterogeneity and isomorphism of spiritual space (it is unimportant, either we consider the last from pure psychological, or also from ontological point of view) results in ignoring the principal difference between various modes of spiritual development. Russian concept “dukhovnost” together with many other concepts of religious origin are based on another implicit proposition – that there is one “privileged” direction in this space, which correspond to the main line of human development - the line toward God (in the language of Abrahamic religions), or the line of the broadening of consciousness (in the language of psychology).

Introduction

This story began in 1997, when I decided to translate *Psychology of Dukhovnost* into English. This project was not ever finished – only small part of the book was translated (Zelitchenko 1997, 2009) – but it had unexpected “side effect” – a kind of discovery that the different kinds of transpersonal experience have very different values in their relationships with personal growth: some of them facilitate personal growth while the some others prevent it. The present chapter is about this discovery.

In Russia, it is common to consider English adjective *spiritual* and noun *a spirituality* as equivalents to Russian adjective *dukhovnyy* and noun *dukhovnost*, correspondingly (for example, the book “Spiritual Emergency”, Grof & Grof, 1989, were translated into Russian as “Dukhovnyy crisis”, Grof & Grof, 2000/1989). And I also had no doubts with translation of the title of my book: *The Psychology of Spirituality* seemed to me being the one and only option. Moreover, even when I heard the comments that more appropriate variant is “The psychology of

spiritual experience” I did not pay attention to this remark. And only many years later I came to astonishment: how it might happen that while reading a lot about spirituality, I nevertheless managed not to see most of the great difference between these concepts?

The Difference

Bi-lingual Consideration, or about Russian-English Translating

English noun *a spirit* is fully equivalent to Russian noun *dukh*. (Although even here we can see some semantic difference: English relative of spirit is *a liqueur*; relative of Russian *dukh* is *dykhanie* - breathing.) However, the confidence that English adjective formed from the noun *spirit*, *spiritual*, and Russian adjective formed from noun *dukh*, *dukhovnyy*, are synonymic is a sort of superficial rush conclusion. Depending on the nouns connected with these adjectives the meaning of the resulting expression may be either similar (e.g., English *spiritual growth* is analogical to Russian *dukhovnyy rost*), or quite different (e.g., strong contrast between the concepts *spiritual crisis* and *dukhovnyy crisis*). And even in a more degree superficial conclusion is to think that the nouns formed from these adjectives – English *spirituality* and Russian *dukhovnost* – are equivalent to each other. However, I realized this only later working on in many respects cross-cultural “Light of Life” (Zelitchenko 2006) when I found another Russian word, which indeed corresponds to the modern meaning of English *spirituality* – a little archaic and rarely used *dukhovschina* with the meaning quite different from one of *dukhovnost*. However, and at that time as before I did not find English equivalent of Russian *dukhovnost*. Although now, I already was not surprised – exactly in the same way, I was failed to find English translations for many other concepts forming backbone of Russian culture: *obschenie*, *intelligentnost*, *sobornost* among others.

Spiritual Crisis and Dukhovnyy Crisis

Although some authors note ambiguity of the concept *spiritual crisis* (e.g., Agrimson & Taft, 2009), in transpersonal community there is common vision, which was summarized by Stanislav and Christina Grof (Grof and Grof 1989). They identify the following as being typical of someone going through spiritual crisis. A person may: (a) be bombarded with inner experiences, (b) have old beliefs and ways of being challenged, (c) find it

difficult to cope with the demands of everyday life, (d) have difficulty distinguishing the inner visionary world from the external world of daily reality, (e) experience physical sensations of forceful energies through the body, (f) feel a strong urge to communicate their experiences, (g) sound out of touch with reality, disjointed or messianic.

In accordance with such symptoms they identify the following types of spiritual crisis: (a) The shamanic crisis, (b) The awakening of Kundalini, (c) Peak experiences, (d) Psychological renewal through return to the centre, (e) The crisis of psychic opening a Past-life experiences, (f) Communications with spirit guides and 'channeling', (g) Near-death experiences, (h) Experiences of close encounters with UFO's, (i) Possession states.

In spirit of such understanding, it seems quite logical the view of a spiritual crisis as something, which may involve: (a) profound psychological transformation, (b) one's entire being, (c) non-ordinary states of consciousness, (d) intense emotions, visions, other sensory changes, (e) unusual thoughts, (f) various physical manifestations – and which “revolve around spiritual themes and may include: (a) sequences of psychological death and rebirth, (b) feelings of oneness with the universe or nature, (c) encounters with various mythological beings (Spiritual Crisis Network n.d.).

All these are quite different from what I named *dukhovnyy* crisis in “Psychology of Dukhovnost”, where the whole second volume is devoted to the work with these crises, “the state, in which a person cannot do spiritual (*dukhovnyy*) work, which he wanted to do” (Zelitchenko 1996, 210). In turn, *dukhovnyy* work is determined “as active, conscious, meaning full spiritual activity directing Self to God” (Zelitchenko 1996, 209). Thus, *dukhovnyy* crisis is the interrupting of the process of inner development (or personal growth) and inability to make next step in this process.

The difference is striking: if the transpersonal psychology uses the term *crisis* to designate awakening new *abilities*, I called *dukhovnyy* crisis the state of *in-ability*.

The Spirit, the Spirits and Their World

In both English and Russian, noun *spirit* (*dukh* in Russian) has many meanings and relates to quite different entities. Wikipedia differentiates near 15 meanings of this word (Wikipedia n.d.); however, for us it is important at least to distinguish Holy Spirit from ghosts. Indeed, the noun *spirit* is applied to whole world, which is *almost* out of the world of human being. This is as if neighbor world, with which we contact from time to time, ones more often than others, but which nevertheless remains so foreign for us that we even have only very few words in our languages to speak about this world. However, our weak familiarity with this world does not prevent it to be extremely complex and populated by very different beings.

Mystic Experience vs. Higher Experience

The term spirituality refers to human experience of interaction with all parts of spiritual world. This is why the spiritual experience today is almost full equivalent to mystical experience. Very different phenomena, the more or less complete list of which seems to be impossible to represent, belong to what is named today as spiritual. Below is rather incomplete list of them: (a) dying and near-death experience, (b) Kundalini awakening, (c) shamanic crisis, (d) psychic opening, (e) intensive meditation, (f) spiritual self-development, (g) peak experiences, (h) all kinds of trance, (i) religious conversion, (j) altered states of consciousness, (k) higher or ultimate potential, (l) beyond the ego or personal self, (m) Native American healing, (n) adult spiritual development, (o) psychedelic effect, (p) parapsychological phenomena, (q) offensive spirituality and spiritual defenses, (r) guided-imagery and visualization, (s) breathwork, (t) past-life recollections and so on. The mysticism of all and each religious traditions forms the body of spiritual phenomenology: (a) Hinduism, (b) Yoga, (c) Buddhism, (d) Vajrayana, (e) Zen, (f) Taoism, (g) Tantra, (h) Shamanism, (i) Kabbalah, (j) Sufism, (k) Christian mysticism and so on and so on.

All these phenomena are united by their uncommon character, unusualness, exoticness, rarity. However, this common feature masks important differences between them in their roles in human development.

The Russian *dukhovnost* has a narrower, more specific and in some aspects different meaning. *Dukhovnost* is only about the subset of the

spiritual experience - intention, striving Upward, to Divinity (even in the case of atheists, which in Russia are often more *dukhovnyy* than religious people are), in Higher strata of spiritual world and experiencing influences coming from these strata. Both *dukhovnost* and spirituality characterized the mental phenomena, which have no direct pragmatic value, but these phenomena may be rather different even when both have equally mystic character. Although it worth to note here, that the mysticism is not necessary attribute of *dukhovnost*; “ordinary” love, religiosity, creative work may belong to scope of *dukhovnost* while some “visions” or even peak experiences may not, because the striving Upward rather than the mysticism of experience is responsible for *dukhovnost* of person.

Thus, the feature *spiritual* is broader than the feature *dukhovnyy*. Spiritual in modern usage has meaning *trans*-psychical, or *trans*-mental – the subtle reality, which is out of, around mental reality. This is why the main direction in professional psychology dealing with spiritual phenomena names itself *Trans*-personal psychology and focuses on border phenomena, when the person overcome the barrier between his inner everyday mental reality and the outer spiritual reality. Russian adjective *dukhovnyy* is more specific and relates to only one part of, or, more precisely, to only one direction in spiritual reality – to the direction Upward. In other words, the meaning of *dukhovnyy* is *super*-psychical (super-mental), or, even more precisely, *over*-psychical (over-mental), *above*-psychical (above-mental).

This difference may seem to be not of great importance, but its significance indeed is great. We do know very few now about the spiritual world and often do not recognize the differences between its different parts paying sometimes a great price for the lack of this understanding. However, the spiritual world is not neither homogeneous nor isomorphic, and the different parts of it play the quite different roles in human life. To understand these differences is extremely important not only for spiritual adventurers, but for all people including those ones who simply do not recognized spiritual reality at all.

It is true, that any mystical experience makes the consciousness broader and in this sense possesses some therapeutic potential. However, in many cases the price for small steps in personal development turns to be too high comparing with their benefits.

To understand the reason of this we must distinguish religious and spiritual traditions in accordance with their roles in human development. The scale “low–high” measuring the height, or (what is the same) the broadness of the consciousness of mental states that was introduced in Chapter 1, help us to do this as well to see the human development (personal growth) in new perspective.

Development of Human Being

The development of human beings – it is unimportant, we consider it in either ontogenetic, or historical perspective – is the movement from the dim states to more and more bright. Of course, a person changes all time his brightness moving at one moment from yellow to black, at another from black to yellow. However, the average brightness or *spiritual height* is relatively stable characteristic, which is changed (increase) only slowly. Spiritual height (when we consider it in average across social groups) is the integral measure of what distinguishes elite from lower strata of society, and distinguishes the developed societies from developing ones.

The growth of spiritual height is the universal feature of any human development. Development of the individual during his lifespan resulted in the increase of his spiritual height as well as development of big group, as nation and even humankind as a whole, resulted in the increase of average spiritual height of their members (see Chapter 3 in this book or in more details, Zelitchenko, 2006). The idea of progress reflects this common law. However, the critics of this idea are right also, because the progress is not monotone movement – to lift on next step we must go down first. To understand the reasons of such character of our development we must note that the unit of human development is the cycle of realization of an *idea*. All mental life of a person consists of such cycles (Zelitchenko, 2001, 2006). The idea as if captures the person and forces him to act, realizing this idea. The acts may be either the “pure inner” ones as, for example, thinking, or they may embody idea in the external world by means of behavioral acts. However, the embodiment of idea (not important, is this embodiment in “mental world”, or in physical world) represent only first half of the cycle of its realization. The second half is the extracting of meaning from the results of embodiment. This extracting meaning prepares the person to the next level of his development, because these levels – “the steps of the pyramid of human development” – are determined by the scale of ideas, which a person realizes *consciously*. The

full cycle of realizing the idea of some “size” prepares the person’s consciousness to work with the bigger ideas. This is especially clearly seen when we observe the movement of schoolchildren from grade to grade, but the same phenomenon may be easily noted in all forms of mental development – emotional, moral etc.

Thus, we may see that both groups of views on human development – linear and hierarchical models of Leary (1987), or of Wilber (1995, 1996), on the one hand, and non-linear models of Washburn (1994, 1995), or of Grof (1975, 1985, 1998) – reflect their own parts of reality.

The person is aware only of rather few ideas, which he realizes. For example, we do not recognize practically our physiological processes and absolutely - physical and chemical processes in our bodies as well as we do not recognize the large-scale cultural and historical processes, in which we nevertheless participate. However, although we do not recognize them, we do realize simultaneously a great variety of ideas of very different scales – from extremely short-term “physiological” (and even “physical”) ideas to extremely long-term “historical” one. Thus, we are always involved in a great many unfinished “businesses”, which we must finish. But to finish “small business” we have to focus our consciousness on this “business”, thus narrowing it. Such narrowing is the basis of regression therapy (in a broad sense of term). In other words, to lift up pyramid Wilber wrote about, we need to go down and to cut the ropes, which hold us at the bottom. The religious practice of repentance in Christianity, different Hinduism yogas and meditations in Buddhism as well as various practice of awareness in psychotherapy – all they are the knives we cut our ropes.

However, not each spiritual practice lifts us upward to the Top of pyramid of development. Many of them were created in course of history to lift the peoples, which were significantly lower than the average person of modern developed society is. And practicing these “archaic” ways of spiritual work by modern intellectual forces him not Upward, but aside or even downward (as, for example, in different forms of satanism). We start “a new business”, which is of the same (or even lower level) than those we do (or even finished) already. Such “businesses” often attract spiritual seekers by promises to lift him Upper, but, in fact, after spending years in hunting on Maeterlinck’s Blue Bird they found themselves in the point where they started their spiritual journey. They wanted to fly, but did not understand that it is possible to fly not only Upward, but also downward.

Thus, what was started as a help in personal growth is often transformed in entrapping in vicious circle. Although in the beginning, the mystical experience broads the consciousness and gives the impulse to further development, however, while repeating the same experience directed the person in “horizontal” direction leaving him in the same level. It may be compared with the student, which continues his study, say, for twenty years, receiving five Bachelor-level degrees in five different specialties, however cannot afford any Master degree.

It is hardly recognized today yet, but the fact is the many mysterious states, which constitute the phenomenology of spirituality, are much more dim than orange and red states. Moreover, some of them are dimmer than much more common yellow and even than green states. Religious thinkers noted long ago this situation, when separated, for example, communication with angels and communication with demon. Mystical experience may be of different “quality” – bright and dim. When Capriles (2000, 2006, 2008, 2009) wrote about inability of transpersonal psychology to distinguish between the transpersonal condition of *nirvana* and those, which are within *samsara* and which as such are new forms of bondage, he is, in fact, clearly articulate the central idea of the critique in address of “occult” teaching, which (true, in much more vague language) may be heard from a number of Christian theologians. In fact, Capriles’s critique of Wilber (Capriles 2006) addresses to the last has mistaken presentation of far-aside (and even rather high) transpersonal experience as the highest one.

The reports of transpersonal experiences, which fail to distinguish the remoteness (uncommonness, mysticness) from the height of state, may be seen in the spiritual literature permanently. And, what is much more important from applied point of view, the experience of very mystic, but simultaneously very dim states are considered as evidence of spiritual growth while indeed such experience says about spiritual regress. Thus, today many people familiar with the mental states 50-60 lyums (e.g., highest *for them* aesthetic feelings) spend a lot of personal efforts to master shamanic experience, the brightness of which is in any case less than 50 lyums. The others instead of “simple” traditional education, which would easy lift them above 40-lyums level, choose satanic, but also mystic practice, which lead them in the transpersonal zone 10-30 lyums, from where there are no not only a way Upward, but the way back is full of great obstacles and may be managed only with great efforts. In fact, the

number of such transpersonal practices is extremely high and we may observe as spiritual seekers disperse in different direction of transpersonal (spiritual) level of middle and lower than middle levels.

Psychology and Ontology

From its early days, transpersonal psychology has balanced between New Age philosophy and attempts to be recognized by academic psychology as reputable professional field. Perhaps, this is one of the more important reasons why such classics of transpersonal psychology as, for example, Stanislav Grof have avoided in their books to discuss the ontological matters limiting themselves by frameworks of phenomenological descriptions of transpersonal experience. And indeed, for many theoretical tasks there is no necessity to include in discussion ontological matters, which inevitably cause fierce disputes between supporters of traditional religious views, New Age philosophers and traditional positivistic philosophers of science, anticlericalism of whom is close to atheism.

However, there are the problems, which cannot be resolved satisfactorily unless we clarify our ontological views. And among most important of them are the problem of motives and the one of direction of development. Both demands clear answer on the question, “What is the nature of the forces, in field of which we exist?”

The human being in general and especially at the time of transpersonal experience becomes the subject of forces, which are unknown for academic science. These forces change not only mental state, but also often physical conditions and even the fate of person. Such data are well known to everybody who works with transpersonal experience; however, it is difficult to systematize them because of diversity of their effects, which sometimes manifest themselves only after rather long latent period. What are these forces?

Our first “natural” way to deal with unknown forces – to ignore them – here is dangerous by a number of unpleasant sequences: the spiritual seekers may become the seekers of psychiatric help, or, even worse, may force surrounding people to seek the help of law. To attribute these forces to the unconscious – the second “natural” way the psychologists deal with the unknown – not always (to say mildly) opens the way to understand them because too often these forces manifest themselves as external (and powerful) ones, for which the human unconsciousness is just intermediate

instance on the road from their source (or even Source) to human being. Psychoanalysts are often able to detect motive, but cannot do anything with this discovery: patient continues to demonstrate “bad behavior” as if some external power forces him to behave in such a way.

Thus, we need some other explanations. However, these “other explanations” demand us to expand radically our picture of world including in it the forces of unknown (for science) nature.

The other set of problems where limitations of traditional scientific views of world are seen most clearly are a number of problems of human development – to understand what is a development and why although each event in the person’s life works on his development the different events work differently, is impossible while staying in framework of phenomenological psychology only.

First of these problem is the problem of the goal of development. Even simple extrapolation of children’ development onto mature period of life prepares us to the guess how high a human being is able to climb. If we imagine a person who relates to some 25 years old gentleman as this gentleman relates to himself, when he was 1-year old, we may see God-like being. And indeed, religious practices give us examples of the persons, who continued deliberate development during whole their life and reached at the end above-clouds summits. “A development” is synonym neither to “a change”, nor to “innovation”. In course of broadening of human consciousness, development may transform the human being in quite different Being – perhaps, in One, which existence is simply unknown for today academic science.

The second problem is one of motive forces of development. Too often, we may observe the absence of known us forces, which motive the person development. Neither social influence, nor known us individual traits force the person to undertake a huge inner work, which transform his completely, although often does not bring any “pragmatic” benefits. What is behind of this work? This question cannot be answered inside of worldviews of academic science.

The third problem is the problem of difference between the developmental paths of different people. We do see these differences, when sometimes the path of one person starts where the path of the other finishes – the spiritual level of some young boys is higher than level of some their

schoolmates' grandfathers. Different peoples as if realize the different programs of development. However, any attempts to localize such individual programs of development inside psyche are turned out unsatisfactory, even when we are trying to put them into the unconscious or to relate them with heredity. Here we meet face to face with empiric confirmations of karmic theories and are forced to question the cornerstone of modern academic view on life – the idea that the life starts at birth and finishes with death. Ironically, today even researches of past life recollections and after death experience try to express themselves in ideologically neutral manner masking by all means incompatibility of their results with academic worldviews.

In the cultural situation, which exists today in the professional community of psychologists, such questions sometimes is wiser do not sharp. However, in the context of the central topic of this book I cannot follow this precaution of common sense. The topic of determination of the relationships between the one of central concepts of Russian culture “dukhovnost” with one of the central concepts of both New Age philosophy and transpersonal psychology, “spirituality”, itself forced me to explicate some ontological matters without fears to meet not very warm reception from the “scientific fundamentalists”. I will do this in the form of four theses repeating something what I wrote already.

First. The subtle world (or the system of subtle worlds) exists independently from human observation of it by means of human consciousness.

Second. Among many “dimensions” of the subtle world, there is “privilege” one, which may be called “Upward” and which determines the main, “strategic” line of human development: in course of development, the human being moves along this dimension.

Third. Among many “residents” of subtle world, most known for us are those, which we call “ideas”. Ideas captured a person, in fact, literally, determining the trajectory of his development. Human development, which is seen on phenomenological level as broadening the conscious, is not monotone – it consists of multitude of steps Up and down. The unit of this movement is the cycle of realization of an idea – embodiment of an idea and extracting meaning from the results of embodiment.

Many ideas (especially from those transpersonal psychology deals with) direct a person aside from the strategic line of his development Upward. A person becomes involved in activities, which distract him from the main task – movement Upward. Instead of climbing the Mountain a person for a long time travel around and sometimes far and far away, sometimes discovering new lands, but forgetting about Main Destination. Such situation cannot be estimated as “bad” because it has many reasons and “excuses”. But we simply must see our real situation.

Fourth. The obvious fact that the persons start their life in different positions as well as they finish their life in the different positions on Pyramid of development says that the lifetime is the only part of the whole period of human development as well as that the development does not start in birth and does not finish in death. The person has “attached attribute”, which determines the program of his development. This attribute is inborn. Moreover, this attribute modified in course of the person development in his lifespan accompanies the person and after his death as well as it accompanied him before birth.

Transpersonal Psychology vs. Higher Psychology

The fact that the psychology of dukhovnost arose in Russia approximately simultaneously (in historical scale of time) with arising transpersonal psychology in USA, of course, is not accidental. Both trends in development of psychology reflects that significant difference between Russian and Western mentalities, or even between Russian and American archetypes (Zelitchenko 2006, 493-504), to understand which is crucially important for all participant of the modern global processes.

The dukhovnost is the constitutional Russian trait – be the Russian’s life ever so low sinking into poverty, cruelty, drinking, lie or thieving, nevertheless his dream always directed Upward – to the most high for common person mental spheres – love, creative work, being with God etc – and even higher. Of course, in this way of life, the dreams often dominate on practical works. However, in spite of all its vices, it has also a big potential. Russians as if possess the compass for spiritual growth, although they are not always able to use this device. Nevertheless, this device is really priceless for everybody who is worry about own personal growth. Unless he is going to be lost in the boundless spiritual spaces, he does need a reliable guide (as Dante needed Virgil). In case he is not

happy enough to find living guide, he needs at least the map of “country” where he is going to travel and some instruments to determine both own position and direction to the Goal of Journey. All human beings possess such inborn instruments even when they do not guess about this. However, everybody needs to be learnt to use this instruments. One of the main applied tasks of the Psychology of Dukhovnost, or, as it may be more correct to name it, Higher Psychology is to supply spiritual seekers with these knowledge.

Exactly in the same manner as dukhovnost is a constitutional trait of Russian mentality, the striving to spiritual journeys is a constitutional trait of Americans (Zelitchenko 2006, 409-447). This trait manifest itself in different forms (including ones, which may seem as extreme pragmatic and devoid of any spiritual sense), but all they are joined by striving to expand assimilated scope of world moving in the variety of “horizontal” directions. This trait made Americans technical leaders of our time. However, the striving Upward is the fundamental need of all human beings. And the history of America from the pre-Columbian times gives us many examples of how after the long periods of “horizontal” expansion, Americans “jumped” to the next level of the World and to the next level of own existence (unfortunately, sometimes with big bloodshed). What we see today in New Age movement (including such attempts to reflect it scientifically as Transpersonal Psychology) is the simply next step in this historical movement Upward. And the new pioneers do need the precise maps of the lands they travel through not less than their grand-grandfathers needed the maps of Far West or Rockies. The only difference here is that the grandfathers moved westward while their grandchildren – Upward.

But there is one more difference – fortunately, today we have a better supply of maps. Transpersonal community works as a good cartographic organization. However, they not always pay sufficient attention to picturing the relief on their maps, which do not include the dimension “upper-lower”. It is as if physical maps would be printed in one color – such blank outline do be used for geographical education, when the students are asked to color them to show where are the mountains on the map and how high they are, and where are the depressions and how deep they are. The Psychology of Dukhovnost (or Higher Psychology) must supply spiritual travelers with the means of such coloring blank maps of Transpersonal Psychology.

This is why I started to think about future book with conditional title “Dukhovnost and spirituality”. I do not know yet – will my personal circumstances allow me this work or not, but right now I want at least to announce this topic.

Chapter 3. DOES CULTURE DETERMINE MIND, OR IS CULTURE DETERMINED BY MIND? MANIFEST OF DEPTH SOCIOLOGY

The observations of motives of activity of big groups (nations, confessions etc.) as a whole result in discovery of the part of unconscious mind that is common for all members of big group – a collective unconscious. Two parts of collective unconscious may be determined: the collective superconscious known first as a group archetype and the collective subconscious, which manifest itself for example in phenomenon of collective trauma. Depth sociology is a science about collective unconscious, which emerges on the border between social psychology, cross-cultural psychology, depth psychology, experimental psychosemantics, science of culture and sociology. This chapter discusses the subject, the tasks and the methods of sociology. In particular, methods originated in the studies of meaning-making structures of individual mind are outlined.

Introduction

The question in the title of this chapter is not of the same kind as the famous chicken-or-egg problem. Indeed, as in the case of Aristotle paradox, here it is also impossible to choose one of the proposed alternative answers. However, in the present case this inability results in discovery of new reality, which responsible for both cultural forming of mind and mental forming of culture.

By definition, cross-cultural psychology studies the imprints of culture on mind, i.e. culture-determined forms of mind – behavioral stereotypes, opinions, values etc. A culture “makes” (“forms”, in a little more intellectual language) a mind. This axiom limits philosophical perspective of cross-cultural psychology preventing the question, “What does make cultures themselves?”

The answer on this question is only seems to be obvious. Of course, the cultures are made by the joined works of many individuals, or, in other words, by joined works of many individual minds. However, what does direct these many individual works transforming them into one common

work? The answers like “nothing” or “they are self-organized” cannot satisfy exacting researcher, which observes the strictly defined patterns of the individual cultures. He clearly sees that each culture has own idea and that the concept *idea of culture* is not just theoretical construct but an obvious reality. However, where is the source of this idea? From what is it originated?

One Essence with Many Names

The questions like this lead to understanding that behind the complex coordinated work of millions “builders of a culture”, which lasts many centuries and is executed by many generations, there is some reality, which is characterized by following properties:

1. This reality is mental, intrapsychical because it controls and directs individual behavior.
2. This reality is transpersonal because it controls and directs in the same way the behavior of many individuals.
3. This reality is unconscious because most individuals who are subjects of its control are not aware of this force.
4. This reality may become conscious and does become more and more conscious for some individuals who discover its presence in own psyche.

This reality may be named *common mind*, or *collective unconscious* (Jung, 1934–1954), or *collective soul* (*l'ame collective* that was introduced and elaborated by Durkheim, 1895/1938; Tarde, 1899/2000; Le Bon, 1896/1982 and other early sociologists), or *soul of culture*, or *group archetype* (Zelitchenko, 2006).

Reality of the Invisible

Adjectives *invisible* and *subtle* do not necessary mean *weak*. Indeed, observable manifestations of collective unconscious demonstrate the quite powerful force. This force is especially well known for politicians, which try to change deliberately the cultural-determined forms of mind and behavior of the peoples of developing countries in frameworks of global process. Often they meet so strong resistance, which is able to convince in

reality of the unconscious even most materialistically and pragmatically thinking practical worker.

Today one may often see the resistances and the aggressiveness as a response on attempts to introduce Western values of democracy and/or of human rights into many of non-Western states; and these reactions base on the mood of significant part of society rather than on political interests of elite. The same resistance may be observed in Western societies themselves, especially in Europe in form of tensions between European newcomers and “old Europeans”. When the analysis of reasons of such tensions is limited by the surface level of mind, e.g. level of opinions that may be easily changed by means of education or propaganda, and excludes from consideration the unconscious “variables”, such analysis fails to deal with the strong power of resistance to dissemination of Western values in Muslim world or in many of former Soviet republics. For some reasons many people of Developing World continue to value what their fathers, grandfathers and much more far processors valued, so strongly that often are ready to sacrifice own (and what even worse, not only own) lives.

This is why today many observers have already started: (a) to overcome the initial surprise, why “they” reject to replace their old “bad” values by our “good” ones; (b) to guess about existence of the forces, which keep old values, believes etc. intact; and (c) to ask, what are these forces?

The search for these invisible but more than real forces, which have the deep roots in mind, demands a researcher answers not only on question “What (happens)?”, but also on question “Why (this happens)?”. This shift directs the cross-cultural psychologists into the border field between cross-cultural psychology, depth psychology, religious philosophy and philosophy of history.

For example, the cross-confessional studies focus usually on differences in content of beliefs. However, people not only have different believes, but they believe differently: the modes of how they believe are different. Moreover, this difference in modes of believing sometimes is more important for understanding cross-confessional relationships than the difference in content of believes. So, Western and Eastern Christians has almost the same content of believes. The differences in dogmata seem to be rather small and insignificant. Besides, they (for example, famous *Filioque*) are simply unknown and incomprehensible for most part of

believers. However, all attempts to bridge the gulf between Western and Eastern Christianities even when they were made in extremely favorable political situation (for example, East-West Union reached in Council of Florence, 1439) have always resulted in failures.

The attempts to understand the reasons of these failures lead to the discovery of the great difference between two Christianities, which manifest itself, for example, in the obvious dissimilarity between the architecture of Eastern Churches (for example, Hagia Sophia Church in Istanbul or Saint Basil's Cathedral in Moscow) and the architecture of Western Churches like Notre Dame de Paris. To reveal the reasons of such difference one must go beyond the surface level of content of beliefs and/or religious opinions to deeper level of religious feelings and semiconscious (mystic) experience on border of the conscious mind and the unconscious one and even deeper to the unconscious roots of these experiences.

Relationships between Common Mind and Individual Minds – Emerging Sociopsychology

The common mind is an attribute of a group rather than one of an individual. Hence, in some sense, the common mind is “bigger” than the individual one, which is studied by psychology. Moreover, although a researcher in introspection first observes the common mind inside of his own individual mind, the common mind is not the “part” of the individual mind. A common mind is the different essence (although is not separate essence). And at the same time, the common mind is more “inner”, “more behind”, more latent, more “implicit”, more “ephemeral” than the attributes of group that are studied by sociology.

This is why the common mind demands the separate scientific discipline to study it, or, in other words, constitutes the subject of the separate science, the new science, which for the time being still has to be developed. I named this science *sociopsychology*.

Depth Sociopsychology

The sociopsychology as a science about a group's psyche has mutual overlapping with both social psychology and cross-cultural psychology. However, inside the subject of sociopsychology there is the field that clearly distinguishes sociopsychology from both social psychology and

cross-cultural psychology. This field is the unconscious part of group's psyche, i.e. the set of forces that determine the structure of visible manifestations of group's psyche in both the form of group's behavior and the form of cultural products of this behavior.

Here the sociopsychology borders on the analytical psychology of Jung (1934–1954) and the archetypal psychology of Hillman (1997). The unconscious part of group's psyche constitutes the subject of *depth sociopsychology*, subdiscipline of sociopsychology dealing with the common part of the individual unconscious, which is the same for each member of such *big* groups as nations, cultures, confessions etc.

Necessity of the New Science

The impact of insights of analytical psychology and archetypal psychology is limited because of inability to validate these insights in a manner usable and acceptable by academic science. The same reason limits their applied significance: there is no methodology to apply them to the practical issues. For example, for billions of archetypes of different age and of different degree of universality there are more or less limited amount of “differential” archetypes, which are responsible for distinguishing one society (nations, people, culture etc.) from another. Knowledge of these archetypes would be of great favor for everybody involved in cross-national, cross-cultural or cross-confessional interactions and interrelations. However, in its present state the depth psychology experiences significant difficulties even when it works with individual unconscious, and of course has no “technology” to work with collective unconscious besides the wise observers' insights when they study societies, cultures and so on.

The central problem here is the insufficient operationalization of the concepts of analytical or archetypal psychologies, and first of all, of the central concept *archetype*.

The Subject of Sociopsychology and the Subject of Depth Sociopsychology

The subject of sociopsychology consists of the mental – both conscious and unconscious – patterns, which are common for all members of a big group. The conscious patterns include common language, opinions,

values, attitudes, some common goals, some behavioral patterns and so on. All these may be named by the word “culture”.

Among unconscious patterns, the archetypes must be named first. However, to operationalize the concept *archetype* its meaning has to be clarified. I do this in terms of philosophical concept *idea*, psychological concept *activity* and computer science’s concept *program*: the group’s archetype is the unconscious form of presence of the idea (or program) of the group’s common activity in the mind of the group’s members.

There are two types of archetypes: (a) *archetype-what*, i.e. the content of the common “programs”, which predetermines the character of group’s culture; and (b) *archetypes-how*, or *style* of group activity, which is sometimes called *national character* or group psychical constitution, i.e. the common mental traits of the members of group.

Philosophical Perspective

In general, mental activity may be considered as a system of ideas that are realized by a person. Each idea gives a person some aim and some “system of coordinates” for evaluating relationships between things of world and, in particular, for recognizing the meanings of these things. In addition, each idea “programs” its own activity of person and in this sense controls person’s behavior.

Ideas and corresponding them activities differ in their scales – from the very short-term ideas-activities like *to go in the restaurant*, which are recognized by a person more or less completely, to the very long-term ones, which may be not recognized by a person at all, in spite he does realize these big ideas together with millions of collaborators. For example, the person participates in economic development of his country even when he does not guess about this and even when he never heard the words “economic development”.

The big ideas-activities consist of smaller ones, and each of small idea-activity may be considered as a part of one or more bigger ones. Only relatively small ideas are individual. More or less big ideas are realized by groups, the bigger idea the bigger group that realizes it. The big collective ideas imprint in individual mind of realizing them group’s members in exactly same manner as the small individual ideas do, with only difference that the impression of big idea is bigger. These impressions are common

for all members of the group although not everybody or even nobody in the group is aware of the group's idea completely. Thus, each person has his own impressions of ideas, which he realizes together with his society, together with people of his culture, or even together with all humankind. Many hundred pages of Spengler's "The Decline of the West" (1918-1923/1991), where he describes the idea of Antic culture, or the idea of Arabic culture, or the idea of Western culture, illustrate how complex, how "information-rich" such ideas are.

A person may be aware of big-scale long-term ("strategic") ideas-activities in best very partially only. Moreover, from this recognizable part, the conscious-centered "part of part" only is recognized clearly in verbal form, whereas the rest "peripheral" parts are represented in the person's consciousness vague, in form of dim and mysterious, semiconscious feelings. Thus, one may say that big common ideas "overlap" the conscious mind and root in the unconscious, and what is more important, in such unconscious, which is common for all members of group, i.e. in the collective unconscious. But in spite of their ephemeral appearance, such ideas do have a great motive power, which may be permanently seen in a history and which many people may easy see in themselves when they pay attention on how important for them their values are and on how big sacrifices they are ready sometimes for some of these values.

Differential Psychology and Differential Cross-Cultural Psychology

It is important to realize the difference between individual traits, which constitute the subject of differential psychology of personality, and group traits, which are studied by differential cross-cultural psychology. Many of the lasts, which differentiate big groups but not members inside of a big group, from the point of view of any "ethnocentric" psychology constitute the subject of general psychology, rather than one of differential psychology. In the language of classical maxima "Every man is in certain respects (a) like all other men, (b) like some other men, (c) like no other man" (Kluckhohn & Murray, 1953, p. 53), it must be noted that researchers often confused the items (a) and (b) categorizing as "like all other men" what is indeed is only "like all other men" of their owns culture. Say, the specific character of "thinking in English" based on specific traits of English language is not observable without comparison with the group, which "think in French". (It worth to note here, the

psychology, which is studied in any country, in significant degree focuses on this country's mental specificity.)

Of course, some traits distinguish both individual of the same culture and the groups belonging to different cultures. Moreover, most of current studies in cross-cultural psychology investigate just such traits. Say, we may determine that IQ of European adolescents is higher than IQ of Australian aborigines is. However, it is necessary to remember that these quantitative differences form only subset of the whole set of traits that differentiate cultures. Another (and perhaps, for many research tasks more important) group of traits includes the qualitative differences, i.e. the traits that characterize only one culture and cannot be applied to other (like hunting with boomerang in example above). Today there is tendency to underestimate both the number of qualitative differences between cultures and – what is more important – their significance. However, in comparison with modern cross-cultural psychology, for the depth sociopsychology qualitative differences are more important because most of archetypal differences are qualitative. In Appendix A, I consider one important group of qualitative archetypal traits – the characteristic of metareligious mind.

*Superconscious vs. Subconscious in the Collective Unconscious:
Archetypes and Traumas*

Archetypes are not only components of collective unconscious. The part of collective unconscious that is constituted by archetypes may be named *collective superconscious*. However, besides the collective superconscious there is another “component” of the collective unconscious - the *collective subconscious*, which plays in the life of big group even more noticeable role and which is more known for academic psychology. The phenomenon consists in collective memorizing negative experience of big group, e.g. painful one nation's experience of interaction with other nation, which facilitates cross-national conflicts and is transferred to those members of group that did not experience such collective traumas personally (e.g., Collective Trauma, n.d.; Kellermann, 2007).

Ideas that come in the conscious from the subconscious manifest themselves in form of strong negative feelings. Such phenomena in individual mind are studied in psychoanalysis, but they present also in common mind. The phenomena of collective pain, angry, fears etc. may be found in connection with all cross-national conflicts even when these

conflicts happened tens (and sometimes even several hundred) years ago and no participants of those events live today.

Tasks of Depth Sociopsychology

Both the structure and the character of tasks of depth sociopsychology are similar to ones of other psychological disciplines.

Theoretical Tasks

The central theoretical tasks of general depth sociopsychology are the investigations of: (a) the composition of collective unconscious and its structure; (b) the relationships between collective unconscious and an individual mind; (c) the relationships between the collective unconscious and visible (conscious) phenomena of individual and group psychology; (d) the dynamic of the collective unconscious, including factors that are responsible for its changes. Among the last group of tasks (the dynamic of the unconscious) there are some problems of especial significance, for example, the problem of interaction of two collective unconsciouss, when they meet in one individual mind – the problem of identification, acculturation etc., or one of dissemination of collective traumas through the souls of individual members of big group.

On the border between the theoretical depth sociopsychology and the philosophical depth sociopsychology there is a very important problem of origination of collective unconscious – how is it emerged, in result of which factors and/or forces.

Among the theoretical tasks of differential depth sociopsychology, the important place is occupied by the task of determination *and operationalization of variables, which distinguish one big group (society, nations, cultures etc.) from others*. For example, what is the psychological content of such concepts as *Europeanness*, *Americanness* and *Russianness* or as *Muslimness*, *Catholicness* and *Orthodoxness* (Zelitchenko, 2009a)? *(It is worth to note, that intensity of such “traits” does not necessarily correlate with self-perception: for example, the person with high Europeanness does not necessarily categorize himself as European.)*

This example demonstrates the need in special language to deal with the differences between big groups, which must be similar to the language of personal traits in differential psychology of personality. Some adoptions

from the last are also possible, but they may resolve the problem in best partially only: the differences between nations cannot be described in terms of extraversion or neuroticism.

Applied Tasks of Depth Sociopsychology

Because the collective unconscious is the powerful factor, which motivates and directs the behavior of big groups, the abilities to predict and (when it is possible) to control collective unconscious are priceless for policymakers. This ability would allow them to facilitate cross-cultural dialogue and to make it more smooth and effective.

Why conflicts are emerging? How peace may be achieved? What ways for cultural expansion are optimal? These are just few questions, on which applied depth sociopsychology must answer. What is the psychological base of anti-Western attitudes of the peoples of some developing countries? How do they see such Western values as human rights, peace and democracy? Why they do not accept these values? Is the main reason of such attitude experienced recently trauma, which attributed by the part of society to Western policy? Or is the main reason the conflict of values, when the part of society sees some Western values as dangerous in respect of own this society's values? Or is the main reason un-articulated yet common feeling of own common idea (mission), which must be realized by society and which demand ideological autonomy? And if so, what they suggest instead, what is their view of justice? Or is the main reason something else? What kind of tolerance may be expected from the members of different cultures and subcultures, i.e. what are people of different cultures ready tolerate and what they cannot tolerate in any case? What mental structures are responsible for un-tolerance? And must be these structures aimed by educational system and propaganda to promote tolerance?

To deal with all these and many similar questions a researcher needs the new context for consideration of the relationships between cultures – the context of the complex system of interrelations and interactions between trans-individual archetypal ideas-activities. However, such system of mutual interaction demands even broader context – one of meta-historical analysis, which considers interactions of different archetypal ideas as a part of historical process forming the psyche (Zelitchenko, 2006).

The other group of questions relates to the acculturation. How long do the cross-cultural differences exist: how many years (or even how many generations) must come until the immigrant or the heir of immigrants will become the member of new society not only legally but also psychologically? How powerful the force of archetypal ideas that resist acculturation? How stable are mental structures that were created by them, i.e. how easy and how quickly they may be changed and by what means?

Prediction and control. As in any applied science, two groups of tasks – prediction and control – form the body of applied tasks of depth sociopsychology. In line with all branches of depth psychology and in contrast with common scientific situation, in applied depth sociopsychology, the task of “control” of subconscious (although not of superconscious) is in some respects simpler than the task of prediction. Of course, one cannot bend subconscious to his will, but in some cases transforming the subconscious into the conscious, it is possible to “discharge” safely its dangerous potential. This idea is basic for all depth psychology and it is equally applicable for depth sociopsychology.

Of course, the methods of collective recognizing what a big group was not aware early differ from ones of depth psychotherapy because they base on special large-scale information policy rather than on relatively compact meetings of therapist with client or with small group of clients. Nevertheless, the raise of both policymakers’ and general public’s awareness of the invisible psychological roots of common negative attitudes, which potentially are able to result in confronting policy or even in open conflicts, is the main applied tasks of depth sociopsychology as well as a similar task is the central one for depth psychotherapy. Thus, the investigation of collective traumas, which discloses their presence and makes them the subject of common awareness by all parts involved, opens the way to heal cross-national and cross-cultural conflicts.

What is about control of the collective superconscious, here the problem of control itself has to be reformulated. Neither group’s mental constitution (national character), nor the program of group’s live can be changed by deliberate efforts of this or neighboring groups. This does not mean that the problem of control of superconscious is completely meaningless. The meaningful task here may be to accelerate deliberately realizing group’s program that is “ciphered” in the group’s archetype, what, in turn, results in the accelerated both development of group and realizing the idea of group’s archetype-what.

The prediction of the behavior of collective unconscious bases on the understanding of its nature, its functions, its “living cycle” and its current state inside this living cycle. The attempts to answer the some of these questions lead out of limits of depth sociopsychology (in narrow meaning of term) into the field of metahistory and philosophy of history, what, in turn, leads to even more general ontological considerations.

Methods of Depth Sociopsychology

The natural way to develop the methodology of depth sociopsychology seems to be combining the methods of depth psychology with ones of cross-cultural psychology. The problem is, however, that both parent methodologies are different in too many important aspects to be amalgamated easily.

Methods of cross-cultural psychology are brief, standardized techniques aiming to be administrated on big samples to extract a rather surface descriptive data about the respondents’ consciousness. Usually these are the standardized surveys based on self-reports with all their limitations.

In contrast to them, most methods of depth psychology are rather time-consuming techniques with poorly structured procedure. Moreover, the assessment of the unconscious often is not the primary goal of these methods, whereas their primary goal is the rise of client’ awareness of his unconscious: they were elaborated not as research methods, but as the methods of treatment. No these allow using the methods of depth psychology (as they are, without principal modifications) in mass studies. (This impossibility was one of the reasons of *severe criticism in address of Jung’s ideas: the absence of objective means to validate his insights resulted in an inability to study collective unconscious and/or imprints of culture on individual mind experimentally.*)

True, the compact and relatively standard assessment methods in depth psychology are known also. Luscher Color Test (Luscher, 1971), or Wagner Hand Test (Wagner, 1962), or (although may be in less degree) Rosenzweig Picture Frustration Test (Rosenzweig, 1978) are examples of such tests. However, in spite of seemingly attractiveness of non-verbal projective tests for cross-cultural psychologists, the attempts to use projective tests (e.g., DuBois, 1961; Allen & Dana, 2004; Sarason & Gladwin, 1953) have resulted in rather skeptical attitude of the cross-cultural community in respect of such tests (see review, e.g., in Vijver,

1999). Although the reasons of such scepticism were different, at least one of them must be mentioned here: the absolute majority of projective test were elaborated to study the traits which seemed to their author as universal and culture independent ones, and, hence, the test themselves from the very early stages of their development did not aim investigate the cultural-determined human traits.

Thus, depth sociopsychology does need its own methods, which are quite different from the methods of both cross-cultural psychology and depth psychology. The development of such methods begins at the operationalized definition of the object of study, i.e. at determining the set of empiric (observable and measurable) traits, in which the collective unconscious manifests itself.

There are three big classes of such traits. The first class is the system of individual meanings, which constitute the subject of *psychosemantics*. The second class is the new mental and/or behavioral traits, which were created in course of history by the specific culture. The methods, which disclose these “cultural formations”, may be named *historical-psychological analysis*. The third class consists of characteristic of culture, i.e. that total culture product, which was created by the members of big group sharing common archetype.

Psychosemantic Analysis in Sociopsychology

Even poorly recognized big idea nevertheless determines the process of making sense because this is big idea what determines the meaning of small ideas. Archetypal ideas are very big ideas, and different members of the community, which realize such ideas, often have very different activities: do very different things, decide very different tasks. However, all these different activities nevertheless are the parts of one meta-activity realizing the same archetypal idea. When one teaches people for well-being of his country whereas other does work of hangman for the same well-being of the same country, they hate one other, but nevertheless they are workers of one idea, servants of one lord. And as result, the “upper parts” of the subjective meanings of their rather different activities (or *super-objectives* in the language of Stanislavski, 1936/1988) are the same.

This circumstance allows reconstructing the big “invisible” ideas, which cannot be described in compact manner and which unites the big group, through the study of systems of meanings of this group’s members. For

example, if somebody evaluates many events from the point of view how they affect on human rights, we may conclude that this person realizes idea of humanism even if he do not guess about own humanism and even if he does not use this word at all.

The methods of experimental psychosemantics were elaborated by the group of Moscow psychologists (Artemieva, 1980; Petrenko, 1983; Shmelev, 1983) in further development of ideas originated from G. Kelly's theory of personal constructs (1955). These methods allow disclose the deeper, meaning-making patterns of consciousness using simple standard procedure consisting of (a) collecting of matrix of closeness between the objects of some nature from standard or individual set, and (b) processing this matrix by methods of either factor analysis (e.g., Gorsuch, 1983), or cluster analysis (e.g., Romesburg, 2004).

However, "geometric", "spatial" philosophy of both factor analysis or cluster analysis resulted in just criticism of some disadvantages of these methods (e.g., Factor analysis, n.d.) including, for example, a limitation of interpretation. In fact, both groups of methods in best allow only to establish the existence of "latent variables" with disputable ontological status and to formulate some hypotheses about the character of these variables, which is difficult to verify.

To overcome this criticism, inside the same paradigm the spatial model of individual semantics may be replaced by the structural (or graph) one, creating the richer formal language for describing meaning and, hence, opening the broader possibility for interpretation. The data of scaling a number of objects by some respondent forms the matrix of relationships between these objects and determines the respondent's system of meanings of the scaled objects. These individual matrices (graphs) of meanings being quite different for different members of the group may nevertheless keep some common traits. The search for these traits creates the new field in psychometric – the study of collective meanings. Appendix B illustrates such approach.

Operationalization and study of the collective traumas through the investigation of common attitudes

Important particular case of studies of the systems of collective meanings is the studies of common attitudes of big group's members and, in particular, the collective traumas.

Usually it is not difficult to detect the fact itself of presence of trauma. Such fact is almost self-obvious: nobody tried to determine, did 9/11 or tsunami resulted in traumas in USA and Indonesia, respectively, or not. However, what is much more complex is to measure the severity of trauma, in particular, because the collective trauma may manifest itself in quite different mode than individual traumas do, for example without any symptoms of Post-Traumatic Stress Disorder (Posttraumatic stress disorder, n.d.).

A collective trauma does have one distinctive feature – the common negative attitude in respect of the group, to which the victims attribute the reason of traumatic event. This feature allows to devise the methodic of assessment of the severity of collective trauma based on comparing intensity of negative attitude toward the “worst “(for studied group) group with intensity of their attitudes toward other group – neutral or favored ones.

In first stage, the respondents are asked to name few (e.g. two or three): (a) friendly big groups (nations), which made the biggest favor for their group (nation); (b) hostile groups (nations), which made the biggest evil; and (c) neutral groups (nations). In second stage, the respondents are asked to estimate all these nations in accordance with several bipolar scales, for example, “Cruel (-10) – kind-hearted (10)”, “Positive influence in the world (-10) - negative influence in the world (+10)”, “Charming (-10) – loathsome (10)”, “Beasts (-10)– Angels (10)”, “Is worthy of compassion (-10) – is not worthy of compassion (10)” and so on. The analysis of results consists in detecting in the vector space of such scales the limited area that is remote from the zone of “average” attitudes.

Historical-psychological Analysis of New Mental Formations

In *Light of Life* I show how the archetypes emerge in the course of history and how each consequence archetype differs from previous one by the broader consciousness of its men. For example, the European (Western) culture became the world cultural leader of last centuries because this culture created new human mentality and in this sense created new human being. “European man” possesses not only new values and new culture, but also such new mental traits, which past, pre-European people did not know. Moreover, dissemination of these mental structures is necessary for dissemination of European culture itself. The European man’s consciousness is broader than one of his predecessors, people of other

cultures. In phenomenal level, this means that if to “divide” conscious mind into five “spheres”: emotions, self-consciousness, social intelligence, practical intelligence and theoretical intelligence – in each of these spheres one can see quantitative changes and/or arising new, European formations. Table 7 provides some examples of such changes:

Table 7. *Directions of Expansion Consciousness in European Culture*

“Scope” of consciousness	Quantitative changes	New formations
Emotions	Rise of “subtleness” of emotions	High aesthetic feeling (emotional reactions on gothic architecture, Rafael, Bach, Goethe among others)
Self-consciousness	Rise of volume of self-consciousness and self-reflectiveness	Inner conflicts (awareness of both plurality and conflicts of motives, cognitive dissonances) Need for meaning
Social intelligence	Rise of reflectiveness, i.e. ability to reconstruct mental realities of other people; Rise of size the group person identify himself with	Empathy - ability to put myself in place of other person and experience this person’s feelings (not be confused with emotional contamination, and similar phenomena)
Practical intelligence	Rise of scale and complexity of activities the person is able to manage	Ability of entrepreneurship
Theoretical intelligence	Rise of cognitive complexity	Ability to analyze, i.e. decompose mentally complex things (in philosophical meaning of world) in more simple ones

Note. From “Psychological roots of cross-cultural and cross-confessional conflicts” by A. Zelitchenko, 2009, p.10. Copyright 2009 by A. Zelitchenko.

Sociopsychological Analysis of Culture – Designation of Problem

Oswald Spengler (1918-1923/1991) was a pioneer of reconstruction of psychological portrait of the people of one culture through an analysis of this culture's products. His results in respect of many cultures (e.g., of Apollonian and of Faustian ones), were more than impressive and many of his "methodological" ideas, as for example, accent on importance of analysis of mathematics that was created by the culture still need to be recognized by the scientific community. Nevertheless, his intuitive method although quite powerful "in proper hands", does need more standardization or at least more methodological reflection.

The core of the sociopsychological analysis of a culture is formed by the work of experts in this culture. This means that two main problems here are the selection of "right experts" and the concordance of experts' opinions. To approach these problems, the elaboration of both common language for work with experts and the procedures of selection of experts, seems to be most urgent. I suggested some approaches to these problems (2006, 59-72). However, the huge scale of these problems forces me to limit myself only by this brief designation of the field of further work.

Chapter 4. TRIBUTE TO OSWALD SPENGLER: BIG TRUTH AND SMALL MISTAKES. THE PSYCHOLOGICAL SCHEME OF METAHISTORY AND THE THEORETICAL FOUNDATIONS OF HISTORICAL PSYCHOLOGY

This chapter analyses some difficulties of Spengler's metahistorical model and proposes the ways in which they may be overcome. The analysis starts from two observations: (a) the Spengler's cultures live almost twice longer than Spengler proposed, and (b) the several cultures may coexist in the same geographical region and even in the same individual mind – and leads further to the discovery of some cultures that were un-noticed by Spengler. The comparative analysis of cultures from the points of view, how they change a mentality and what new mental formations they bring, results in the introduction of scale of mental-spiritual brightness of both consciousness and things of world. This scale allows comparing different cultures through average breadth of consciousness of the people of these cultures as well as introducing the notion “rank of culture” as a measure of culture's average breadth of consciousness. The breadth of consciousness rises in course of history when the new cultures replace the old ones. Thus, the rise of breadth of consciousness constitutes the psychological content of historical progress. The metahistorical model in form of pyramid, in which the smaller number of cultures of higher rank replaces the bigger number of cultures of lower rank, is described. This model raises the questions of great ontological importance, what the forces motive the historical progress and, in particular, are responsible for the “explosions”, which result in the births of new cultures.

Introduction: Two Main Spengler's Discoveries

The significance of Spengler in the philosophy of history and in the metahistory is so big, that tribute to him cannot be limited by praising only. The instant tribute must include the development of his ideas. However, such development is possible only on the base of understanding

what was omitted by Spengler, what was misunderstood, what was not noticed. This chapter provides just such “critical tribute” following some main ideas of my *Light of Life, History and Developmental Psychology of Nations* (Zelitchenko 2006). I do believe that such critique is the only instant tribute to Spengler and in no way it can shade his achievements. However, before to expose the critical comments, I want to say first about the most important from these achievements.

Often Spengler (1918-1923/1991) is praised for his analysis of modern state of Western culture as well as for his predictions of future of this culture (for example, *The Decline of the West*, n.d.). However, he made another two fundamental discoveries – or, maybe even better to say, one discovery with two sides – which seems to be much more fundamental and much more important for historical science.

Living Cultures

The first Spengler’s discovery (or the first side of the main Spengler’s discovery) is the discovery of existence of super-personal, trans-personal and perhaps even trans-social organisms, which he named *cultures*. The cultures are the real “units” of historical process, which Spengler opposed to the scholar divisions of history into either ancient, medieval and modern histories or in primitive communism, slave society, feudalism and capitalism as social-political formations of Marxist philosophy of history (*historical materialism*).

Spengler shows the great internal unity, which characterizes the cultures and which was not noticed by the contemporary to him schools of philosophy of history. This unity bases on the similarity of many mental traits of people of one culture, which distinguishes them from the people of other cultures. This set of traits determines the basic mechanisms of perception, thinking and behavior, which may be called *mental constitution*.

However, perhaps what is even more important in the Spengler’s book is the demonstration that the cultures are alive. Spengler shows in significant details the processes of origination, of maturing, of aging and of dying of cultures. True, he never says directly about living cultures as well as he avoids discussing the ontological issues at all. Nevertheless, the images of cultures that he created are the images of living organisms. In accordance

with Spengler, these organisms live about one thousand years coming through all stages of life, from conception to death.

Culture Creates Mind. Spengler, Jung, Vygotsky

The second side of the main Spengler's discovery is the discovery of the impact of a culture on its members' mind. This impact is much more powerful than it seemed (and perhaps continue to seem even today) for most of psychologists. Behind the obvious differences in the content of mind of members of different cultures, there is much deeper difference in the ways, in which these minds operate. In other words, behind the obvious differences between "what" (knowledge, opinions and so on) there is invisible difference between "how" (mental mechanisms, feelings and so on). On the examples of Apollonian (Antic) and especially of Faustian (Western) cultures Spengler disclosed this mental specific – mental constitution of corresponding cultures. And may be just a little less convincing he did the same in respect to Egyptian culture and to Magian one.

This discovery, perhaps, was in the air of the first third of twentieth century. The gleams of this idea may be found in the works of early French sociologists (Durkheim, 1895/1938, Le Bon, 1896/1982, Tarde, 1899/2000, 1903/1963). But its full flourishing was reached in the works of Spengler, Jung (1934–1954) and Vygotsky (1931/1997). Jung first paid attention on those invariant of the unconscious, which exist in individual minds, which he named archetypes, whereas Vygotsky in his cultural-historical psychology first initiated empiric study of the modes in which a culture forms individual mind.

Psychohistory and Historical Psychology

The works of Spengler, Jung and Vygotsky created the prerequisite for development of new scientific field, which may be named *historical psychology*. The first and only established today "border science" between history and psychology, psychohistory is occupied with the main question, how the individual mind of historical actors influences the historical process, what their individual features are responsible for their historically significant behavior. In contrast to this, the main question of historical psychology is one about how the history influence (and even forms) a human mind.

This is absolutely different problem. A person's mind is determined by this person's culture, and the understanding that the culture is a product of historical process results in the understanding that the history is not only made by men, but itself does make men' mind. How the history makes a mind is the central problem of historical psychology.

The historical psychology is not only the subfield of psychology. The historical psychology is the subdiscipline of philosophy of history because it discloses the essence itself of historical process.

Together with Jung and Vygotsky, Spengler was one of the forerunners of historical psychology, and here I see his greatest service for the history of metahistory. But just this important role of Spengler's insights especially demands the attentive corrections of some weaknesses of his theory.

Age and Phases of Lives of Metacultures

My first smallest correction is the terminological one. The concept of culture is overloaded semantically. For example, Merriam-Webster provides 10 meanings of noun "culture" (Culture n.d.). This is why I chose other term, *metaculture* to speak about Spengler's historical organisms.

My second, relatively small correction of Spengler's views concerns with the period that metacultures live. Spengler wrote about 1000 years. However, the simplest observations disclose that the total time of metacultures' lives is about 2000 years. For example the traces of Egyptian metaculture are seen even in "Roman Egypt" in the first centuries of Common Era, that is in accordance with most commonly accepted chronology 2000 years later after the metaculture emerged in the times, which are called today *Middle Kingdom*. Similarly, the traces of Antic culture may be seen in Byzantium even in eleven century, 2000 years after Homer. The same picture may be seen with any metaculture.

The reason of this Spengler's "mistake" is that he noticed only active phases of metacultures' lives, which he called *spring*, *summer*, *autumn* and *winter*. However, after Spengler's winter, which completes the first, creative phase of metaculture's life, the second half of its life begins. In that final phase, a metaculture disseminates that new, which it created, among the "foreign" nations, which did not participate in the active phase of its life.

Both an active phase and a final one may be subdivided in the several sub-phases, which may be determined more or less arbitrary, for example, as four Spengler’s “seasons”. However, the more meaningful metaphor here maybe a phase transition of states of matter rather than a change of seasons: the last three sub-phases of active phase may be represented as *a vapor* transforming into *a water* and *a water* transforming into *an ice*. In this physical metaphor, I named the second sub-phase *a light* (thus, joining thermodynamic phenomenology with quantum-physical one) and the first one – *gleams*. Gleams are an especially interesting (and important for the understanding of the current state of modernity) phase, when there is no yet that explosion of creativity, which begin the creation of all metacultures, but the presentiment of this future explosion is in the air. Spengler partially recognized this sub-phase but did not separate it from the explosion itself. For this reason, he starts, for example, the European culture in 900, although its gleams are obvious from Carolingian times, and may be even early. Figure 6 and/or Table 9 below show the phase structure of some metacultures.

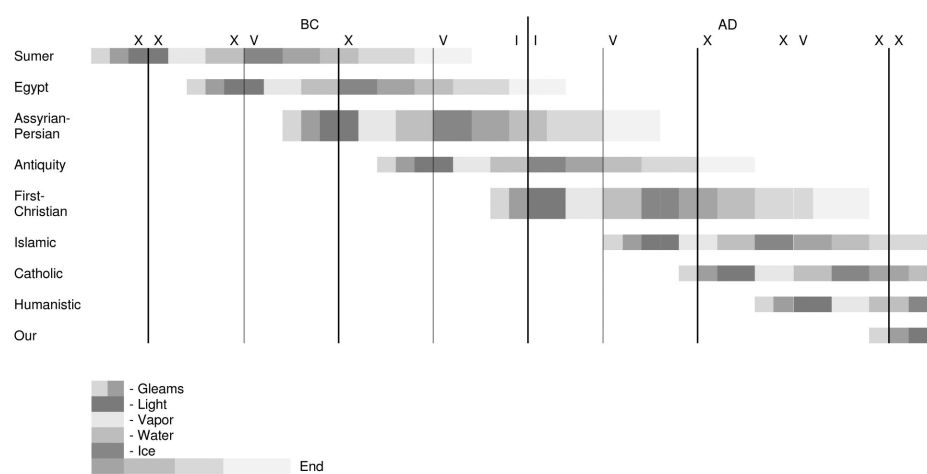


Figure 6. Phases of Lives of Metacultures in Central World

Coexistence of Metacultures

Among the other “relatively minor” corrections, which *Light of Life* introduces in the Spengler’s picture of the history, there is the observation that metacultures not simply replace one another, but for a long time coexist and even coexist in the same individual mind. Spengler considered each person as a representative of his own culture. The reality, however, is

more complex: each person represents a set of metacultures, which coexist in his mind. Ones of them are youth, others are mature, and the rests are old. For example, in the part of earth, which is called in *Light of Life* “Central World” and which includes Europe and Western Asia (Muslim world up to India and Russia), there have been 3-4 concurrent metaculture most part of history (see Table 9). Current globalization increases this number. Thus, Spengler’s implicit proposition that simultaneous metacultures cannot overlap one other geographically is not valid: two and more metacultures may co-exist not only in the same geographical region, but also in the same individual mind.

Such parallelism is seen in all history, but perhaps one of the most evident and most dramatic episodes of such coexistence is Roman Empire, where Antic (Spengler’s Apollonian) and First-Christian (Spengler’s Magian) metacultures met one another. Spengler justly notes in Rome the beginning of new metaculture, but this observation forces him to deny not less evident connection between the culture of Rome and the Antic culture. (The attentive observer is able to note in Roman cult of Mithras and one of Isis the presence of Persian and Egyptian metacultures also.)

The interesting psychological manifestation of metacultural parallelism consists in the phenomenon, when, in course of his development, an individual crosses the stages, when he belongs to the cultures that do not exist in present. For example, the young person of modern Western (Faustian) culture in the age 10-13 belongs to Apollonian culture rather than to Faustian one. The role, which a body plays in his life and in his mentality, is the same as this role in the life and mentality of Apollonian man. This is why young teenagers so like Greek myths and sport competitions. Later these “young Hellenes” will form the Faustian mentality also, but now Euclid geometry is accessible for them while mathematical analysis is not yet.

If a person knows about the constitutional traits of different metacultures, the simplest self-observation discovers to him into himself the representatives of very different metacultures, including ones rather unexpected. For example, he may discover in himself representatives of pre-Columbian metacultures, or representative of Muslim metaculture.

Boundaries of Metacultures. Metacultures, Which Spengler did not Notice - 1

The problems with time boundaries of Spengler's metacultures are more or less common, in fact for all metacultures that were introduced by him. One metaculture (for example, Arabian) continued to flourish at the time, when in accordance with Spengler, it had to die. Other metaculture (for example, Apollonian) did not leave any traces from its spring times (in accordance with Spengler, 1100 – 800 BC), which must be characterized by the highest rise of creative work. The history all time turns out to be insufficiently fit to the theory. All time the history seems to be bigger than the theory with its eight metacultures, which failed to cover 4000 years of cultural history in three regions of earth, which until the recent time had no almost any connections one with others. Thus, the conclusion suggests itself that the number of metacultures must be bigger and/or the metacultures themselves must live longer.

The fact of parallel existence of many metacultures in the same region as well as the fact of 2000-years duration of metacultures' lives helps to overcome some of the difficulties of his theory, for example, to see some metacultures, which Spengler did not notice. One of the most noticeable such difficulties is the "problem of Renaissance". In accordance with Spengler, the time of Renaissance is the "summer" of Faustian culture, when the greatest pikes of its creative activity (for example, construction of the Gothic cathedrals) are passed some centuries ago. To follow this theory, Spengler tried to explain the phenomena of Leonardo, Raphael and Michelangelo as artifacts. Moreover, he even concludes that there was no Renaissance as the phenomenon in the history of European culture at all. Indeed, his theory is able to explain more or less consistently the transition from the Gothic period to the Baroque one, but it cannot place between them Renaissance.

However, no matter how pity this is for Spengler's theory, Renaissance did exist. Moreover, this fact does demand correcting the theory because a theory cannot deny a fact. In given case, correction is rather simple: In 14-15th centuries in Europe together with continuation of the metaculture, which began in 9-10th centuries and which may be called *Catholic*, the new metaculture, which may be called *Humanistic*, began. Thus, the last 500-700 years coexistence and interaction of two metacultures creates what Spengler called "Faustian culture".

Humanistic metaculture is characterized by its specific feeling of world, which is quite different from the feeling of world of Catholic metaculture. Correspondingly, Spengler's pessimism in respect of Western civilization is overstated: although, indeed, the Catholic metaculture now is in the late winter, the Humanistic one just enters in the autumn (in "Indian summer") and still keeps enough creative potential. (Although, the more complete understanding of the present state of Western civilization demands taking into consideration the interaction of more metacultures as well as the action of some other forces; I am providing some elements of such analysis below.)

The similar situation is with the metaculture, which Spengler called *Magian* or *Arabian*. Indeed, the history of early Islam continued the history of early Christianity and Spengler's comparison Muhammad with Luther has a very deep ground. Nevertheless, the independence of two histories – the history of early Christianity and the history of Islam, which kept the significant creative potential until 15th century and kept the political power even later, 500 years after the time, when, in accordance with Spengler's model, the Arabian culture had to be ended – shows that there was one more metaculture, which was not noticed by Spengler. This is why I renamed Spengler's *Magian* metaculture into *First-Christian* and introduced one more metaculture, *Islamic*.

The biggest omissions in Spengler's "portrait of history" may be found in the cultures, which he knew just superficially, especially in those, which he called *Chinese* and *Mexican*. However, to speak about these omissions, the general cause of all these problems must be clarified first.

Morphology of History Against the Physiology of History

The evident paradox of Spengler's theory consists in the contradiction between the consideration of cultures as living organisms, on the one hand, and the declaration of "morphology of history" as his main method, on the other. Ironically, Spengler names the method to study living things by the name of studying death ones (morpho-logy). Of course, to understand some thing of world usually is important to study its composition, structure, relationships between their parts. However, this is not enough: after investigation of the structure, a researcher has to come to the study of the dynamics that is, to the study of processes of movement, and, in particular, the processes of both growth of object of his study and

its development. The declaration of cultures to be living organisms proposes the shift of researcher's attention from the morphological point of view to the "physiological" one. Such shift discloses the picture of history that although includes the Spengler's theory, but places it into the much broader context.

In this picture, the tree of history grows by the branches of metacultures and blossoms by the new minds of new human beings. In other words, the history creates the new and new men that possess the new mental traits, which forms the more complex minds. Moreover, the mind of any new creations of history in some sense is better than the mind of their predecessors. To clarify this "some sense" I have to make the rather vast digression to operationalize what namely the history change in the human mind.

Brightness of Mind

For methodology of empirical history, it is extremely important that there is the close correlation between the brightness of thing and the brightness of state of both its creator, in which he created this thing, and its user, in which he use the thing. This fact opens the possibility to study the history empirically from the entirely new perspective – how bright were the mental states, which dominated in different societies and/or in different epochs.

Spiritual Height of a Person and one of a Society.

The spiritual height of person is determined as the average brightness of this person's mental states (for the period, say, 1 month). This personal characteristic rises in course of life. However, the spiritual height distinguishes not only the state of one person in different ages of his lifespan, but also the different people of one society and, what even more important in historical context, the different societies.

Methods of Measurement of Brightness

There are two groups of methods for the assessment of brightness. The first group consists of the indirect methods, which base on "principle of resonance": the brightness of person is estimated through the brightness of things he likes or trough the brightness of things that surrounds him. Say,

the person who likes Bach's music is higher than the person who likes Strauss.

The second group consists of the direct methods that base on the concordance of experts' estimates. The possibility to get such concordances in spite of the "tastes differ" bases on the fact that the higher experts themselves the more concordance between their estimates of brightness exist, especially when they estimates the things, which they know well. This fact allows building from the maturity of subjective estimates the objective scale of brightness.

Pyramid of History

Incomparable and Comparable

Significant part of *The Decline of the West* is devoted to analysis of the quite different mental constitution of peoples of different cultures. In his polemics with the supporters of ideas of *linear history*, of *progress* and so on, it is very important for Spengler to demonstrate uniqueness of each culture and created by this culture mind and impossibility to compare these unique creation of the history. However, his accent on incomparability of different cultures prevented him to notice that there are the different groups of features of cultures.

One group is the universal features, which are common for all cultures. The second group includes the unique features, which determine the qualitative differences between cultures and unique "favor" of each culture. However, there is also the third group of features consisted of the features, the quantitative degree of which differ from one culture to other. These last features create the base for comparison of different cultures and introduction of the concept *progress*. Among the features belonging to this third group, there are the culture's both average spiritual height and broadness of consciousness.

Axis of the History: What Does Progress Consist in?

These features form the "axis of the history", the direction of historical process, which allows consider one culture higher than other is. The mental skills of higher culture are not only different but they are based on the mental skills of lower culture. Sometimes the mental skills of higher culture and ones of lower cultures coexist, sometimes the higher skills

replace the lower ones, but always the higher skills are developed on base of the lower ones, or, in other words, grows from the lower ones. Most evident this is in the development of different mathematics and mathematical skills, understanding of which Spengler justly considered as the most important key to the understanding of essence of culture. For example, indeed, the Euclidian geometry and the mathematical analysis are quite different parts of mathematics. Moreover, they found on the quite different mental skills. However, it would be incorrect to call these groups of skills incomparable because there are the clear relationships between them: the mathematical-analytic skills may be developed on the base of geometric ones only.

New mental formations of Humanistic metaculture. Thus, each metaculture in the history builds the basis for further development of human beings creating its own, unknown for the early cultures mental skills. In other words, each metaculture has its own role in the history.

As a whole, this topic constitutes the subject of historical psychology and, hence, is practically infinite. In this chapter, I am providing one example of such new mental formation, which were brought by the Humanistic metaculture, only. Table 7 from Chapter 3 represents such mental “innovations”.

Ranks of Metacultures and the Pyramid of History

The main topic of *Light of Life* is the tracing of both these archetypes and the dynamics of formation of new mental skills in course of the history. Such analysis leads to the determination of five ranks of metacultures in the cultural history. In Table 8, these ranks are designated as Culture-0 (“metacultures” of rank 0, or the “pro-cultural” state of primitive societies of hunter-gatherers), Culture-I (metaculture of rank I) Culture-II (metaculture of rank II), Culture-III (metaculture of rank III) and Culture-IV (metaculture of rank IV).

There is the dependence: the higher rank of culture the less the cultures of this rank there are in the history. In other words, one may see the pyramid-like structure of history, in which there are many cultures of rank I, fewer metacultures of rank II, even fewer metacultures of rank III and still less metacultures of rank IV.

Archetypes of metacultures – Three Faces of Pyramid of History

The different metacultures differ one from other not only by their ranks, but also by their archetypes. In other words, the different metacultures of the same rank develop the different mental skills: the Pyramid of History has several sides, several ascending lines of steps. It is easy to distinguish three such lines corresponding to three sets of metacultures. One of these faces of Pyramid of History is formed by the metacultures of Central World. Two others are formed by the metacultures of *Eastern World* (East and South-East Asia) and of *Western World* (America), correspondingly.

Until relatively recent times, the peoples of these three Worlds grew up equally high independently ones from others, but they grew in the different “directions”, in the different aspects, developed different scopes of their mind. The Worlds’ archetypes are what determine the direction of this growth. However, the most interesting processes, which perhaps are most important for those who are trying to understand the modernity, began after the Worlds met one another when their cultures started to interact. The deep understanding of these processes and of their inner motive forces is crucially important for our time, when the new global world is created.

Metacultures, Which Spengler did not Notice - 2

Now, it is possible to return to the question about the metacultures, which were not noticed by Spengler. Spengler listed the eight metacultures, five from which – Babylonian, Egyptian, Apollonian, Arabian and Western – belong to the Central World; one, Chinese belongs to the Eastern World, one Mexican (Mayan/Aztec) belong to the Western World and one more, Indian demands special discussion, which leads out of the frameworks of this chapter. Table 9 shows the metacultures in Central World that were omitted by Spengler.

Table 8. *Five stories of History*

Culture-0	Culture-I	Culture-II	Culture-III	Culture-IV
Acmes				
Ritual “art” of Australian aborigines (up to 20 lyums)	Brightest hymns of Mesopotamia and sculptures of Mesoamerica ^a (up to 55 lyums)	Plato’s <i>Timaeus</i> , <i>Symposium</i> ; <i>Tao Te Ching</i> (up to 65 lyums)	Gospels, Quran, Buddhist sculpture (up to 75-80 lyums)	Notre Dame de Paris, <i>La Gioconda</i> , <i>Sistine Madonna</i> (up to 85-90 lyums)
Concepts				
Names of concrete things – “house”, “plough”	Names of classes of things – “clothes”, “weapon”	“Good”, “beautiful”, “body”, “virtue”	“Happiness”, “Kingdom of Heaven”, “evil”	“Absolute Spirit”, “will”
Mathematics				
Mathematics-0 are unknown	The number-measure (5 meters, 5 units)	The number as it is (“simply” 5)	Unknown number - x	Variable number, number- function $F(x)$
Art				
There are no non- functional art-0	Schematic figure	Simple harmony	Ornateness	Symphonicness
Brightest things, which are mass produced				
Boomerang (up to 10 lyums)	Bronze of Shang and Zhou; best Minoan things, Mycenaean armor (up to 15 lyums)	Red-figure pottery, Roman glassware (up to 20 lyums)	Persian carpets, Chinese porcelain (up to 25 lyums)	Railroads (up to 30 lyums)
“Materials”, which are used in manufacturing				
Raw wood, stones, clay	Bricks, bronze	Nails, stone blocks with slots	Screw, gears	Steam-boiler
“Ours”				
Relatives, big family	Thousands of town-dwellers, subjects of one king; foreigners are – populations of other city- state	Hundreds of thousand cultural peoples of different ethnic origins; foreigners are barbarians	Tens of millions believers, people of God; foreigners are unbelievers, infidels	Billions of members of self- expanding confession; there are no foreigners, because each foreigner is potentially “ours”, future “ours”
Spectrum				
Knowable zone				
Ritual dances (15-20 lyums)	Market trade (20-30 lyums)	Greek symposiums (30-40 lyums)	Tea ceremony (40-50 lyums)	“Elite” films (50-60 lyums)
Mastered zone				
Plough land (up to 10 lyums)	Bake bread (up to 15 lyums)	Cutting nails (up to 20 lyums)	Visiting Chae-Khaneh (tea- houses) (up to 30 lyums)	Weekends in campsites (up to 40 lyums)
Average spiritual height				
About 8 lyums	About 10 lyums	12-13 lyums	15-16 lyums	19-20 lyums

Note. ^a It is difficult to determine the acmes of culture-I, because often they are illuminated by Light of brightest Flash of all cultural History. For example, Egypt pyramids are the acme of overall History rather than the acme of Egypt culture-I.

Table 9. *Phases of Lives of Metacultures in Central World*

Metacultures		Phases (centuries)					
Rank	Name	Gleams	Light	Vapor	Water	Ice	End
I	Sumer	23–22BC	21–20BC	19–18BC	17–16BC	15–14BC	13–4BC
	Egypt	18–17BC	16–15BC	14–13BC	12–11BC	10–9BC	8BC–1
II	Assyrian-Persian	13–12BC	11–10BC	9–8BC	7–6BC	5–4BC	3BC–6
	Antiquity	8–7BC	6–5BC	4–3BC	2–1BC	1–2	3–12
III	First-Christian	2–1BC	1–2	3–4	5–6	7–8	9–18
	Islamic	5–6	7–8	9–10	11–12	13–14	15–
IV	Catholic	9–10	11–12	13–14	15–16	17–18	19–
	Humanistic	13–14	15–16	17–18	19–20	21–	
V	Our	19–20	21–				

Note. From “Svet Zhizni [Light of Life, History and Developmental Psychology of Nations]” by A. Zelitchenko, 2006, Moscow: Otkrytyy Mir, p.162. Copyright 2006 by A. Zelitchenko.

Besides the mentioned above Islam metaculture and Humanistic one, Table 9 includes Assyrian-Persian metaculture, which Spengler perhaps considered together with Sumer metaculture as one Babylonian culture (he just few times mentioned this culture) and one more metaculture, which is just in the its very beginning (phase *Gleams*). Spengler wrote about this metaculture calling it “future Russian culture” and I believe that in general he was right here, although the discussion of this topic is also out of frameworks of this chapter, which does not aim historical predictions.

Thus, one may see that in respect of Central metacultures, Spengler’s omissions are due to the “amalgamations” of some related, but separate metacultures into one. The same tendency but even stronger expressed may be seen in Spengler’s views on Eastern and Western metacultures. For example, what he named *Chinese culture* is indeed the set of three metacultures of ranks I, II and III, the beginnings of which are related with Shang (about 12th century BC), Qin (3d century BC) and Tang (7th century) dynasties correspondingly. (I may easily assume that somebody who knows Chinese history better than I do, may notice in it some other metacultures; for example, more or less noticeable rises of creativity are seen in the Spring and Autumn time of Eastern Zhou in 6th – 5th centuries BC and in the time of Ming, 14th – 15th centuries.)

Similarly, what Spengler named *Mexican culture*, indeed, is the set of, at least, two pre-Columbian metacultures, metaculture of rank I (often named by modern historians as *Pre-classic*) and metaculture of rank II (*Classic*). The more detailed discussion of pre-Columbian history is out of the frameworks of this chapter. However, what is most important in the context of understanding modernity is that two pre-Columbian metacultures only began the row of American metacultures lifted along American face of Pyramid of History. The American metacultures of both rank III (Latin-American culture) and rank IV (modern North-American culture) continue this row. It is widely acceptable that both these metacultures are not “pure American” and were made by strong European influence (meta-culture of rank III – mainly by Spanish influence, whereas the metaculture of rank IV mainly by English and French influences). However, what are recognized far not so well are two other facts. The first one is the presence of strong American content in all American metacultures, which make in some important respects the culture of Olmec similar to modern culture of USA.

The second fact is that American metaculture not only did experience the strong European influence, but also itself have influenced European culture actively. The knowledge of American archetype that is common for all American metacultures – for both pre-Columbian metacultures as well as for both European-American metacultures – together with the knowledge of European archetypes are able disclose the essence of internal processes that integrate “Western civilization”.

Birth of Cultures and Ontological Challenge

Attentive view in the history discoveries the existence of many mysteries in it. However, perhaps the questions, which are both most mysterious and most important for us, are the following two:

- 1) The observations shows that the metacultures emerge very quickly (in historical scale of time), in explosion-like manner approximately twice in millennium, but what are the causes of these explosions, which creates new metacultures? And
- 2) How are metacultural archetypes (the tasks of metaculture, which determine its place in the history, the program of its development, the meanings and even the program of common life of peoples of

metaculture) instilled into the individual minds of all peoples of metaculture?

Attempts to answer these questions without prejudices, which were created by the European Humanistic metaculture, lead us to the revision of the many corner stones of the modern philosophy of science. And perhaps, the most important result of this work will be in understanding that our world as a whole is, speaking in the language of thermodynamics, an open system rather than a closed one.

Many researchers from Spengler to Gumilev (Gumilev 1990) and Zelitchenko noticed the strong impulses, which increase dramatically the energy of historical processes in more or less regular way in course of historical process. What is the nature of this energy? And where is its source? These questions still are waiting for the reply.

Chapter 5. PSYCHOTHEOLOGY: CHRISTIANITY AS A SCIENCE OF SPIRITUAL DEVELOPMENT AND DEVELOPING CHRISTIANITY

In spite of popular belief, Scriptures have no one true meaning only, but multitude of the different meanings, the accessibility of which depends on such factors as the readers' level of spiritual development and their cultural origin. This chapter brings to light one of the deeper layers inside this multilayer semantic structure. In this layer, the teaching of Christianity consists in the strategy of spiritual development, which transforms the psyche and supplies it with the new (Divine) properties. From this perspective, I consider such central concepts of Christianity, as God, Christ, faith, kingdom of heaven, salvation, sin, repentance, Resurrection, love and so on, disclosing the way, in which theology merges with developmental psychology, forming the scope of new discipline, psychotheology, the theology of future Christianity. This new Christianity will continue the line of history, in course of which the rise of average level of spiritual development has resulted in emerging the new religions based on the same, old Scripture.

Presentiment of Future

Psychology and theology coexist today as two interconnected, but separated disciplines. Of course, all religious psychologists and all “psychologists of religion” feel the abnormality of this situation; however, the gap between psychology and theology is kept. The reason of this gap is simple: the theology and the psychology are formed in the different epochs as products of very different cultures. Moreover, the psychology was formed inside the atheistic culture. However, in course of history all cultures live only limited time giving birth to cultures-heirs, which in many respects differ from their predecessors (Zelitchenko 2006). In such a way the first Christian cultures, inside of which classical theology was formed, gave a birth to atheistic culture, one of the fruits of which is the professional psychology. In the same way today the aging atheist culture are going to give birth to future culture, the general features of which are still vague guessed only.

Today development of such disciplines as psychology of religion, transpersonal psychology, psychology of dukhovnost (higher psychology, Zelitchenko, 1996) demonstrates how professional community is beginning to overcome the atheistic ontology and positive philosophy of science paving the way for the future united science of mind, human beings, spiritual world and Divinity, where the new psychology and the new theology will be not two separate sciences about two separate subjects, but one science about one subject.

The most important distinctive feature of this new psychology will be its philosophical base. First, this base will include the new ontology, where the real world will not be limited by the material boundaries of what we are able to perceive with assistance of our five senses, any more, and where the “ideal” subtle world will be as real as the material one is. And second, the philosophy of new psychology will include the new anthropology, which will see a human being existing in both coarse and subtle worlds. Moreover, the new anthropology will realize that a human being does not just exist but he does his part of common *world work*; this work both develops him and directs him from the lower levels of existence to the higher ones. Thus, the new psychology will be first the developmental psychology.

What about the new theology – it also will be based on both the new ontology and the new anthropology, which provide it with the means of deeper understanding of the meanings of Scriptures. This theology will be the theology of human way to God – of human development, which transforms human nature. Thus, it will be the psychological theology, psychotheology. The present chapters aims to outline some principles of this future science.

Epistemological Notes

Any discussion of theological topics in the context of modern thought may be productive “if and only if” the participants have common understanding that any Scripture has multilayer semantic structure: the text of Scripture has many meanings, accessibility of which depends on spiritual level of readers (listener). In other words, understanding of Scriptures by the person with higher mental-spiritual level is not accessible for the person with lower level exactly in the same way, as an expert’s understanding of mathematical monograph is not accessible for a nonprofessional: what is

for one person is accessible (exoteric), for other is hidden (esoteric) (Zelitchenko 2000/2001).

The same words of Scripture as if cipher its meanings: text is the “code” with a number of keys each of them being for its own semantic layer, i.e. from this key’s specific meaning of text. Of course, this is mostly metaphor: at least, many (if not all) semantic layers may (and must) be “unlocked” without mathematical methods of cryptography. The real key to hidden meanings is the experience, which is necessary for understanding these meanings, and corresponding intellectual level and level of knowledge. When the person is becoming more experienced and cleverer, he discloses the meanings of Scriptures, which were completely inaccessible for him early. In principle, this is widely understood in respect of individual religious knowledge: everybody realizes that the minister understands more than 6-year-old attendant of Sunday school does. However, the simple fact that the law governing individual knowledge regulates also the common knowledge and that peoples of advanced culture understand Scriptures better than the people of backward cultures, in force of many reasons is realized not very often (to say mildly) yet. Nevertheless, this is exactly same fact: sometimes the atheistic culture understands the religious texts, which it unfairly rejects, better than archaic religious culture, which understands the same texts in very childish manner, does. However, what must be emphasized here is that *better* does not mean *good*, and the advance culture’s better understanding of Scriptures needs to become much more better, i.e. to move from simple rejection of what in archaic religious views is inappropriate for the modern man, to disclosing deeper meanings of Scriptures.

Ontological Outline

The discussion of psychological meanings of the gospels demands revising ontological picture of modern philosophy of science. Without this, the key concept *human development* can be neither introduced, nor understood in a proper way. This revision does not need new facts about the world, but what it does need is the new point of view on the known facts. This point of view allows people with open mind to see Divinity in our life even without mystic experience or artistic imagination. I will expose this picture following Chapters 11-13 of *The scientist’s Conversations with the Teacher* (60-77) and Chapter 2 of *Light of Life* (24-41).

Ideas and beings

What the religious call *angels*, *demons*, or *gods*, the metaphysics calls *ideas*. On the level of phenomenology, we experience contacts with these beings in form of our wishes, feelings, and thoughts: the contacts with demons – as the dark and selfish small-scale thoughts and desires, the contacts with angels – as the bright and “big” ones.

In our culture, we got accustomed to separate beings and ideas; however, this is just our culture-determined way to see the world. It is enough to recollect the life of idea of German Nazism or the life of idea of Russian communism, to recollect how these ideas destroyed the millions lives, to recognize in them colossal monsters, which bodies consisted of tens millions of individual human bodies.

We got accustomed also to think that ideas are simply the thoughts, which were “invented” by the individuals’ minds. In some sense, this is true, but only in respect of rather simple, “small” ideas. The phenomenon of simultaneous discoveries, which are made independently (e.g. Simon, 2007), shows that situation here is much more complex. Neither humanism, nor fasism were invented by individual minds.

Ideas and souls

The life of the world as a whole as well as the life of each of its smallest particle is a movement without stop. Moreover, all they move in some specific ways. Such *specific way* is the idea of movement, or, in other words, the idea of corresponding life. Thus, it is possible to say that idea, or program of the movement as if vitalizes, animates the subject of movement. In addition, in this sense, an idea may be considered as a reason, or as anima (soul) of the movement. In fact, both term *idea* and term *soul* are the different names of the same essence, the first is in philosophical language, the second is in religious one.

It may be seemed that an idea supplies a movement only with information while the source of movement’s energy is in somewhere else. However, this separation of *energy* and *information* is also our culture’s stereotype of thinking when we ontologize own epistemological realities: there is neither movement without informational scheme, nor movement without energy. The system of forces that determine the movement supplies the movement with both energy and program at the same time.

Tree of World

The interpretation of an idea-soul as a control system of thing easily discloses the fact that the more complex “animated” thing is the more complex its anima is and the more layers this anima consists of. To control the movements of simple life-less thing one-level control system is enough. To control more complex alive thing the additional level is necessary. To control even more complex things, which possess a psyche, one more level of control system is again necessary, and so on.

The biggest idea of the most complex thing of world, i.e. idea of the world itself includes very many levels. This Idea is similar to a tree: from the trunk – Initial Cause – thick branches radiate; from them, others, less thick ones branch off, and so on to the leaves on the thinnest branches. These leaves-phenomena “grow” on the causes of phenomena, which grows on the “causes of causes” etc. In other words, behind the world of phenomena there is the world of causes, world of causes of causes etc. In these worlds, the person and those, with whom the person is interconnected and interacts, is the one being: they are united by the common idea – the idea of their interaction. This “big”, common idea is their common soul, which embraces their individual, “small” souls. The biggest idea, which embraces the whole World, may be called *World Idea*. Without it, the world would not be even chaos – the world simply could not *be*. To be, the world must be *something-like*; this something, which determines what the world is, is the World Idea.

When the person does not see World Idea, which unites the world, he sees not world but only the small pieces of world, sees the puppets, but does see neither the real actors, nor the director, nor the author of this puppet-show. Of course, he notes not only leaves but also some of the thinnest branches, however not World Tree as a whole.

The life of the World Tree is a kind of pulsation. The Tree grows by the branches and the leaves, and the branches and leaves return themselves to the Tree exactly in the same way, as the usual leaves “feed” the usual trees. The Tree as if extracts from the branches and the leaves quintessence of their lives.

This pulsation may be seen in two perspectives, (a) as a realizing of World Idea, and (b) as a live of World Being, i.e. of World Organization of all

beings, or of World Organism, in which all beings are interconnected and interacts with each other.

1. From the first perspective, World Idea is decomposed into multitude of the *daughter-ideas*, the *granddaughter-ideas* and so on. The daughter ideas are the stages of realizing *mother-idea*. Their realizations are necessary for realization of the mother idea for something. The daughter-idea received this something as an un-elaborated concept, which must be first elaborated and embodied, i.e. transformed in a coarse form, and after that, the fine essence of this embodiment – its meaning – must be extracted and returned to the mother-idea to be used for its further realization.

2. From the second perspective, each idea is realized by its own being. Thus, the World Hierarchy of ideas is at the same time the World Hierarchy of beings. The head of Hierarchy is Supreme Being, Creator of Everything. In the Hierarchy, the senior being as if extends himself by junior ones: he creates a junior being, which will be works for him. First, he creates the soul, subtle “embryo” of the future being. This subtle embryo grows, develops, acquires “flesh and blood”, and after that the enriched by the meaning of his life the soul separates from the body and returns to his creator. Thus, World Being is living by lives of His “cells”. All human lives are the parts of the Live of World; everything men do is done by the World.

Man-creator

In the meaning of this paper, *soul* is the broader concept than *psyche* or *mind* because not only human being but also each thing of world – from Universe to electron – possesses this thing’s idea, or its soul. However, in respect of human being, the concepts *human soul*, *mind* and *psyche* are almost synonyms. The minor differences, which relate to originations of these concepts in fields of religion, psychology and philosophy, respectively, do not play important role in the context of present chapter. Thus, it is possible to verify any conclusion from the expounded “theory” by own, known from introspection experience. Moreover, although the scheme “Embodiment – Extracting Meaning” is universal, and it may be observed anywhere from space-scale to micro-processes, it is most obvious in the mental processes. Here, it is especially clear seen that the people decide their problem exactly in this way: they try something,

evaluate a result of attempt, and unless they are satisfied try another solution.

Moreover, acting in such a way they are creating new beings. For example, when the president nominates Mrs. N.N. as the minister, he creates new being *Minister N.N.*, which will live until Mrs. N.N.'s resignation. This is one more example: To defend myself from unattended dogs I take the stick that lies near my trail; thus, I create the new being *Stick-Defender*, which will live until I throw it out realizing that there are no any dangerous dog near. However, instead of throwing stick out, after I "buried" *Stick-Defender* I can keep the same stick to use it as a staff, thus creating one more being *Stick-Support*.

However, people create new beings not only from external materials, but also from ourselves. When I decided to write this book, I created inside me and from the material of my own mind the new being *Author of this book*, which is working now and which will live until I finish the text. Moreover, this Author permanently creates his assistants – the authors of different sections, which "dies" after they finish their work. In general, each time, when a man comes to some idea, he gives birth to some being, which will realize this idea – will visit the restaurant, or will overcome economical crisis.

Inside the human being, there are the "inner people" as, for example, *loving son* or *cruel boss* that were created not by him, but by somebody else. Ouspensky (2001) named such inner people *multiple Selves*, whereas Assagioli (1965) – *sub-personality*. The inner people sometimes are isolated one from other in not less degree than different resident of one city are. True, they have common physical body, but two wood-cutters also may have common two-handed saw.

From Creator to Creator

When the daughter-branch of World Tree returns to her mother, their souls are joined. Soul-parent gets the aging soul-kid. Junior soul ends its existence as individual being, but it continues "inside" of senior, parent soul. For the souls with self-awareness, with feeling of Self such confluence means the complete identification with the creator.

As all other beings, a human being also realizes the idea of his Creator transforming himself and returning to Creator own transformed soul and the meaning of the work, which was done by him.

The work of human being is too big for one lifespan. This is why the dying person often seems to be so imperfect. To finish his work – to realize his idea and to develop himself completely – a human being needs more time. This is why the way from Creator to Creator consists of several stages. The lifespan from a birth to a death is only one of such stages. Thus, a death is not end of human being, but the end of only one incarnation, when a human being is transformed into another being: roughly speaking, human being throws off the covers that became worthless.

Lower and Higher Souls

Components of human mind differ by their “distance” from the trunk of World Tree (Zelitchenko, 2006), i.e Supreme Being, Center of the Soul of World. This distance corresponds to the breadth of consciousness: the broader consciousness, i.e. the bigger part of world – the things of world and the relationships between these things – that person reflects in the mental state, the nearer this state to the Center of Soul of World, or, in other words, the *higher* and the *brighter* this state is. Thus, we can see something like ladder, on which a person climbs to God – exactly that, which St. John Climacus (1982) told about. This ladder consists of the “parts” of soul, which have different height (or brightness).

Big Man and Metacultures

Humankind may be considered as the being, the life of which is similar to the life of human being. Humankind also got his idea from his Creator, after realizing which he will return to Creator. This idea is Idea of History, which unites all human beings making them “relatives in History”. To realize the idea of History the Big Man creates his “assistants” or “children” – the metacultures.

Reflection in Scriptures

The different elements of the picture of World that was represented in previous section may be easily found among hidden meanings of any

Scripture, including ones of Hinduism, Buddhism and Islam. I will present some examples of such “corroborations” from most known for us Bible.

“I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of ‘God Almighty’, but by my name JEHOVAH [LORD] was I not known to them”. (Exodus, 6:3, King James Version) is one of the many, but may be also the one among most direct indications on multi-meaning character of Bible and on the fact that God discloses Himself to peoples “step by step” – what were not known for fathers becomes known for sons. Below are some examples of such multi-meaning-ness.

Indeed, Canaan is Palestine. However, this is only one of the Bible’s meanings. Canaan is also garden of God, the transformed Earth, “God-full” Earth, Earth how it must be at the end of History. This land is only promised to human beings; however, they have not come to it yet.

About the same is the parable of Prodigal Son (Luke, 15:11-32). The humankind as a whole as well as any human being is such son who left Father’s home to return to Father after his trip will make him wiser.

Sabbath is Saturday. However, Sabbath is also bloodless sacrifice of each seventh day of own life to God. One more meaning of Sabbath is a symbol of the end of (or, more precisely, the break in) Work of God, i.e. the end of what Hinduism names *Day of Brahma* (Hindu units of measurement n.d.).

Circumcision “is the removal of some or all of the foreskin (prepuce) from the penis” (Circumcision n.d.). However, just a little rarer we may see in Bible another meaning of circumcision, for example, “Circumcise therefore the foreskin of your heart, and be no more stiffnecked”. (Deuteronomy, 10:16), or “And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live” (Deuteronomy, 30:10), or “Circumcise yourselves to the LORD, and take away the foreskins of your heart” (Jeremiah, 4:4), and after all, “In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ” (Colossians, 2:11). This is the meaning of “Emerald Tablet”, “You separate the earth from the fire, the subtle from the gross, gently with great industry” (translation of Fulcanelli, 1964, p. 312): the man lifting to God brings Him subtle meanings and feelings (“a sweet savour”, e.g., Exodus, 29:18). The

same idea comes through all Bible beginning from “Sanctify yourselves therefore, and be ye holy” (Leviticus, 20:7).

Perhaps, most mysterious and multi-meaningful concept in Bible is *God*. Bible is full of “contradictions”, when it tells us about God. For example, who did speak to Jacob, angel or God, “And the angel of God spake unto me.... He said.... I am the God” (Genesis, 31:11-13)? Or, the same, “The angel of the LORD appeared unto him in a flame of fire out of the midst of a bush.... God called unto him out of the midst of the bush” (Exodus 2:2-4). A human being cannot see the face of God, e.g. “He said, ‘Thou canst not see my face: for there shall no man see me, and live’” (Exodus, 33:20), however, Jacob did saw God, “I have seen God face to face, and my life is preserved” (Genesis, 32:30) to say nothing of Abraham’s meeting and even dispute (!) with God (Genesis, 18). Moreover, this is not only human dispute with God: Moses (Exodus, 32: 9-14) *forced God* (!) to change *His* (!!) mind: “LORD repented of the *evil* [italics added] which he thought to do unto his people”. Here intention of *Lord* to do *evil* simply sounds absurd. In first chapters of *Genesis*, God is almighty creator of Universe. If so, why did He need (a) to prove something to Egyptians (“The Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them” (Exodus, 7:5), and (b) (what is even more blasphemous) to compete with the magicians of Egypt? Why the God in Bible often possesses many human traits and not best ones, as jealousy, anger, and – it is even difficult to say – almost vanity. All these traits are seemly for Olympic gods, but not for Indian Brahma or Hegel’s Absolute Spirit.

The number of such questions is almost infinite, and the satisfactory answer on all them is the one only: the Bible use the word *God* (or, more precisely, a number of names, which we connect with the concept *God*) in respect to many entities and beings forming together the upper levels of World Hierarchy – in respect of (a) Creator of Universe, (b) Creator of Earth, (c) Creator of human being, (d) God of Jews, and so on. God in Bible – at least, in its “surface” semantic level – is “the collective image”, which combines the traits of many real beings in one imaginary one. Christian concept *Trinity* partially reflects this semantic multiplicity.

The Meaning of Gospel

The hidden meaning of gospels may be understood only in the context of developmental psychology because the central idea of the Gospel is idea of human development. Jesus says this directly: “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matthew, 5:48). In different words he repeats this thought all time speaking about *kingdom of heaven*, which “is within you” (Luke, 17:21) .

What does it mean – to “be... perfect... as your Father”? Among various lower and higher parts of human soul, there is one especial part, “embryo” of Highest soul, which may (and, hence, must) be developed to become Highest Man, who is the coparticipant of God. Highest Soul is connected or – even better to say – is flowed together with the higher (Divine) world, with God. Gospels calls Highest Soul, or Highest Man, *Christ*. (Of course, this is the second, hidden meaning of the word *Christ*.)

Human being is a labourer on earth, in God’s vineyard (Matthew, 20:1). The goal of his work is “Thy kingdom come.... In earth, as it is [already] in heaven” (Matthew 6:10). However, kingdom of heaven may come on earth only when it comes in the human souls, “The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you” (Luke, 17:20, 21). Without kingdom of God “within”, there cannot be any other kingdom of God. Hence, the main human goal is the kingdom of God within own soul.

For his work of transforming earth into kingdom of heaven, a man has some tools – his physical body and the lower psyche, the “dense” layers his soul. In the course of the work, he accumulates experience and skills that correspond to new stages of his carrier. When the auxiliary worker becomes first machine-operator, after that foreman, after that engineer and so on, in course of these transformations, some tools become useless for him whereas the others, on the contrary, become necessary: from the barrow, he transfers to the machine, instead of hammer takes calculator. Thus, a human being replaces the lower tools by the higher ones – becomes cleverer and more skillful. In the beginning, he counts on his fingers, after that adds the whole numbers in writing, after that does mental arithmetic. When he need to know something, in the beginning he asks his parents, later looks for answer in the books, even later begins to experiment. When he wants something that he cannot get, in the beginning he cries, later he nags for this something, even later he learns to dodge,

and after all comes to understanding that he may live without the object of longing. A human being continually makes from the lower psyche the higher one.

Both concepts *lower* and *higher* are relative: what is high for me today will stop to be high when tomorrow I will open inside of me something higher. However, this rise is not infinite: the ladder has the upper step – absolute higher, highest, Highest. However, the Highest is not psyche because it is higher than psyche.

The Christian way is the ascent from the lower psyche through higher and higher ones to the Highest Soul, to Christ. The person, who rises to the Highest Soul, finds Christ and, thus, is salvaged. The Salvation is the exit of the soul, which the life made *strong* (in the meaning of “love the Lord thy God... with all thy *strength* [italics added]”, Mark, 12:30), from the captivity of lower, “carnal” world of lower psyche, which is a world of suffering, into other world, kingdom of heaven.

However, early we must accomplish our work on earth. This is why to salvage we must kill our lower soul, must die. Many Jesus’ words, for example, those ones, which were translated into English as (a) “Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it” (Luke, 17:33); (b) “For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it” (Matthew, 16:25); (c) “He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal” (John, 12:25) etc., tell us the same idea: we must crucify the man in us to become God. (What was translated into English as *his life* is *ψυχή* in Greek original and *anima* in Latin Vulgata, i.e. psyche or soul.) The death of soul (sacrifice of life in the language of English versions of Bible) is the death of lower soul. Such loss of the lower soul indeed is not the loss at all, but the gain – the gain of the higher (and at the end of way – Highest) one. This is why “Except ye... become as little children [i.e. not burdened with a lower soul], ye shall not enter into the kingdom of heaven” (Matthew, 18:3), or even more clear “Blessed are the poor in spirit: for theirs is the kingdom of heaven” (Matthew, 5:3). “Poor in spirit” means the person without all what constitute the lower soul: opinions, desires, strivings, etc.

Rising man all the time replaces lower parts of his psyche by the higher ones. This is why we may often observe as an aging man becomes wiser and kinder. However, the whole way to Christ is very long and difficult.

The lower psyche dies part by part. Each part dies only when it lives its life to the very end, i.e. when the person finishes this part, grows above it. The lives of some parts of psyche, as e.g., belief in Santa Claus, are rather short, while the other parts, as e.g., such personal traits as a dreaminess or hot temper, may live for a long time. And only after “burial” of many lower parts of soul, which once were higher ones in respect to other even lower parts, on the top of all this multilayer “burial hill” the flower of Highest Soul blossoms.

The gospels call lower parts of soul “sins” and main aims killing sins – “repenting”, “I came... to call... sinners to repentance” (Mark, 2:17; Luke, 5:32), Repent ye: for the kingdom of heaven is at hand “ (Matthew, 3:2), “repentance and remission of sins should be preached in his [i.e. Christ] name among all nations” (Luke, 24:47). Sins are not “bad behavior” only (this meaning is surface and in significant degree childish); sins are all content of our lower soul, i.e. what are already assimilated, what we got accustomed to– thoughts, habits and all other our mental stereotypes. In turn, the repentance is not simply accepting opinion that my behavior was wrong; such opinion is in best the first step only on the long way of repentance. The instant repentance is the full awareness of bad behavior together with all its “roots”. To reach such awareness is possible at the end only of very long and at least in initial stages very hard way.

This way is so hard that the following question arises: is it possible to come it, in principle? The gospels answer this question ambiguously: on the one hand, “Who then can be saved?... With men this is impossible” (Matthew, 19:25, 26), but, on the other, “With God all things are possible” (Matthew, 19:26). And although “No man can come unto me”, but “except it were given unto him of my Father” (John 6:65) only. Here there is hint of the main “instrument” that makes his long and twisted way, in which small advances alternate with big retreats, more direct. This instrument is the love to God. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment” (Matthew, 22:37, 38). Mark and Luke add “and with all thy strength” (Mark, 12:30; Luke, 10:27), i.e. love by your gotten strong Highest Soul. Love connection with God in the language of psychology is the awareness of own Highest Soul. Thus, the love to God and the repentance are two side of one coin – awareness. To be aware of Highest Soul means “to cleave” by own lower Self to Highest Self. Love to God is

a striving to God, a memory of God, and a desire to be connected with God as completely as possible. Growing the part of soul, which loves God deliberately, with full awareness and strives for this connection, is the important stage of the Way.

Culmination of Christian way is symbolized in the gospels by two miracles, (a) Transfiguration, when Jesus finds his Christ, and (b) Resurrection, when the gotten strong Highest Soul of Jesus finishes his earth work and start the life without physical body.

The Faith is the knowledge of Christ, i.e. of Highest Soul, which bases on own experience. This is a very special mental (or more precisely, super-mental) state. “To believe” means to disclose into oneself the Christ, i.e. the Highest Soul, and as result become the Christ oneself. In other words, both the Christ and the Faith is the same. Here is the key to understanding why the Faith gives to person supernatural (Divine) abilities, e.g. “If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you” (Matthew, 17-20).

The way to the instant Faith goes through the number of small faiths, which replace one other becoming brighter and brighter. Nevertheless, already very far “vicinities” of the instant Faith when it only begins to shine like the sun through dense fog, are the very high states that are top ones for most of modern people.

Different Christianities

Such interpretation of Christianity is not new. Of course, wording was in significant degree invented by me, but these meanings may be met in the works of many Christians belonging to both Western and Eastern branches of Christianity, for example, St. Isaac the Syrian (Syrian 1977), St. Symeon the New Theologian (Theologian 1996), St. Bonaventure of Bagnoregio (Bonaventure 1978), Eckhart von Hochheim (Eckhart 1987), St. Gregory Palamas (Palamas 1983), St. Teresa of Avila (Avila 2004) to name few. However, although all these meanings present (are *written*) in the gospels, the times, when they will be *read* in such a way by more or less mass readers, are still coming.

The colossal idea of Christianity is sowed in our souls very high, in the super-conscious. This idea makes all Christians relatives and makes

Christianity attractive for the semi-savages as well as for the modern intellectuals. However, when this idea incarnates moving lower it interacts with various cultural environments and, as a result, is manifested in various cultural forms. In such a way very different Christianities with their own both *world-feelings* and religious cultures, i.e. customs, interpretations of Scripture and so on, emerge. Each person adapts for his personality the Christianity that was created by the culture of his society. Thus, being unable to comprehend overall “Big Christianity”, each big group and even each person grasp from Big Christianity their own “small Christianity”, which interpret the Scripture in accordance with the cultural tradition in a way intelligible to corresponding group or person. However, although the people are unable to express the Truth of Christianity, nevertheless this Truth drives them in the same Direction, although – to different “way stations”: It drives the pitiless person to compassion, the coward to fearlessness, the idler to a service, the ignorant person to an education, the educated person to wisdom...

The differences between various Christianities are often so strong that even the person, who know almost nothing about the life of church, may see them. One Christians are attracted by the magnificence of the church appointments, others are averted; ones cry when they hear organ, others – when they hear choral singing; whereas the thirds get irritated by any music. Ones must be carried away by the space of church upward, others – into the distance, while the thirds need closeness without any length. Ones want a cathedral remind them about God even when they see it from a distance, whereas for others this is not necessary. And as a result, ones construct the huge cathedrals, others – tiny churches, whereas the thirds – fairy little towers. Moreover, who prays on icons in the small church cannot pray on “empty walls” of huge cathedral. There are Christians who value in a service unity with co-believers more than unity with God. Unbelievers in church, who destroy atmosphere of community, hinder them. Meantime, for other Christians it is unimportant at all, who are near from them, because they are completely concentrated on the preacher. They need a direction what to do, how to live, and most important for them is the good sermon. There are Christians, most important for whom is to pray lying down in front of God and knocking against the floor by the forehead. Other Christians must kiss icons and cross themselves frequently. Meanwhile there are third ones, for whom even simple staying is not comfortable. This is not matter of love to God or of sincerity of faith: the person sitting on the soft bench may possess much more instant

faith than other one, who bows hundred times during the service. Behind all these differences, there are different world-feelings.

It is just world-feeling what forces a soul to resonate with some or other words in Scripture. Ones amazed by the miracles, others – by the commandments, the thirds – by the way to God, the fourths – by the horrors of hell and by the possibility to buy release from them. Ones are in tears from “Love your enemies” (Matthew, 5:44); others clench their fists from “I came not to send peace, but a sword” (Matthew, 10:34). Ones’ soul sings from “Hallowed be thy name” (Matthew, 6:9) and from “For thine is the kingdom, and the power, and the glory, for ever” (Matthew, 6:13), others’ – from “Thy will be done” (Matthew, 6:10). For ones the main is “Deliver us from evil” (Matthew, 6:13), for others – “Forgive us our debts” (Matthew, 6:12), for the thirds – “Thy kingdom come” (Matthew, 6:10).

Usually we distinguish only some Christianities, e.g. Catholicism and Orthodoxy. However, not only Greek Christianity differs from French one, but also Spanish Christianity differs from Mexican Christianity as well as it differs, what may be even more surprising, rather essentially from Italian Christianity.

We got accustomed to believe that Christianity has been always the same, that Christ brought the religion, which is kept invariable for 2000 years. However, this opinion is only our habitual way of believing. In reality, the modern Christianity in many aspects differs from the Christianity 2000 years ago. We differed ourselves, and our Christianity changed together with us. Christianity of Syrian of 2nd century was not the same as Christianity of Visigoth of 7th century; Christianity of Palestinian of 8th century – not the same as Christianity of French of 10th century, and Christianity of Spaniard of 12th century – not the same as Christianity of Russian of 16th century. Moreover, Christianity of Italians of 20th century differs from Christianity of Italians in 13th century, and this difference is not because of the decrease of percentage of believers in overall population, but because the believers themselves have changed. Moreover, this means that the changes of Christianity are not finished yet. The new, future Christianity expects us, and this new Christianity has to be done by our arms.

Psychotheology and Future Christianity

Theology based on psychology and specifically on higher psychology (Zelitchenko, 1996, 2009b) opens the door for new Christianity. Of course, this *new* means neither that this Christianity has never been early, nor that there were no Christians early, who lived this kind of Christian life. *New* means the dissemination of the psychological understanding of Christian teaching on mass scale and the emergence of new Christian culture, which will not more oppose itself to other branches of modern culture as a science or an art, but will be cooperate with them (and perhaps, sometimes even lead them) in common business of perfecting men. Moreover, this new Christianity will be able to bridge the gap between not only the science and religion, but also one between Eastern and Western Christianity. The “algorithm” of decision the last task may be one only: (a) extracting deeper meanings of Christianity, which are burned in both traditions under multiple cultural layers, (b) cleaning these meanings from the archaic forms of their representations, and (c) creating new forms of expression (“new bottles”, e.g., Mark, 2:22) for these meanings. The first steps in this direction (e.g., Vlachos, 2005/1987, Chrysostomos, 2006) may be seen already today, and these steps will definitely be continued.

Appendix A. Religious Mind and Metareligious Mind From the Pont of View of Differential Depth Sociopsychology

The character of common semiconscious feelings ranges from very positive, which root in the superconscious, to very negative, “low” feelings of fear and/or hate, which roots in the subconscious. However, irrelative to their origins, all of them have “mystic” character and high motivational potential and direct the significant part of individual’s activity.

The totality of semiconscious common emotions together with the common cognitive structures that categorize them (e.g. values) forms the scope of *metareligious mind*. The reason for this name is that among the concepts, which categorize high semiconscious emotions, one may often see such concepts as “Feeling of God”, “Will of God” and so on. However, metareligious mind may include not only the concepts of institutional religions but also any other concept of high subjective importance, which captures (in almost literal meaning) the person making from him “the slave of idea” and becoming itself “the god of person”. Thus, even when the “gods-ideas” have no direct connections with conventional religions, “their” part of mind may be called *religious in wide meaning*, or metareligious. Romantics, atheists, pop-lovers possess own metareligions, forms of which have nothing in common with any conventional religion, although their essence is the same: the passions of all these men are their real gods. For one his love may be his real god, for other money may be his god, whereas for the third his hate may be his real god.

At the same time, the adepts of such “unreligious religion” besides metareligious mind possess also religious mind (in narrow meaning), i.e. opinions about conventional religious matters: they operate with the concepts like “God”, “Christ”, “divine”, “holy” and so on. However, for them all these concepts often reflect not semiconscious emotional experience, but experience of quite different nature – something like to Tom Sawyer’s experience of attending Sunday sermon.

Thus, one may see that metareligious mind coincide with religious mind only in rarest cases of few religious devotees, whereas in psyche of almost all people there is just some intersection between them. The properties of

metareligious mind and of relationships between metareligious mind and religious mind allow formalizing some archetypes-how, which distinguish different cultures.

Theoretical vs. empiric

Like any other ideas, religious ideas in individual mind may be of different “size”. They may overlap conscious part of mind and manifest themselves on the border between conscious part of mind and superconscious one in a form of very high, very mysterious and very valuable feelings of God. Such religious ideas belong to both religious mind and metareligious mind and, hence, form the intersection of these two parts of individual mind. However, there are also the religious ideas that are completely inside of the conscious part of mind or even inside of its verbal part. In this case the religious concepts like *God*, *Christ*, *Divine*, *Holy* etc. have the status of abstract concepts or, more often, the status names of some images. Thus, one may see two types of religious mind: (a) *empiric religious mind*, which are based on high-emotional experience (like a feeling of God); and (b) *theoretical religious mind* devoid of such foundation. These two types of relationships between religious mind and metareligious one (two types of religiosity) correspond to two types of archetypes-how and, in particular, to two types of Christian faith.

The analysis of religious mind in its relations with metareligious mind discloses for example that Russian, Muslim and Eastern Christian archetypes belongs to empiric group, whereas some of the Western archetypes belong to the theoretical group. This difference would explain a great deal in contradiction between Western and Eastern Christianities, for example, why the secular values meet quite different resistances from Protestants and Catholics, on the one hand, and from Orthodox Christians and Muslims, on the other. It is relatively easy to overcome the resistance of abstract concept *God*, which does not base on heavy empirical foundation. However, to overcome the resistance of idea that have strong empirical base is much more difficult. To convince Swede of the truth of absence of snow in Sweden in winter is much more difficult than to convince him that there is life on Mars.

“Vertical” vs. “horizontal” metareligious mind

Although the studies of mystic experience have a long history (James, 1902/1997; Hardy, 1983; Hood, 1975; Huxley, 1954-1956/2004; Otto, 1932/2003, 1923/1957; Stark, 2004 among others), they do not differentiate usually “vertical” and “horizontal” experience – do not distinguish the feeling of God from the “feeling of demons” (Zelitchenko, 2009b). Thus, they ignore a great difference between mystic experience of Francis of Assisi (The Little Flowers of St. Francis of Assisi, 1998), or one of Bonaventure (Bonaventure, 1978), or one of Teresa of Avila (Avila, 2004), which sometimes resulted of many years of hard spiritual works and resulted in creating prominent masterpieces, on the one hand, and mystic experience of hearing God speaking to him, which modern researchers found in about 20 percent of their American sample (Duin, 2008), on the other. Meanwhile, this difference is of great explanatory potential for understanding what distinguishes European spirituality from American one.

Methods of analysis of metareligious mind

In spite of long interest of psychologists to mystic experience, there were few attempts only (e.g., Hood et al., 2001) to apply known methods of assessment of mystic experience like Hood Mysticism Scale (1975) in cross-cultural studies. Moreover, even in such studies usually the mystic experience is implicitly considered as invariant and culture-independent trait of psyche. Thus, elaboration of methods aiming to distinguish different types of mysticism is a relatively new problem.

It is difficult to hope to resolve this problem by the questionnaire-based standardized self-reports, which either provide only very generalized picture or do demand from respondents extremely high level of self-awareness, only. The methods of indirect scaling, which disclose the content of mind that is poorly recognized or is not recognized at all by respondent, may be more useful here. One pole of the typical scale for scaling the central religious and moral concepts is intimate for respondent, i.e. corresponds to respondent’s personal experience, feelings etc. whereas the other pole is a distant, theoretical concept. For example, the instruction may ask a respondent to put the answers on the question “What is God for you?” on the scales ranging from 1 (*Friend or Joy*) to 4 (*Philosophical*

Idea or *Lord*, correspondingly), or – the answers on the question “Where is God?” on the scale ranging from 1 (*In my soul*) to 4 (*Above World*).

Appendix B. Method to Study the Structure of Meaning making and Counteraction Relationships Between Values

Introduction

In principle, information about archetypal ideas may be mined from the systems of relationships between any cognitive (opinions, views etc.) or cognitive-motive (values, goals, desires and so on) “elements” of the conscious, which are represented in form of matrix like {“opinion *i* makes sense for opinion *j*”} or {“goal *i* is necessary for goal *j*”}. However, most elaborated and most compact inventories make values the most natural material to demonstrate a general approach.

What is valuable for the member of given metaculture? And - what is even more important - why this is valuable for him? Is given value valuable “in itself”, i.e. is it *terminal*? Or is this value *instrumental*, i.e. its meaning is to help other value to be realized? In other words, is this value connected with other, which makes meaning for its realization? Or, on the other side, is some value(s) hostile to given value?

During last twenty years, values have become one of the most popular objects of cross-cultural studies. The theory of values created by S. Schwartz (1992) inspired dozens of comparative studies which brought a huge massive of data collected sometimes in frameworks of large-scale and well-established multinational projects as, for example, “World Values Survey” (World Values Survey, n.d.) or “European Social Survey” (European Social Survey, n.d.). However, usefulness of these data for understanding the national archetypes is rather limited because of two main reasons.

The first reason is that the universal character of Schwartz’s 2-dimensional model results in ignoring of national-specific values, for example some important dimensions of religious, aesthetic and ethic values, which are possess a great explanatory potential for some nations. For example, for Russian culture there is a big difference between two types of pleasure – pleasure of physical exercise and pleasure from classical music, which both belongs to Schwartz’s category “Hedonism”. This reduction is quite obvious when somebody compares the list of values in Schwartz’s model even with the list of values, which was composed by S. Schwartz’s

scientific predecessor M. Rokeach (1973). In fact, corresponding cross-cultural studies “project” real multidimensional set of values on 2-dimensional plane of Schwartz’s model “Conservation vs. Openness to Change × Self-Enhancement vs. Self Transcendence”, like Hans Eysenck (1947/1997) “projected” on 2-dimensional plane “Extraversion × Neuroticism” all diversity of personal traits which as it was later demonstrated has not less than 5 independent dimensions (Goldberg, 1992). Such “projection” of cultural-specific values on foreign for the culture scales masks rather than reveal specifics of culture. Situation is rather close to hypothetical one when somebody measures a richness of languages in, say, Mongolia estimating the level of Mongolians’ mastering English, or studies the role of literature in culture of Ukraine through familiarity of Ukrainians with Waugh or Thackeray. To overcome this problem the culture-specific values must be included into consideration together with universal values. Besides, sometimes the culture-specific values, point directly at the society’ common idea.

The second reason is that studies of isolated values’ subjective importance only – what is a common place in all cross-cultural values surveys – are able reveal relatively small-scale ideas only. To disclose the ones of bigger-scale – the “underwater” archetypical ideas, which determine the psychological life of society – the relationships between values must be studied. This system of relationships is represented by the matrices of both meaning-making relationships ({value i makes the sense for value j }) and counteraction relationships between values. These matrices content some invariant (in framework of a culture) patterns as, for example, the ratio of the number of “terminal” values to the number of “instrumental” values. Are there many values independent one from others (“polytheistic” structure), or is there some subordination with one most important value and many others the only meaning of which is that their realization helps to realize the main value (“monotheistic” structure)? This difference is important to distinguish, for example, European and American archetypes in common frameworks of common Western culture.

Procedure

First step is to form the list, which includes both universal and culture-specific values. To determine the values, which are culture-specific for studied society, interviews with experts are conducted.

In the first stage, the group of experts in national and cross-national psychology must be selected. There are serious methodological here, some of them I discuss below.

In the second stage, each expert in vis-à-vis interview is asked to name some (say, 5-10) most distinctive values, which he considers as most important for his people beside the universal values (from Schwartz's list).

In the third stage during the meeting of all experts, the investigator tries to reach common agreement compressing overall list as possible. The lists, which were created in that way, become the base of methodic.

Let us suppose that the list consists of 15 values: "To be healthful", "To be rich", "To be loved", "To be wise", "To be free", "To be powerful", "To enjoy life", "To be successful", "To be self-respected", "To be devoted, dutiful", "To realize own abilities", "To be with God", "Happiness of my family", "Happiness of my nation", "Happiness of humankind".

In the beginning the respondent is asked to range this list partially, e.g. to choose most important value, after that – most important from the rest and so on, for example, five times.

After he completes the procedure of partial ranging, the respondent executes procedure of partial pair comparison. For each of 15 values, the respondent is asked to choose one of the 18 variants to finish the phrase of following common type: <Value i > is important because only <the persons with realized value i > may <realize><value k >, where $k \in \{1, \dots, 15\}, k \neq i$. For example, for $i=1$ respondent is asked to finish phrase "To be healthful is important because only healthy person may..." Besides 14 variants of answers (from "be rich" to "be part of happy humankind") there are four additional options of response: (a) "<value i > (in above example 'To be healthful') is important in itself"; (b) "Other, write your own variant"; (c) "<value i > is important, but it is difficult for me to describe why"; (d) "<value- i > is not important for me".

After the respondent chooses first variant of response he is asked to choose one more variant from the rest alternatives and so on until he says that he cannot choose more (another options is to repeat choice not more than fixed number of times, e.g. not more than 5 times.)

After finishing first pair comparison, respondent repeats the same procedure but with different formulation of question. For each of 15 values, the respondent is asked to choose one of the 17 variants to finish the phrase of following common type: <Value i > prevents <realize><value k >, where $k \in \{1, \dots, 15\}, k \neq i$. For example, for $i=1$ respondent is asked to finish phrase “To be healthful prevents...” Besides 14 variants of answers (from “be rich” to “be part of happy humankind”) there are three additional options of response: (a) “<value i > prevents nothing”; (b) “Other, write your own variant”; (c) “<value i > prevents something important for me, but it is difficult for me to describe what exactly”.

Analysis of results

The answers of respondent form two matrices: the matrix of meaning-making relationships between values, which determines the respondent's meaning-making *graph of values*, and the matrix of counteraction relationships between values, which determines his counteraction graph of values.

In the pilot study classification of these graphs must be done. The graphs of meaning-making relationships differ one from other by the number of terminal values (i.e. values, which make sense for other values but have no values, which make sense for them themselves). The information about the number of terminal values as well as information about their degrees constitutes the base for determination of the types of graphs of values. If to determine degree of vertex as the number of values for which it makes meaning directly or indirectly (i.e. through a number of edges " k_1 make sense for k_2 ", " k_2 make sense for k_3 " ... " k_{n-1} make sense for k_n "), then the graph of meaning-making relationships between values may be described as vector-of-degrees (d_1, \dots, d_m) , where m is the number of values, and d_i is a degree of i -th value.

The analysis of result bases on the recognition of the type of respondent's graph. For example, one may find that in one populations magnitudes of their vectors-of-degrees are bigger than in another, or that in one populations distribution the values are distributed by their degrees more uniformly than in other and so on.

The analysis of counteraction relationships aims to discover what “foreign” values are perceived by the members of society as most harmful for their important values. The measure of harmfulness may be established by different ways, for example, as $H(i) = \sum_{j=1}^n h(i,j)I(j)$, where $H(i)$ is harmfulness of <value i >, $h(i,j) \in \{0,1\}$ is the harmfulness of <value i > in respect of <value j >, $I(j)$ is the importance of <value j >, and n is the general number of values.

Appendix C. From Proposal PSYROOTS

Table of Contents

Part 1. Concept and objectives, progress beyond state-of-the-art, scientific methodology and work plan.....

1.1. Concept and objectives

1.1.1. Main ideas in foundation of PSYROOTS

1.1.2. Scientific objectives of PSYROOTS

1.2. Progress beyond the state of the art

1.2.1. Collective unconscious and meta-cultures' archetypes

1.2.2. Values: universal and cultural-specific, subjective importance, meaning-making and counteraction relationships

1.2.3. The character of religious experience (experience-based vs. theoretical religiousness)

1.2.4. Presence of collective trauma, its acuteness and power of international attitudes

1.2.5. European identity and breadth of consciousness

1.2.6. Internet-interface for administrating survey

Part 1. Concept and objectives, progress beyond state-of-the-art, scientific methodology and work plan

1.1. Concept and objectives

1.1.1. Main ideas in foundation of PSYROOTS

Among the effects of Globalization has been an increase in contacts and influence among diverse cultural groups. As the process continues, cultural and individual similarities and differences become profoundly evident, and when not handled adequately can guide to augmented tensions between cultures. Cooperation and mutual influences can often be accompanied by resistance to acculturation forces, which in some cases can even appear aggressive. Such is the case in reactions of non-Western States with collectivistic ideologies towards

attempts to introduce individualistic European values of democracy and human rights constructed on the mood of significant parts of society rather than on the political interests of elites. In Europe itself, the same struggles have been present between those who share values of tolerance and their opponents (e.g. many separatists and ultra-rightists or ultra-leftists), or between European newcomers and “old Europeans”, or less intensive, but maybe even broader conflict between secular and religious values. In other words, European cultural expansion, part of the main stream of world history during recent centuries, meets new challenges today. In fact, the ways these challenges are confronted may well determine and manage to keep Europe’s leadership position in the world as well as peace in its societies. Success demands new approaches based on new understandings of this brave new situation.

Too often the analysis of reasons for the tensions between European and non-European cultures is based on the implicit assumption that although cross-cultural differences do exist, they correspond to surface levels of thought, e.g. beliefs and opinions, which are cognitive schemas that may be easily changed by means of education, propaganda and so on. It should be stressed that surface cognitions are constructed on profound and deep-rooted mental patterns that give certainty and structure to lives. Under these premises, the power of resistance to dissemination of Western values in the Muslim world or in many of the former Soviet republics is understandable, and demonstrates the weakness of the “axiom” based on simple surface level cognitions. It is clear that people from the “majority world” (where the majority of the population lives) continue to value what their fathers, grandfathers and ancestors valued, so strongly that often they are ready to sacrifice their own and others lives in order to maintain their own perspectives. Frequently Westerners are surprised of why other groups reject replacing their old values by the one the West offers, which from an ethnocentric perspective seem so much more logical. However, when we are able to overcome the egocentric nature of our own views of the world we begin to notice that, probably, there are forces, which keep their values, beliefs etc intact. The real question is what are these forces and what can be learned from them to move toward a shared and diverse view that is constructive, respects diversity but can come to consensus?

Traditional methodology derived from structural theoretical backgrounds directed at describing phenomena, as is the case of some areas of sociology and/or cross-cultural psychology, directed towards studies of social opinions, values, attitudes etc, cannot answer questions dealing with processes. This

methodology is able to supply answers (sometimes, very precise answers) on questions of “What?” is happening, but it avoids to deal with question of “Why?” the phenomena occur. However, for the end-users of scientific knowledge about conflicts – policymakers as well as the general public, it is not enough to describe *what* is happening, it is necessary to know *why* things happen in order to tailor interventions to the best determinants of the phenomenon under scrutiny. Thus, the question of real importance for them is “Why?” i.e. the question about the causes rather than about the description of the event. Now, in order to deal with the “Why?” question, an appropriate methodology and an adequate theoretical framework are needed. A combination of multilevel, multivariable, multi-method and multidisciplinary approaches must be combined including traditional methodology of sociological and cross-cultural psychological surveys, anthropological observations and experimental designs, intermingling with in-depth interviews, depth psychology, religious philosophy and philosophy of history, all directed towards an in-depth integral analysis. PSYROOTS is the project of this sort – the project where experts in different fields, which usually do not meet each other, will join their expertise to provide new insights and methodology to their colleagues and supply the end-users of science with the answers as to “Why?” conflicts occurs and how they can be diminished.

PSYROOTS is devoted to searching for real forces, which are responsible for intolerance, prejudice, discrimination and the strong resistance of the people from one cultural group to listen, learn and share their worldview with others. The approach is based on the assumption that cross-cultural differences have deep roots in a collective mind, which cannot be changed easily, and our aim is to investigate what these roots are for a number of European and neighbor cultures.

The central ideas of PSYROOTS originate from sociology of religion, philosophy of history and in-depth psychology. Durkheim, Tarde, Lebon and other early sociologists introduced the concept of group mind (*l'ame collective*). However, limited to the phenomenological description of this entity in form of its cultural (in wide meaning) manifestations such as religious practice (rituals, believes etc.). On the other hand, Oswald Spengler in his “The Decline of the West” noted the deep differences between the peoples of different cultures and not less deep similarity between peoples of the same culture, even when an observer may see strong differences among people from the same group. A few years later Carl Jung developed the concepts of “collective unconscious” and “*archetype*”.

The theoretical proposals of these thinkers have been very influential, producing a wide range of research, but at the same time, they have met severe criticism from a significant group of scientists. One of the main reasons for this criticism is obvious: the absence of an independent (“objective”) means to validate the insights of such nature, inability to study collective unconscious and/or imprints of culture on individual mind experimentally.

PSYROOTS aims to initiate the work to bridge this gap between ideas of deep psychology and philosophy of history, with the empirical methods of cross-cultural psychology. In other words, we are going to study archetypes of different cultures empirically, or to express this more ambitiously, to move from cross-cultural psychology in the direction to depth cross-cultural psychology, or maybe even to the creation of an entirely new discipline, depth socio-psychology, which deals empirically with unconscious patterns of mind, which are common to big groups.

Realization of this program starts with determination and operationalization of variables, which distinguish one big group (society, nations, cultures etc.) from others – experimental depth psychology must base on differential depth psychology. Obviously, the subject of differential cross-cultural psychology in many respects differs from the subject of differential personality psychology. The first deals with traits, which are common for all members of the same big group but are different for different groups, while the second studies the traits, which distinguish the peoples within the same big group. We need to capture the ethno-psychological character and traits that define people as “Europeanness”, “Americanness”, “Muslimness”, “Russianness”, “Catholicness” etc. It is worth to note here that intensity of such traits does not necessarily correlate with self-perception: for example, the person with high “Europeanness” does not necessarily categorize himself as European. Thus, our problem must be distinguished from the close, but not the same problem of identity.

Some observers recognize the presence in Europe of only two meta-cultures (term “Meta-culture” seems to be more felicitous than Spengler’s “Culture” to name those social-cultural organisms, which live in accordance with Spengler thousand years): European and Islamic. However, A. Zelitchenko shows in “Svet Zhizni” (in Russian, 2006, vol. 1-3 “Light of Life; towards to developmental psychology of Nations and new understanding of history”) six meta-cultures in today’s Europe: Old European, or Catholic, New European, or Humanistic,

American, Orthodox, Islamic and Russian. They constantly enrich one another and even sometimes, fight or cooperate to create the European of tomorrow.

The big play of meta-cultures takes place inside people's minds, and only through a careful analysis of the mind's content, we may disclose the composition of "*Westness*" or "*Muslimness*": *what do they consist of and what behavioral (or maybe broader - "inner psychical") patterns constitute them? Our approach to these questions is based on two philosophical concepts – idea and activity.*

While considering the cognitive (opinions, views etc) and cognitive-motive (values, goals, desires etc) "elements" of conscious together with the system of relationships between them, like "opinion A make sense for opinion B", or "goal A is necessary for goal B", one may see the complex patterns of *ideas* which are realized by the person. Each of these ideas gives the person some aim and some "system of coordinates" for evaluating relationships between things from the world, on the one hand, and this aim, on the other, i.e. for making sense of these things of the world. And each idea "programs" its own *activity* of the person, and hence, controls person's behavior. The ontological status of the ideas, which organize mind, may be discussed separately but their reality is obvious from psychological point of view.

Ideas and their corresponding activities differ in their scale – from very short-term ideas-activities like "to go into the restaurant" to very long-term ones, which may be not recognized by a person at all, although he may act to realize these big ideas and often together with many other collaborators unknown to him. For example, the person may participate in economic development of his country together with hundred millions "co-workers" even when he is not fully aware of his participation in such a big-scale enterprise or even if he never heard the words "economical development".

The big ideas-activities consist of smaller ones, and each small idea-activity may be considered as part of one or more bigger ones. Only relatively small ideas are individual. More or less big ideas are realized by groups - the bigger idea, the bigger group, which realize it. Nevertheless, these big, "collective" ideas leave their impression on individual mind of realizing them group's members in exactly same manner as small, "individual" ideas do, with the only difference being the impression of a big idea being bigger. These impressions are common for all members of the group although not everybody or even nobody in the

group is aware of the group's idea completely. Thus, each of us has in own mind impressions of ideas, which we realize together with our society, together with people of our culture, or even together with all humankind. Many hundred pages of Spengler's book, where he describes the idea of Antic culture, or the idea of Arabic culture, or the idea of Western culture, illustrate how complex, how "information-rich" such ideas are. Needless to say, to understand this archetypical program of collective behavior of neighbor society correctly is as important for successful interaction with this society as understanding of other person correctly is important for successful interaction with this person.

A person is more or less aware only of his small-scale and relatively short-term ("tactic") ideas-activities. When it comes to big-scale long-term ("strategic") ideas-activities, the person may be only aware of them partially: only part of the overall idea is represented in conscious and only part of this part ("conscious-centered part") is recognized clearly in verbal form, while its "peripheral parts" are presented in conscious only vaguely in the form of dim and mysterious, semiconscious feelings. Thus, we may say that big common ideas overlap the conscious region of the mind and have their roots in the unconscious, and what is more important, in such unconscious, which is common for all members of group, i.e. in the collective unconscious. But in spite of their ephemeral appearance, such ideas do have a great motive power, which may be permanently seen in history and which we may easily see in ourselves when we pay attention on how important for us our values are and on how big sacrifices we are ready to make sometimes for some of them.

The study of meta-cultural archetypes is similar to describing the underwater part of an iceberg through investigation of its above-water (conscious) part. This task is not simple itself, but it becomes even more difficult because in the individual mind, the big archetypical ideas of different meta-cultures meet one other and transform one other. However, although this task is difficult, it is resolvable. And the first step to its decision is distinguishing inside archetypical ideas-activities "what" and "how" - *goals* of big group's activity and its *style*, which is often called "national character".

To disclose the both "what" and "how" of archetypical programs we must pay attention to some groups of empirical "indicators" of mental life:

- to border “conscious-unconscious” phenomena as, for example, mentioned above semiconscious feelings
- to access systems of values
- to address new mental formations which are created by meta-culture
- to identify common experience of society’s members

The goal of PSYROOTS is to investigate collective, archetypal ideas and relationships between them in the process of globalization. We are going to study the motive power of such ideas and the changeability of mental structures, which were created by them – how easy, how quickly they may be changed and by what this means. Of course, it is often difficult to find “pure representatives” today of some meta-cultures (especially this is difficult in Europe), but we have another option – to compare “more pure” with “less pure” representatives of meta-culture. To do this we must include in our samples both representatives of more conservative parts of societies –“custodians of culture”, and representatives of most mobile parts – migrants, as well as representatives of different intermediate parts of society.

Even poorly recognized ideas nevertheless determine the process of making sense and it is possible to reconstruct these big “invisible” ideas through the study of the person’s system of meanings. Investigation of the system of meaning allows us to catch big ideas, which we cannot even describe in compact manner more or less precisely by means of our language. For example, if somebody evaluates many events from the point of view of how they affect human rights, we may conclude that this person understands the idea of humanism, even if he does not have direct knowledge about his own humanism and even if he does not use this word at all.

The character of common semiconscious feelings ranges from very positive, “high” to very negative, “low” feelings of fear and/or hate. Depending on their character, we may name the scopes of the unconscious where common feeling roots as “super-conscious”, “trans-conscious” and “sub-conscious”. However, irrelative to their origins all of them have high motivational potential and direct a significant part of an individual’s activity.

The parts of such feelings together with the cognitive structures, which categorize them, create motivational-cognitive “complexes” known as *values*. The most direct way to study the system of individual meaning in our scientific

context is to investigate the meaning-making relationships between person's values, because although archetypical ideas manifest themselves in all culture-determined forms of individual mind, most directly they are connected with the system of individual's values. What is valuable for the member of given meta-culture? And - what is even more important - why this is valuable for him? Is given an asset valuable in itself, i.e. is it "terminal"? Or is this value "instrumental", i.e. its meaning is to help other values to be realized? In other words, is this value connected with others, which gives meaning for its realization? Or, on the other side, are some value(s) hostile to a given value? The matrices of such relationships (e.g. {value-N makes the sense for value-M}) disclose not only the system of meaning but also those big "underwater" archetypical ideas which determine the psychological life of a society.

Some properties of the pattern of relationships between the values seem to be invariant for all members of a given meta-culture. An archetypical idea is cardinal idea, and different members of the community, which realize such idea, often have very different activities: do very different things, decide very different tasks. However, all these different activities nevertheless are the parts of one meta-activity realizing the same archetypical idea. As a result, the meanings of rather different activities executed by different members are the same. For example, one teaches people for well-being of their country while another does work of hangman for the same well-being of the same country. They may hate one other, but nevertheless they are workers of the one idea, servants of one lord.

Among the invariant patterns of the system of relationships between values, the ratio of the number of "terminal" values to the number of "instrumental" values plays an important role. Are there many values that are independent from others ("polytheistic" structure), or is there some subordination with one most important value and many others, the only meaning of which is that their realization helps to realize the main value ("monotheistic" structure)? This difference may be important to distinguish, for example, European and American archetypes in common frameworks of Western culture.

Thus, investigation of common values – of their character and, more important, of the system of both meaning-making and counteraction relationships between them gives us the key to understanding of common ideas-activities. Here it is worth to note, that comparative analysis of subjective importance of limited set of universal values is less informative in our context than disclosure of society-

specific values, which directly reveal the content of society' common idea-activity.

The totality of semiconscious common emotions together with cognitive structures, which categorize them (including values), form the scope of "meta-religious mind". The reason for this name is that among the concepts, which categorize high semiconscious emotions often we see such categories as "Feeling of God", "Will of God" and so on. However, meta-religious mind does not always include feeling and concepts of institutional religions. Since the ideas in almost literal meaning capture the person and the person becomes "the slave of the idea", ideas may be called "the gods of person". This name is not always figurative because the religious part of a person's mind consists of and is formed by such ideas. However, even when the "gods-ideas" have no direct connections with conventional religions, we may speak about "religious in a wide meaning", or "meta-religious" mind. Romantics, atheists, pop-lovers – all of them have their own "meta-religions" which have nothing in common with any conventional religion. Nevertheless, their passions are their real gods. For one his love may be his real god, for other money may be his god, while for third his hate may be his real god. In addition, at the same time, the adepts of such "un-religious religion" have opinions about conventional religious matters and operate with the concepts like "God", "Christ", "divine", "holy" and so on. However, for them all these concepts reflect not semiconscious common emotional experience, but experience of quite different nature – something like what it meant to Tom Sawyer's experience of attending Sunday sermon.

In other words, like any other ideas, religious ideas as they are represented in individual mind may be of different "size". They may overlap conscious part of mind and manifest themselves on the border between conscious and unconscious (or, better to say, "super-conscious") parts of mind in a form of very high, very mysterious and very valuable feelings ("Feelings of God"). However, they may completely be inside of conscious or even verbal part of mind, when religious concepts like "God", "Christ", "divine", "holy" etc. have status of abstract concepts or, more often, names of some images. Thus, we see two types of religious mind - "empiric religious mind", which are based on high-emotional experience like "Feeling of God", and "theoretical religious mind" devoid of such foundation. Observations of Western and Eastern religiosity suggest an idea that the religious mind of Western Christians (at least inside Europe) in general is of second type, while the religious mind of significant part of Eastern Christians as well as one of many Muslims belongs to the first type. This difference would

explain a great deal in contradiction between Western and Eastern Christianity. Examination of this hypothesis seems to be of big importance because the secular values meet quite different resistances when interact with religious values of first type and when they interact with values of second type. It is relatively easy to overcome the resistance of abstract ideas about God, which do not base on heavy empirical foundation. However, to overcome the resistance of ideas which have strong empirical base is much more difficult. For example, to convince Swede of the truth of absence of snow in Sweden in winter is much more difficult than to convince him that there is life on Mars. When we deal with opinions, which have strong empirical base we must be ready to complex and difficult interaction and – what may be even more important – be ready to revise our own opinions even when we value them too much. Ignoring the difference between “empiric” and “theoretic” religious mind may result in paradoxical findings like one from World Value Survey where equal strong attitudes to religion were discovered in Austria, Greece and Iran (about 80 percents in each country), although it is quite obvious how different role of religion in these three societies.

However, ideas may come in conscious not only from super-conscious, but also from sub-consciousness. In this case, they also manifest themselves on the border between conscious and unconscious mind in form of strong feelings, but these feelings are negative. Such phenomena in individual mind are studied quite well in psychoanalytic psychology, but they present also in common mind as common traits of some group where they manifest collective traumas – painful one nation’s experience of interaction with other nation, which facilitate cross-national conflicts. Indeed, it is not difficult to observe the phenomenon of collective pain, angry, fears and so on, when the common feeling come from collective subconscious. In fact, they may be found in all cross-national conflicts even when these conflicts happened tens (and sometimes several hundred) years ago and no participants of those events live today. The investigation of such collective traumas, which discloses their presence and makes them the subject of common awareness by all parts involved, has obvious applied significance because they open the way to heal cross-national and cross-cultural conflicts.

And the last (by order, but not by importance) idea in foundation of PSYROOTS is one about new mental formations, which create culture. The European culture is the world leader for last centuries, because it created new human being. “European human” possesses not only new values and new culture, but also such new mental traits, which past pre-European people did not know. Moreover,

dissemination of these mental structures is necessary for dissemination of all European culture.

The common feature of “European human” which distinguishes him from predecessors is the breadth of consciousness – the consciousness of people of European culture is wider than one of people of other cultures. In phenomenal level, this means that if to “divide” conscious mind into five “spheres”: emotions, self-consciousness, social intelligence, practical intelligence and theoretical intelligence – in each of these “spheres” one can see quantitative changes and/or arising new, “European” formations. Table below (see Table 7 in Chapter 3) provides some examples of such changes:

1.1.2. Scientific objectives of PSYROOTS

The main scientific objective of PSYROOTS is to disclose and to stipulate as clear as possible the psychological content roots and connections of concepts “Europeanness”, “Americanness”, “Muslimness”, “Russianness” as well as “Catholicness” and “Orthodoxness”.

To reach this goal a pan-cultural research project spanning a broad cross-cultural set of countries covered by PSYROOTS will be underway using a single set of multilingual assessment techniques, which include both original methodologies and adaptations of known scales:

- 1) The archetypes of meta-cultures covered by the project, operationalized in the form value systems: : culture-specific values for all meta-cultures in comparison with the universal values of Schwarz’s model: their comparative importance together with, what is more important for in-depth analysis, the systems (matrices) of meaning-making relationships and counteraction relationships between values
- 2) The archetypes of meta-cultures covered by the project, operationalized in the form of character of religion mind: “empiric mind” where religious concepts based on direct spiritual experience vs. “theoretical mind” where religious concepts reflects only the culture of conventional religions

- 3) The presence of “collective traumas” in societies covered by the project, the character and the intensity of painfulness of these traumas where they will be disclosed
- 4) The intensity of traits that characterize the breadth of mind in all societies covered by the project

For all these objects, the dynamic of their change when the person of one culture migrates to another cultural environment and the factors, which determine the speed of these processes, will be investigated.

The main methodological objective of PSYROOTS is the standard compact set of assessment techniques, where each technique has multiple equivalent versions for administering survey with respondents of different cultures. Significant sub-task of this objective is devising software of Internet-mode procedure of administering survey protected from non-productive behavior of respondents (e.g. intentional falsification).

The infrastructure that is necessary to conduct such in-depth cross-cultural studies, which include, for example, new research institutes in some countries, single processing centers, common information center with both databases of data and database of results, methodical standards, standards of information exchange between researchers, standards of works with databases, standard internet interface for multilingual administering surveys etc. will be created. Creating such research infrastructure together with work on dissemination of PSYROOTS's findings among the professional community aim to attract to our research direction new investigators and constitutes the main professional objective of PSYROOTS.

A significant part of PSYROOTS will be devoted to the dissemination of findings – to the work with policymakers, media, general public etc. PSYROOTS aims to disclose why the many individualistic European values like peace, human rights, democracy, greed, imperialism, hedonism or personal freedom sometimes meet negative attitudes from significant parts of non-European societies. Is the main reason of such rejection an attitude built on recently experienced trauma, which attributed by part of society to European policy? Or is the main reason the conflict of values, when part of society sees some European values as dangerous in respect of their own this society's values? Or is the main reason un-articulated yet common feeling of own common idea (mission), which must be realized by society and which demand ideological autonomy? Or is the main reason

something else? To raise both policymakers' and general public' awareness of such invisible psychological roots of common attitudes which potentially are able to result in confronting policy or even in open conflicts is the main applied objectives of PSYROOTS.

1.2. Progress beyond the state-of-the-art

1.2.1. Collective unconscious and meta-cultures' archetypes

The concepts of collective unconscious and archetypes did were introduced in lexicon of psychology. We know the terms “Analytical Psychology of Jung” or “Archetypal Psychology of Hillman”. However, insights of these works are rather limited in their diffusing because of lack of ability to validate them in a manner usable and acceptable by academic science. The same reason limits applied significance of these ideas – there is no methodology to apply them to the practical issues. For example, for billions of archetypes of different age and of different degree of universality there are more or less limited amount of “differential” archetypes, which are responsible for distinguishing such big groups as societies, nations, peoples, cultures etc. Knowledge of these archetypes would be of great favor for everybody involved in cross-national, cross-cultural or cross-confessional interactions and interrelations. However, in its present state the depth psychology experiences significant difficulties even when it works with individual unconscious, and of course has no “technology” to work with collective unconscious besides wise observers' insights when they study societies, cultures and so on. The problem here is in insufficient operationalization of the concepts of analytical or archetypal psychologies. PSYROOTS starts such operationalization with clarification of definition of archetype in terms of philosophical concept “idea”, psychological concept “activity” and computer science's concept “program”: *group's archetype is unconscious form of presence of the idea (or program) of common activity of this group in the mind of group's members.*

The next step of operationalization is to determine the set of empiric (observable and measurable) traits in which the archetype manifest itself in conscious mind. One of the most obvious such psychological features are well known in cross-cultural psychology values.

1.2.2. Values: universal and cultural-specific, subjective importance, meaning-making and counteraction relationships

During last twenty years, values have become one of the most popular objects of cross-cultural studies. The theory of values, created by S. Schwartz inspired dozens of comparative studies, which brought a huge mass of data collected sometimes in frameworks of large-scale and well-established multinational projects as, for example, “World Values Survey” or “European Social Survey”. However, all these data are found to be rather useless when we are going to study group’s archetypes, because of two main reasons.

First is that the mentioned above projects have always researched only comparative importance (subjective significance) of different values, but never the system of meaning-making relationships between values. Meanwhile the system of these relationships discloses the reasons, which are behind the specific culture’s value orientations and which give us the key to understanding culture’s archetype.

The second reason is that the set of values in Schwartz’s 2-dimensional model, which have constituted the theoretical base for almost all cross-cultural studies of values, ignores some important dimensions of religious, aesthetic and ethic values. These values, which may not be of great importance in cultures where Schwartz model was psychometrically justified, do have significant explanatory potential in other countries. For example, for Russian culture there is a big difference between two types of pleasure – pleasure of physical exercise and pleasure from classical music, which both belongs to Schwartz’s category “Hedonism”. This reduction is quite obvious when somebody compares the list of values in Schwartz’s model even with the list of values, which was composed by S. Schwartz’s scientific predecessor

M. Rokeach. In fact, corresponding cross-cultural studies “project” real multidimensional sets of values on 2-dimensional plane of Schwartz’s model “Conservation vs. Openness to Change × Self-Enhancement vs. Self Transcendence”, like Hans Eysenck “projected” on 2-dimensional plane “Extraversion × Neuroticism” all diversity of personal traits which, as it was later demonstrated, have not less than 5 independent dimensions. Such “projection” of cultural-specific values on foreign for the culture scales masks rather than reveal specifics of culture. Situation is rather close to hypothetical one when somebody measures a richness of languages in, say, Mongolia estimating the level of Mongolians’ mastering English, or studies the role of literature in culture of Ukraine through familiarity

of Ukrainians with Waugh or Thackeray. To overcome this problem we will start our study with determination of culture-specific values for all cultures covered by the project, which will be added to Schwartz's list of 10 universal values.

PSYROOTS goes far beyond this state-of-the-art first because of its main goal: the study of values in PSYROOTS is only the part of general research activity aiming to disclose content of groups' archetypes.

Correspondingly, the study has different objectives:

1. PSYROOTS aims to investigate not only universal, but culture-specific values - our list of values will be formed in collaboration with psychologists representing different cultures and intend to include everything that has real value for cultures covered by our study; and
2. PSYROOTS aims to study not only the comparative significance of values, but also the structure of meaning-making relationships and counteraction relationships between values

Correspondingly, the methodic is also quite different.

The overall scheme of methodic is represented below. (Of course, it will be transformed in the process of work and is presented here only as illustration.)

Procedure

The first step is to create the list of values, which will include the basic values of all meta-cultures covered by our study.

The start point for collecting this list may be, for example, Schwartz's list of 10 universal values. To add into this list those essential values, which are culture-specific for studied societies, interviews with experts are conducted. In first stage, 5-10 experts in national and cross-national psychology must be selected. In role of experts may be psychologists, writers, philosophers, teachers etc. It is essential that experts represent all spectrum of ideological variety. In second stage, each expert in vis-à-vis interview is asked to name the 5 - 10 most distinctive values, which he considers as most important for his peoples beside the Schwartz's list of 10 universal values. In third stage, investigator organizes the meeting of all experts and moderate discussion between them with aim to

refine the meaning of values, which were named by experts, and to compress the overall list as far as possible.

After the list of culture-specific values is collected, it is translated in all languages of multilingual methodic with explanations, which determine the meaning of each value. The list, which is created in that way, becomes the base of methodic.

Let us suppose that the list consists of 15 values: 1) *To be healthy*, 2) *To be rich*, 3) *To be loved*, 4) *To be wise*, 5) *To be free*, 6) *To be powerful*, 7) *To enjoy life*, 8) *To be successful*, 9) *To be self-respected*, 10) *To be devoted, dutiful*, 11) *To realize own abilities*, 12) *To be with God*, 13) *Happiness of my family*, 14) *Happiness of my nation*, 15) *Happiness of humankind*.

In the beginning the respondent is asked to range this list partially, e.g. to choose most important value, after that – most important from the rest and so on, say, five times. After he completes the procedure of partial ranging, the respondent executes procedure of partial pair comparison:

For each of 15 values, the respondent is asked to choose one of the 18 variants to finish the phrase of following common type:

<Value-i> is important because only <the persons with realized value-i> may <realize><value-k>

Where $k \in \{1, \dots, 15\}, k \neq i$

For example, for $i=1$ respondent is asked to finish phrase:

To be healthy is important because only healthy person may ...

Besides 14 variants of answers (from **be rich** to **be part of happy humankind**) there are four additional options of response:

1. <value-i> (in above example **To be healthful**) is important in itself;
2. other, write your own variant;
3. <value-i> is important, but it is difficult for me to describe why;
4. <value-i> is not important for me.

After the respondent chooses the first variant of response he is asked to choose one more variant from the other alternatives and so on until he says that he

cannot choose more (another options is to repeat choice not more than fixed number of times, e.g. not more than 5 times.)

After finishing the first pair comparison, the respondent repeats the same procedure but with a different formulation of question:

For each of 15 values, the respondent is asked to choose one of the 17 variants to finish the phrase of following common type:

<Value-i> prevents <realize><value-k>

Where $k \in \{1, \dots, 15\}, k \neq i$

For example, for $i=1$ respondent is asked to finish phrase

To be healthy prevents ...

Besides 14 variants of answers (from “**to be rich**” to “**to be part of happy humankind**”) there are three additional options of response:

1. <value-i> prevents nothing;
2. other, write your own variant;
3. <value-i> prevents something important for me, but it is difficult for me to describe what exactly

Analysis of results

The answers of respondents form two matrices: respondent's own matrix of meaning-making relationships between values, which determines his meaning-making “graph of values”, and respondent's own matrix of counteraction relationships between values, which determines his counteraction “graph of values”. In the pilot part of the study classification of these graphs must be done. The graphs of meaning-making relationships differ one from other by the number of terminal values (i.e. values, which make sense for other values but have no values, which make sense for them themselves). The information about the number of terminal values as well as information about their degrees constitutes the base for determination of the types of graphs of values. If we determine degree of vertex as the number of values for which it makes meaning directly or indirectly (i.e. through the number of edges “ k_1 make sense for k_2 ”, “ k_2 make sense for k_3 ” ... “ k_{n-1} make sense for k_n ”), then we may describe the graph of meaning-

making relationships between values as vector-of-degrees (d_1, \dots, d_m) , where m is the number of values, and d_i is a degree of i -th value.

The analysis of result bases on recognition of the type of respondent's graph. For example, we may find that in one populations magnitudes of their vectors-of-degrees are bigger than in another, or that in one populations distribution the values are distributed by their degrees more uniformly than in other and so on.

The analysis of counteraction relationships aims to discover what "foreign" values are perceived by the members of society as most harmful for their important values. The measure of harmfulness may be established by different ways, for example, as

$H(i) = \sum_{j=1}^n h(i,j)I(j)$, where $H(i)$ is harmfulness of $\langle \text{value} - i \rangle$, $h(i,j) \in \{0,1\}$ is harmfulness of $\langle \text{value} - i \rangle$ in respect of $\langle \text{value} - j \rangle$, $I(j)$ is importance of $\langle \text{value} - j \rangle$, and n is general number of values.

1.2.3. The character of religious experience (experience-based vs. theoretical religiousness)

Cross-confessional studies are usually focused on the differences in content of beliefs of followers of different religious. However, people not only have different beliefs, but they believe differently. The modes of how they believe are different. Moreover, the difference in modes of believing is more important for understanding cross-confessional relationships than the difference in content of beliefs. For example, Western and Eastern Christians have almost the same content of beliefs. The differences in dogmas seem to be rather small and insignificant. Besides, they (for example, famous *Filioque*) are simply unknown and incomprehensible for most part of believers. However, all attempts to bridge the gulf between Western and Eastern Christianities even when they were made in extremely favorable political situations (for example, East-West Union reached in Council of Florence, 1439) have always resulted in failures. However, it is enough simply to compare the architecture of Eastern (for example, Hagia Sophia Church in Istanbul or Saint Basil's Cathedral in Moscow) with architecture of Western Cathedrals like Notre Dame de Paris to see the great difference between two Christianities. And this difference will become more obvious more deeply we see inside of Western and Eastern religious cultures. To reveal the reasons of this difference we must go beyond the surface level of

content of beliefs and/or religious opinions to deeper level of religious feelings and “mystic”, “half-conscious” experience on border of conscious and unconscious mind. PSYROOTS aims to start this shift – shift from content to mode of believing.

Religious experience did become the subject of psychologists’ interest, perhaps, from very early days of emerging scientific psychology (to recollect William James among others). However, later the concept of “religious” experience have been filled by different meanings – from “mystical” experience of “contact with God” to overall part of life, which is determined by confessional culture, e.g. frequency of praying, visiting mass, participating in religious societies etc. Since confession-determined part of behavior is much more easily observable and measurable than subtle “mystical” feelings, which do resist strongly to attempts to study them by standard methods, the part of studies of the “behavioral” religious experience in overall array of researches of religious experience was significantly bigger than the part of studies of “mystical” experience. Nevertheless, these studies have continued also - enough to name A. Huxley, R. Otto, R. Stark, A. Hardy and R. Hood among other prominent researchers.

However, there were only very few attempts to apply known methodology of assessment of “mystic” experience (e.g. Hood’s scale) in cross-cultural studies. And maybe just because of this reason the concept “mystic experience” until now, in fact, is synonym of concept “inner (intimate) religious experience”, while the studies of “mystic” experience do not differentiate “vertical” and “horizontal” experience – do not distinguish the “feeling of God” from the “feeling of demons”. However, it is quite obvious that there is great difference between “mystic” experience of Francis of Assisi, or one of Bonaventure, or one of Teresa of Avila, which sometimes resulted of many years of hard spiritual works and resulted in creating prominent masterpieces, and “mystic” experience, which modern researchers are finding in near 30 percent of their respondents.

PSYROOTS is going to elaborate this difference, which seems to be of great explanatory potential for understanding what distinguishes European spirituality from American one. However, we do not plan to limit ourselves by only methodology of questionnaire-based standardized self-reports, which either provide only very generalized picture or do demand from respondents extremely high level of self-awareness. Instead, we are going to use broadly the methods of indirect scaling that are originated from experimental psychosemantics and

disclose the content of mind, which is poorly recognized or is not recognized at all by respondent.

The goal of this part of technique is to reveal the mental status of religious and moral entities – have they status of feeling, concept and so on. The core of technique consist of placing central religious and moral concepts (like God, Feeling of God, Justice, Conscience, Fate, or Providence and so on) on scales, one end of which are intimate for respondent (known from experience) while other is distant (known as theoretical construct only. This core may be supplemented by few direct questions concerning religious experience, perhaps with using of already established scale (for example, some subscales of Hood Mysticism Scale).

Below examples of the items of proposed technique are presented (again only with the aim to illustrate the general methodological idea).

<i>What is God for you?</i>			
Friend	More Friend than philosophical idea	More philosophical idea than friend	Philosophical idea
Joy	More Joy than Lord	More Lord than Joy	Lord
<i>Where is God</i>			
In my soul	More in my soul than above world	More above world than in my soul	Above world
<i>Justice is determined</i>			
By inner voice of conscience	More by conscience than by law	More by law than by conscience	By law
<i>To feel presence of God may</i>			
Each person	The person without deadly sins	Only very clean person	Only saints
<i>Will of God may be known</i>			
Only in own soul	More probably in own soul, than in church	More probably in church than in own soul	Only in church

1.2.4. Presence of collective trauma, its acuteness and power of inter-national attitudes

The last one and half century of the history of psychoanalysis have brought many works about individual traumas. In last decades attempt to expand this concept on social-psychological phenomena have been made and resulted in emerging the concept of “collective trauma”, which, however, different researchers fill with different meanings. Sometimes this term is used in respect to “mass trauma”, or common for group feelings about common for all group’s members traumatic experience (terror act, tsunami, war etc.). In this meaning collective trauma is equivalent to many individual traumas with one common traumatic event. The other meaning of collective trauma is a reality of common mind, which imprints even on those members of society who did not experience a traumatic event personally.

We are going to study traumas in the second meaning. Usually it is not difficult to detect the fact itself of presence of trauma. The fact of trauma is almost self-obvious: nobody tried to determine – did 9/11 or tsunami result in traumas in USA and Indonesia, respectively, or not. Correspondingly, there is no methodic to determine the fact of the presence of trauma itself. However, what is much more complex is to measure severity of trauma. We do not find the tools for assessment of this kind. Researchers use tools like Bogardus Social Distance Scale or different unspecific scales for measurement of intensity of stress. However, Bogardus Scale was many times criticized. On the other hand, collective trauma may manifest itself in a quite different mode than individual traumas do - without any symptoms of Post-Traumatic Stress Disorder. However, they do have one distinctive feature, and this feature is negative attitude to group which they attribute the reason of traumatic event. Moreover, this attitude is much stronger, than their attitudes to other groups. This feature allows us to devise a methodic of assessment of severity of collective trauma based on comparing intensity of negative attitude to the “worst “(for studied group) group with intensity of their attitudes to other group – neutral or favored.

The principle of measuring intensity of positive and negative attitudes of one nation (big group) to another is also based on indirect scaling. Respondents are asked to name 2-3 friendly groups (nations) which made the biggest benefit for their nation, 2-3 hostile groups (nations), which made the biggest evil, and 2-3

groups (nations), which are “neutral”. On the next stage, respondent is asked to estimate all these nations in accordance with several bipolar scales with scores from -10 to +10.

Below are examples of such scales (again, they are provided for illustration only):

- *Good – bad*
- *Cruel – kind-hearted*
- *Positive influence in the world - negative influence in the world*
- *I would like to live among this people – I could not live among this people*
- *Charming - loathsome*
- *Beasts – Angels*
- *Happy – unhappy*
- *Is worthy of compassion – is not worthy of compassion*

(The scales like last two ones are included in this methodic for estimation of cognitive complexity – see next part of study.)

1.2.5. European identity and breadth of consciousness

Problem of European identity today is considered usually as the problem of reflection in consciousness of Europeans new politic reality of political and cultural integration of EU. In other words, European identity is considered as new additional supranational identity arising as addition to “usual” national identity. However, this approach is limited in many aspects. Besides recognizing politic reality, Europeans experience a deep feeling of own similarity, which is responsible, for example, for only partly conscious attributing one nations as “our” and others as “foreign”. Moreover, perhaps this feeling plays a not less important role in policy of enlargement than rational considerations. For example, Europeans feel very clear (and this may be seen even in lists of Associate countries and list of Partner countries of given FP7 program) that Albanian, Bosnian or Turks are closer to them than Russians (although it might seem that in both religious and cultural aspects Russians are much closer to Europeans and especially to Orthodox Europeans). This feeling allows speaking about depth identity, which is behind of clearly recognized “surface” identity and in many respects is in the basis of this premise.

The awareness of depth identity is extremely important from applied point of view, since it not only greatly facilitates the process of forming European identity

in the usual meaning of the term, but also opens new dimensions of political thoughts in respect of both internal (work with cultural variety) and foreign policies (diffusion of European culture and influence).

To understand Europeanness is possible only in historical and psychological contexts. European culture emerges in history as one more step in progressive historical movement where each next step perfects human mind both quantitatively and qualitatively. The character of quantitative change may be determined as broadening of consciousness when mind acquires new ability and traits unknown for previous culture, for example, for Antic culture. To say figural (although only partially figural), European culture created new human being, unknown in history, and today this new “European man” disseminates himself around the world supplanting men of previous cultures like (to continue metaphor) once upon a time Homo Sapiens supplanted Neanderthals. Of course, we speak not about physical elimination of backward peoples, but we speak about development of them and, what plays the central role in this development – about transfer to them the mental abilities of “European man” by means of European culture.

PSYROOTS aims to study the composition of psychological Europeanness and open the studies of its dynamics. The breadth of mind is rather complex concept, which includes many different components and may manifest itself in many different forms, e.g. in such phenomena as empathy, or identification with very big groups up to overall humankind, or cognitive complexity, or cognitive dissonance (“inner contradictions”) etc. Thus, the breadth of mind is not a single consistent trait but a set of traits related to different kinds of breadth:

- a) breadth of emotional sphere – aesthetic feelings, high religious feelings etc
- b) breadth of self-consciousness – intensity and richness of self-observation, activeness in searching meanings etc
- c) breadth of social intelligence – ability to identify himself with big social communities; and ability to empathy
- d) breadth of practical intelligence – ability to devise complex plans and hence execute complex activity
- e) breadth of theoretical intelligence – ability to operate with many features and relationships simultaneously

The breadth of the one form of mind may differently correlate with the breadth of other form. Hence, the measure of breadth of mind is a vector rather than a

scalar, and to introduce the generalizing measure (if this is necessary for any reason) one must combine two principles of aggregating: logical disjunction and linear aggregation – of the breadths of different forms of mind.

Of course, the breadth of mind differentiates not only one culture from other but even in more degree, the different groups of one society: low educated from high-educated, youth from middle adulthood and so on. Moreover, perhaps to find the cross-cultural differences between high-educated groups of the same age is more difficult than to find them between low-educated groups. However, comparison of low and middle parts of societies must disclose detectable differences in breadth of mind.

While assessing the breath of mind (because of breadth of this concept itself) we are going to minimize elaborating original new tests or even using known ones (of course, adopting them when necessary). Instead, we plan to extract the necessary information from the data collected in administering other techniques of our package. For example, data concerning both the nature of religious consciousness (section 1.2.3) and the attitudes to other nations (section 1.2.4) allow estimating cognitive complexity – one of the most important correlates of breadth of mind. Data about attitudes to other nations may be also used for assessing empathy. The techniques of assessment of meaning-making and counteraction relationships between values (section 1.2.2) supplemented by few additional questions, which have to be asked in course of retest session (or, alternatively, this may be done in real time when technique is administrated in Internet-mode, see section 1.2.6) gives data to assessment of cognitive dissonance. The same techniques give the data for assessment of ability of identification with big groups - through the data about intensity of collective attitudes to other nations (section 1.2.4) and importance of values “well-being of big groups (nation, humankind)” (section 1.2.2).

Another important source of information about Europeanness is “objective data” like education and/or occupation. For example, successful business or manager’s career allow conclusion about high intensity of feature “entrepreneurship” and validity of this conclusion is higher than one of any “artificial” test. Thus, involvement in Western or Western-like organizations is in itself very reliable indicator of Europeanness.

For some dimensions of concept “breadth of mind”, e.g. empathy and self-awareness/self-consciousness there are many well-established scales, some of

which will be used in our study (of course, they will be adapted to the cultures where there are no ready adaptations). And only for few dimensions like subtleness of aesthetic feelings, we will devise original tests.

1.2.6. Internet-interface for administrating survey

Today the main reason why both sociologists and social psychologists do not use Internet to administer surveys is the impossibility to control identity and behavior of respondents. This reject from Internet results in the crucial increase of survey costs. Indeed face-to-face interview are extremely expensive.

PSYROOTS aims to improve this situation by elaborating strategy of Internet fieldwork, which responds to modern challenges. This strategy must include the means to verify identity of respondent and prevent non-productive forms of his behavior. For this aim, we are going to use known methods like special scales, which measure such respondent's attitudes as social desirability, together with some original methods of control of respondent's style of behavior as speed and rhythm of responses etc. It is easy to predict that it is almost impossible to reach a hundred percent reliable defense from intentional attempts to distort results, but equally easy to expect that a reasonable level of reliability may be reached, and that the quality of Internet-interfaced surveys will be of the same order as the quality of face-to-face ones. Not worth to say how important would be this shift from both scientific and organizational points of view.

Appendix D. From *Light of Life*: English Foreword and Excerpts

Light of Life, or History and Developmental Psychology of Nations directly continues the series of my books *Psikhologiya Dukhovnosti* (*Psychology of Dukhovnost*, or Higher Psychology, or - less precise, but more understandable variant of English translation - *Psychology of Spiritual Life*) and *The scientist's Conversations with the Teacher; Science and Esoterics*.

In the course of the 10 years, between 1996 and 2005 my wife Ekaterina Zelitchenko and I accomplished 20 expeditions:

- India (December 1996 – January 1997)
- USA (May – November, 1997)
- Egypt (November – December, 1998)
- China (March – April, 1999)
- France (October, 2000 and September 2003)
- Mexico and Guatemala (January – February, 2001)
- Germany (September, 2001 and April – May, 2004)
- UK (September, 2001 and September, 2005)
- Italy (October, 2001; May - June, September, 2002 and May, 2003)
- Greece (October 2001 and September - October, 2002)
- Cyprus (January – March, 2002)
- Spain (September, 2004)
- Japan (March – April, 2005)

All these expeditions had the common goal – studying the history of culture from psychological point of view. Data collected in these expeditions together with the impressions from many other minor, “just touristic” our journeys (some of which were very important, e.g. visits of Turkey and Israeli in 1993) formed the empiric base, from which *Light of Life* was raised.

The main subject of *Light of Life* lies in intersection of many disciplines: history of culture, history of religion, ontology, philosophy of history, philosophy of culture, developmental psychology, depth psychology,

cultural-historical psychology, theology - to name the most important ones. However, for aims of scientific classifications we may consider *Light of Life* as a book on philosophy of history, or more precisely, on that its scope, which are named sometimes as metahistory and sometimes as historiosophy. However, perhaps, what is more purposeful for preface, it is not to attempt classifying the subject of book, but to name those thinkers who influenced my work most strongly. Here Oswald Spengler, Lev Gumilev, Lev Vygotsky, Daniil Andreev and Carl Jung must be named among the firsts.

Psychological basis of the *Light of Life* is formed by the scale of *brightness* of mental states, which lifts from the simplest forms of mental activity as sensations of pain or of hungry through more and more complex states to such complex states as inventing management strategies or solving mathematical problems and continues to climb even higher. I am introducing 100-scores scale of mental-spiritual brightness with the unit of measurement, which I named “a lyum”. The six zones of this scale I named “black”, “blue”, “green”, “yellow”, “orange” and “red”. The first four of them cover the most part of our everyday states. For example, the “yellow” states correspond to the impressions from classic music, or to the states, in which the scientist works on scientific article, or to the states, in which the executive makes decisions on the development of his company etc. For example, right now I am writing the present text in “yellow” state and I want to hope that you are reading this in the “yellow” state also. The two upper groups – “orange” and “red” - relate to the rare experienced states like high inspirations, enlightenment, revelations and other forms of highest religious experience. The brightness of mental state is determined by breadth of consciousness in this state – “how much of World we are seeing at the present moment”. I am discussing this topic in the following excerpt from Chapter 3 and providing detailed description of the concept “brightness of mental-spiritual state” in Appendix 3 to the *Light of Life*.

The concept *brightness* may be expanded from the mental states on the things produced by men (“artificial things”): the brightness of the thing is determined by the highest brightness of mental state, in which the perception of this thing is able to transfers perceiving person, i.e. which the thing induces. Like the mental states, the things of the world differ in their brightness – from the simplest stone tools to such production of art as La Gioconda. The fact that, in general, there is the close correlation between the brightness of the thing and the brightness of state of its

creator, in which he created this thing, opens the possibility to study the history empirically from the entirely new perspective - the mental states of what brightness dominated in different societies and/or in different epochs.

This perspective opens the new understanding of historical progress. If we introduce the concept *spiritual height of person*, which is determined as the average brightness of this person's mental states (for the period, say, 1 month), we can see that spiritual height distinguish not only the state of one person in different ages of his lifespan, but also the different people of one society and, what even more important in historical context, the different societies. We can see also the historical progress as the rise of people's spiritual height (of course, only in average).

Spengler was among the firsts who showed the history as consisted of big entities, which he named "culture" (in force of some reasons, I renamed them into "meta-cultures") and which are emerged very quickly (in historical scale of time), in explosion-like manner. Such "explosions" create meta-cultures – the biggest "units" of the history. Spengler showed the quite different mental constitution of peoples of different cultures. However, his accent on incomparability of different cultures prevented him to notice the rather evident foundation for such comparison: peoples of different meta-cultures differ one from other by their average spiritual height and by corresponding mental skills. The mental skills of the higher culture are not only different but they are based on the mental skills of lower culture. Sometimes the mental skills of higher and lower cultures coexists, sometimes higher skills replace lowers, but always the higher skills are developed on base of the lower ones, or, in other phrasing, grows from the lower ones. Most evident this is in the development of different mathematics and mathematical skills, understanding of which Spengler justly considered as the most important key to realizing the essence of the cultures. For example, indeed Euclidian Geometry and Mathematical Analysis are quite different parts of mathematics based on quite different skills; however, the analytic skills may be developed only on the base of geometrical ones. Thus, each meta-culture in the history builds the basis for further development of human beings creating its own mental skills and abilities, which are unknown for the early cultures. In other words, each meta-culture has its own role, its own function, its own task in the history. And what, perhaps, is most mysterious – these tasks are imprinted in the mind of all peoples of the culture as some cultural archetypes - the meaning and even the program of common life of peoples of the culture.

Light of Life traces these archetypes as well as the dynamics of the formation of new mental skills in course of the history.

It is possible to determine four ranges of meta-cultures in the cultural history, which I designated as cultures-I, cultures-II, cultures-III and culture-IV (see the table from chapter 5). Moreover, the higher rang of culture the less the cultures of this rang there are in the history. In other words, this approach discovers the pyramid-like structure of history, in which there are a lot of cultures-I, but only three meta-cultures of range II, only two meta-cultures of range III and only one meta-culture-IV.

There are some other “relatively minor” corrections, which *Light of Life* introduces in respect of the Spengler’s picture of the history. Among the mains of them is the observation that meta-cultures not simply replace one another, but for a long time coexist and even coexist in the same individual mind. As result, we can see more meta-cultures than Spengler saw and find that sometimes Spengler united two different meta-cultures in one (see, for example, the table and the figure from Chapter 11). Thus, there are two different European meta-cultures (I named them *Catholic* and *Humanistic*) rather than only one (although last centuries both exists in the mind of the same “bearers”), or there are two meta-cultures – *First-Christian* and *Islamic* – with different fates instead of only one Spengler’s “Arabic culture”. Another relatively small correction of Spengler’s views is that meta-cultures lives not about 1000 years (Spengler noticed only active phases of meta-cultures’ lives), but about 2000 years. The second halves of their lives are spent on dissemination of that new, which they created.

However, the different cultures differ one from other not only by their range, but also by their archetypes. In other words, the different cultures of the same range develop different mental skills: the Pyramid of History has several sides, several ascending lines of steps. We can see three such lines corresponding to three sets of meta-cultures. I named them *Eastern* (East and South-East Asia), *Central* (Europe and World of Islam) and *Western* (American) *worlds*. Until some moments peoples of these worlds grew up equally high independently ones from others, but they grew in different relations, developed different scopes of their mind. The world’s archetype is what determines the direction of this growth. However, the most interesting and perhaps the most important for us processes begin after the worlds meet one another, and their cultures start to interact. The deep

understanding of these processes and their inner motive forces is crucially important for our time, when the new global world is created.

Attentive view in the history discoveries the existence of many mysteries in it. However, perhaps the most both mysterious and important for us questions are the following two:

- 3) What are the causes of those explosions which arise in the course of the history approximately each 500 years and which creates new meta-cultures? And
- 4) How meta-cultural archetypes are instilled into individual mind?

Attempts to answer these questions without prejudices, which were created by the most high from the existing European Humanistic meta-culture, lead us to the revision of the many corner stones of the modern philosophy of science. And perhaps, the most important result of this work will be in understanding that our world as a whole is, speaking in the language of thermodynamics, an open rather than closed system.

Table of contents

Preface

First Volume. Fundamentals and beginnings

Part I. Introduction

Chapter 1. The work of Light and our Flash

Chapter 2. Real World

Chapter 3. Light of man, or the anatomy of aura (excerpt)

Chapter 4. History with human face and “good subjectivism”

Chapter 5. River of time and the pyramid of History (excerpt)

Part II. At the dawn

Chapter 6. Manufacturing human being

Chapter 7. Miracles and the mysteries of the beginning of history

Chapter 8. Flash of History

Chapter 9. The keeping of Light, or memory about the Main Thing

Chapter 10. The Book

Part III. Beginning of the History of the Center

Chapter 11. Unity of Central World, and the structure of its history (excerpts)

Chapter 12. “Pre-Greek” Center - 3 first Flashes

Chapter 13. Antic Flash and the man-II

Chapter 14. History of antic Light and the change of epochs

Second Volume. Our era

Part IV. First-Christianity

Chapter 15. True Light

Chapter 16. Man-III and First-Christian meta-culture

Chapter 17. Before the struggle. Bridgehead

Chapter 18. “Antique Christianity”, or nooses for the sunbeam

Chapter 19. Light before the weir

Part V. Islamic Flash and the Center-III

Chapter 20. Light of Islam

Chapter 21. Ascent in culture- III and Islamic meta-culture

chapter 22. Revival of meta-religion

Chapter 23. “Islamic” Europe-III
Chapter 24. Byzantium. Illusory and real

Part VI. European Millennium

Chapter 25. Two face of Europe
Chapter 26. Catholic Flash
Chapter 27. Acts of Catholic Flash
Chapter 28. Humanistic Flash and humanistic meta-culture

Third Volume. Search for the sun in the cloudy sky

Part VII. Center, East, West, or something, which is Main Thing, disappeared

Chapter 29. Light today
Chapter 30. Western archetype
Chapter 31. Astral nomads
Chapter 32. Center-West
Chapter 33. Eastern Archetype - gardeners
Chapter 34. Way of East. Being risen Sky and the growing hill
Chapter 35. Under the Sky of Buddhism

Part VIII. History of the Russian soul

Chapter 36. Navna
Chapter 37. Heroine of Russian history
Chapter 38. World-wide Russianness
Chapter 39. Stairs of Light
Chapter 40. Joy
Chapter 41. Lepota
Chapter 42. Sobor orthodoxy -1. Sobor
Chapter 43. Sobor orthodoxy -2. Orthodoxy
Chapter 44. Intelligentness and the intelligents
Chapter 45. Difficult theme

Part IX. Raise!

Chapter 46. Order to us
Chapter 47. From what begins the Work:.
Chapter 48. Russian thing to do
Chapter 49. Chance
Chapter 50. Three lessons of archistrategus

Appendix 1. Scale of the brightness of things

Appendix 2. The problems of method

Appendix 3. The table of the brightness of mental states

Appendix 4. How much does man grow for the life on? (To the problem of reincarnation)

Appendix 5. Criticism against history

Luminous gossamer and two turns of the road from “black” to “red” (From Chapter 3)

Ideas connect the diverse parts of the world by diverse relations. World is the intricately interlaced network. Atoms, connected into the molecules; the motions of chess player, connected into the combination; the actions, connected into strategy of behavior; the countries, connected by agreements, all these are different levels of World Net.

The influence of World on the man drives to man the fragments of knowledge about the World: World as if is imprinted on the man. However, certainly, it is imprinted incompletely - as the small copies of large World. Small copies are also the networks, but very strongly thinned out in comparison with the World Net. These “personal nets” are just what weave man into the cloth of world.

The fundamental fact is that the threads in the nets of man shine as threads in the incandescent lamp, as cobweb shines in the August sun. Man illuminates his cobweb by consciousness. All thoughts of man about the world, all feelings, all realized doing, intention and plans, all recollections and all presentiments - all these are threads, which shine in light of the consciousness. The brightness of the mental state is determined by the totality of the light of threads in the man-lamp. Formally, this can be expressed in such a way: the brightness of the mental state is determined by its complexity – by the quantity of connections, which are recognized by man. In the bright states the man see the world as large and complex, while in the dim states – as small and simple.

In detail the composition of the states of different brightness is shown in the tables of Appendix 3. Here I will simply designate several lines of such development. One of the lines is the growth of the abstractness: from

the concrete images to the generalization of concrete images - concepts of the first rank, such, as “height”; from the concepts of the first rank to the generalization of the concepts of the first rank - concepts of the second rank, such, as “property”, and so on. Another line is the growth of the reflexivity: from the perception of world - to the perception of own perception, from the perception of perception to the perception of the perception of perception and so on. The third line is the identification with more and more large doings. Man at each moment “objectively” realizes many ideas and does many doing. Some of his doing, such as handshake, last seconds, others, as making career - decades. Small actions are combined into the large. The life, for example, is the largest “personal” business of man, the largest of his doing, which he does alone, but far from largest of doing, in which he participates as one of “the team members”. However, this is just “objectively”. At each moment man realizes own participation not in entire this enormous number of the doing, which he do and in which he participates, but, as a rule, not more than one-two of them, and, as a rule, not the largest. If we ask the schoolchild “What do you do?” we will hear that he “does homework”, but not that he “studies mathematics”, or (of course) not that he “educates himself”, not to mention, not that he “prepares the future elite of state”. Brightness is determined by the size of the *realized* actions. If this is the large and complex action, state is bright. If small and simple - dim.

At first glance, it could seem that the doing are characterized by own brightness. For example, man looks football in the state -17, drives in the state -35, writes article in the state -50... But such estimations are too conditional. Different peoples look football differently: football coach looks football not the same way as teenager fan does. But most important is that the man may recognize his action not in the manner how it is perceived by others. What the other sees as “driving” may be part of “Christmas shopping” or “Care for family” transforming driving from the state-35 into the state -45.

When man concludes the small action and extracts the meaning from its result, he starts to do *consciously* the larger actions. And in this transition from the small to the large his soul grows. Average brightness (or the spiritual height) of man is not something predetermined, with which the man must live entire life. Living, man grows. (Appendix 4 discusses how rapidly man grows.) Our stairs into the Heaven are formed by our more

and more large conscious actions: “I love cutlets - I love to read - I love Moscow - I love Russia - I love people - I love God...”, or “I’m building the card house – I’m building the town house - I’m building the plant - I’m building new city - I’m building New Life...” And simultaneously with these ascents the brightness of our inner states rises: “sleepy boredom - irritability - interest - pensiveness – charmedness - inspiration...”

At first glance, “yellow” states in this line of the growing brightness seem as highest. Important politicians, executives, engineers, artists find here solutions of their problems. What may be upper? It seems that to go further impossible. And unnecessarily. What can we desire besides everybody would become such as Soros or Gates, Chubais or Tzereteli? “Orange” and “red” states appear illogical. In order to see the logic in this “illogicality”, it is necessary to trace the line of the psychological ascending of man, beginning from the darkest, animal states.

In this line there are the turning points: the brightness grows zigzag. In the beginning only one thread shines, and its brightness grows as in the usual lamp, when somebody increases current by rheostat: the stronger sensations and feelings, the brighter. This grows is characteristic for “animal” stage - “black” states of 0-9 lyum. This is what we inherited from our most distant ancestors. (By the way, these states prove our relationship with animals not biologically, but psychologically. We have and such relatives. But we have and Others.)

Let us examine “black” states in more detail (see table). It is interesting that in this series two groups “of the states of domestic animals” (6 and 7 lyum) - which are very important because the line is gone upward from them to the human states - occupy not the highest place: although in upper half of the scale, they not as bright as “the state of tiger”.

First zigzag. “Survives strongest” - this rule is applicable not only to animals, but also to some groups of people, e.g. to the children and the adolescents. The rule “If you have force, you don’t need intellect” governs any undeveloped societies. It is here clearly evidently, who is above, and who is below. This one’s eyes sparkle, skin is glossy, motion confident. But that one has now luster neither in the eyes nor in the skin nor in the motions. For them even to fight is not necessary to solve, who will propagate himself. Females feel this also error-free.

But into this tendency, which is seemed such explicit for animals, in the human societies another tendency appears - not opposite, but namely another ("perpendicular" - development curve it seemingly makes turning to ninety degrees; see figure 1), and this new tendency acts the stronger the more developed is society. It is evident already in the youthful groups. From some moment not the force, but intellect becomes more important. Now former victim of stronger schoolmates, slender, in glass lenses, clumsy, but excellent pupil becomes leader, while the fate of the former strong fighter depends on that how he will use his force further. However, this turning is simply more visible in the ontogenesis - in the development of the growing man. But the same may be seen also in the phylogenesis, in the evolution of animals. Primates are strong, but not strongest beasts. But they turned (or maybe, they were turned) from the highway, which lead into the blind alley, into the side path, which became main road.

Because of this zigzag, we know two types of heroes - strong and subtle. These as if there are two types of brightnesses - brightness-force and the brightness-subtlety: both very strong and very subtle feelings are bright. Don Juan is a bright person, an Romeo is a bright person. Bagration is a bright person, and Barclay de Tolly is a bright person. They are bright equally, but not identically. Force compensates in these cases a deficiency of the skillfulness. However, to compensate skillfulness by force is possible only within certain limits. Becoming very strong it is possible to grow (in comparison with medium height), say, 2 lyums, while becoming more skillful it is possible to grow 20. Therefore, the first heroes are "from the past", while the seconds are "from the future". It is impossible to be larger philanderer than Don Juan, while from Romeo the road leads to Petrarch.

An increase in the skillfulness is the expansion of the consciousness, when the pattern from many thin small filaments ignites instead of one large filament-passion. The simple "to strike as strong as possible" is replaced now by the intention to outwit, to interlace the complex net from the small, simple actions and to catch into it enemy. In such a way Odysseus wins a victory over Cyclops.

Each small filament in the pattern may shine not very vividly, but separately they do not shine - only together, entire pattern. And the total brightness of entire pattern is greater than brightness even of the brightest

single filament. The higher the skillfulness, the more complex (and, hence, the brighter) is pattern.

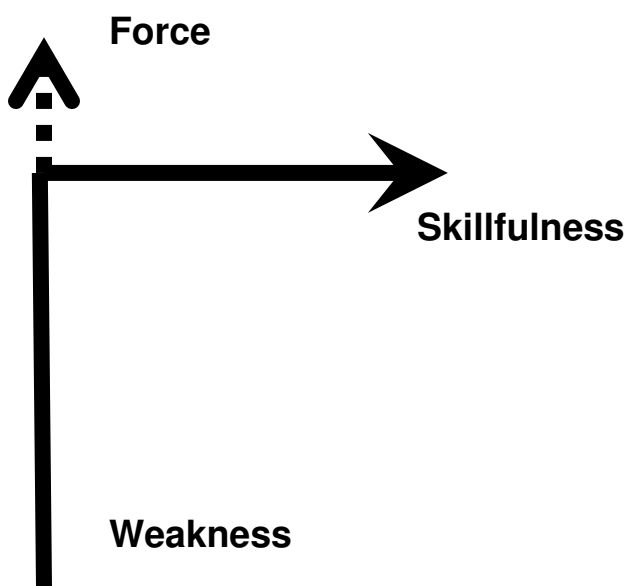


Figure D-1. First zigzag of human evolution

The skillfulness grows until the states 60-70 lyums. These are apexes. Nevertheless, millions of our contemporaries rose above. And they are not the tallest and, in any case, not the most skillful of today's people. They are rather nearer to the marginals than to the elite. This tendency was more noticeable in the times of hippy, but today socially successful professionals (besides the highest ones) also gravitate towards to the conservatism not only in the culture, but also in the inner life.

The fact that the short persons lift above the tall persons, and moreover, when they follow their own way, which is entirely different from the way of the tall persons, suggests that we are seeing today the second zigzag of human evolution when instead of further improvement of the skillfulness humanity is turned in the new direction. And like the leaders of the first turn were not the strongest, those who begin the motion now are not the most skillful.

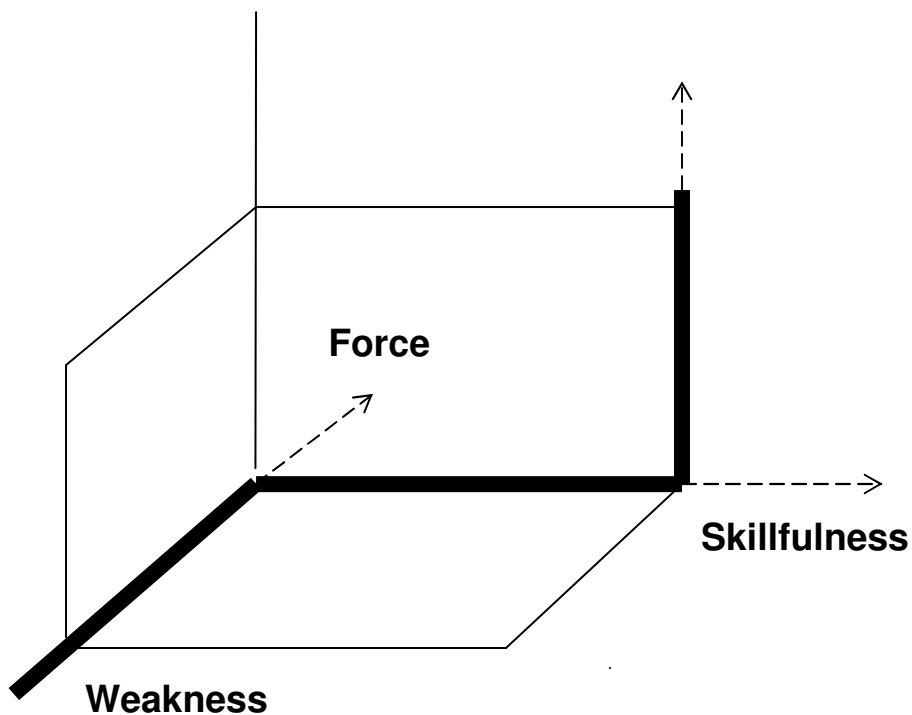


Figure D-2. Second zigzag of human evolution

Second zigzag. The “animal” psyche is “one-connected” with the world – there is the thick or thin, bright or dim but only one filament - strong or weak, but only one prevailing in this moment sensation or feeling. After the first zigzag, already in “human” psyche, the connection becomes plural. The first zigzag converted one-dimensional, linear world into the two-dimensional, the plane one.

But human “cobweb” remains egocentric. World in the mind of man is centered on himself - the “cobweb” of man is similar to the cobweb around the spider. Man continues to take a parochial view of the world as his distant and even most distant ancestors did. He evaluates everything that he sees as good or bad, useful or harmful with respect to himself either personally or with respect to his small group.

However, the more complex tasks rise before peoples the more difficult is to evaluate usefulness of different phenomena. That is useful from one point of view, proves to be harmful from another – we fail to be “wealthy and healthy”. What is useful today proves to be harmful tomorrow. When a man thought only about today and his only dilemma was “either you will kill or you will be killed” his only problem was “how to kill?” But when this dilemma was complicated (strictly, this “complication” was always, but people only now begin to note this) by “if you kill today, then you will be killed tomorrow”, the task for the old methodology becomes insoluble, and, hence, the need in the new methodology arises.

In the technological society those who attempt to deal with the most complex objects, e.g. economists or political scientists were among the firsts who perceived this. And they begin recognize the fact that new methodology cannot be created in the same way as old methodologies were created. For example, so-called systems approach appeared – the appeal to examine phenomenon in the entire totality (system) of its relationships. Intention is rather good, since ignoring of any factors when we analyze complex phenomena may lead to the incorrect conclusions. But the problem is that this good intention cannot be realized with the contemporary state of consciousness. Professional mentality is too narrow for “system” knowledge. In this kind of mentality there is the space for two extremes. The first is the specialization: specialist knows much, but about the narrow subject. The second is the dilettantism: dilettante knows little about the wide subject (on the labor market there is some demand for the dilettantes also, for example in some kinds of journalism or pedagogy). However, the larger “pieces of world”, which person must deal with, the less appropriate for him to be either specialist, or dilettante. He must know much about the wide subject. But in order to accommodate great, “system” knowledge, it is necessary to enlarge consciousness. “Usual” consciousness cannot contain the knowledge of “much about the much”.

To know “much about the much” means to reflect bigger “piece of world”. And this means that the cobweb of consciousness have to be transformed from egocentric mode into “distributed” one - with many centers of equal significance. Thus, geopolitics today begin to understand, that the pursuit of only “own interests” and ignoring the interests of “opponents” make from them intriguers, who doom themselves or their successors to lie on bed, which they made pulling blanket to themselves. Of course, all this

only begins to be realized widely, but there was no even such understanding, say, one hundred years ago.

However, emerging many centers instead of one does not describe completely what is happening now. As the first zigzag transformed the one-dimensional, linear cobweb into the two-dimensional, plane one, we see today as the two-dimensional, plane cobweb is transformed into the three-dimensional, volumetric one. When the person is looking for the solutions, directed not toward the immediate benefit, but to the long-term outlook, he as if rises above the situation and identifies with the highest beings. It is possible to say that from many centers of cobweb, which are all in one plane, the threads are lifted to Another Center, which lies out of this plane. Man's (or his small groups') Self cease to be center of cobweb. Instead, "Self of humankind", or even (if it is possible to name This in such manner) "Self" of Even Larger Being become the center of cobweb.

All people work both on themselves and on humankind. But people of different spiritual height differently understand, on whom they work and part of what they, thus, are. The higher the person lifts in his way "from the black into the red", the bigger society he identifies with. It seems to darkest people that they work only on themselves. Becoming brighter, they begin to understand, that they work on their family, after that – on their acquaintances, their compatriots, fellow believers and so on.

In the history this dynamics is visible as an increase of size of the human societies and emerging bigger and bigger group beings. The brighter the people become, the bigger the groups into which they are united, i.e., the number of those, who are considered by them as "ours", become greater. The families are replaced by the tribes, after that – by nations, super-nations, confessions etc.

Passage from "yellow" states to the "orange" and the "red" ones does not change, but continues this general tendency. However, what is new is that to work on humankind differs from to work on the corporation or even on the state. However, in this "differs" is hidden the reason for the employers' alerted attitude in respect of such workers. Workers with the extended consciousness work better, but employers - buyers on the labor market - does not always accept the fact that in the extended consciousness the world from "the world for me" is transformed first into

“the world, such as it exists, and I in this world”, and after that into “World, such as it exists, and I in World”. As result, the space for the selfishness is disappeared. But the deprived of group egoism professional cannot attend group interests. Today employers are still ready to be reconciled with future misfortunes to win immediate benefit. Today it is still possible to put on the market the party of harmful medicines, if their harmfulness will be opened not immediately, but after several years. Or to undertake the political adventure, to pay for which will be next generation. This is why nonprofessionals became the leaders of movement to extended consciousness.

But this situation is changed. The turn to the extended consciousness is already clearly seen, and the number of those, who are familiar with the “orange” and even “red” mental states, all the time grows.

Appendix E. From *Psychology of Dukhovnost*

English internet-publishing the fragments from *Psychology of Dukhovnost* in 2009

In 1997 my wife and I spent half-year in USA. Significant part of these months I tried to find the publisher for my *Psychology of dukhovnost* published in Russia year early. After many unsuccessful approaches (too well known to every newcomer in the publishing world of USA) I received offer from Praeger, however was forced to decline it because I was not satisfied with the terms of Publishing Agreement they offered. At the same time I prepared some materials from and about the book, which put in my personal website in AOL (it was era when Internet only began his triumph way). Some years later, I canceled my AOL subscription and the site disappeared. Near 10 years I did not attempt to restore it (although of course I stored all materials), and only recently I decided to do this. Why? To answer this question I must tell a rather long story.

Although from relatively early youth I earned some money by translating from English into Russian, English had never been my strong side. This why I had no any doubts with translation of the title of my book – “The Psychology of Spirituality” seemed to me being the one and only version. Moreover, even when I heard the comment of the Stephen Dunn (he together with his wife Ethel were who translated the excerpts from the book) that more appropriate variant is “The psychology of spiritual experience.” I did not pay attention to this remark. Today I see how it was strange: I read a lot of texts about spirituality written by Americans; I did recognize that the transpersonal psychologists name “spiritual crisis” something quite different from what I named “dukhovnyy crisis”, and nevertheless, I simply regarded as unthinkable that so obvious variant of translation may be incorrect. English “spirit” is indeed fully equivalent to Russian “dukh”, and if so, “spirituality” simply must be equivalent to “dukhovnost” – this is how I thought. Only some years later, when the work on in many respects cross-cultural *Light of Life* was in full swing, I found another Russian word, which indeed corresponds to modern meaning of English “spirituality” – a little archaic and rare used “dukhovschina” with the meaning quite different from one of “dukhovnost”. However, and at that time as before I did not find English equivalent of Russian “dukhovnost”. Although at that time I already was not surprised – exactly in the same way I was failed to find English

translations for many other concepts forming backbone of Russian culture: “obschenie”, “intelligentnost”, “sobornost” among others.

All these discoveries were the parts of more general conclusion I came in *Light of Life* to: there are very deep difference between Russian and Western mentalities, to understand which is crucially important for all participant of the modern global processes. This is why I started to think about future book with conditional title “Dukhovnost and spirituality”. I do not know yet – will my personal circumstances allow me this work or not, but right now I want to use remaining from 1997 materials to designate the topic of this prospective work. To do this, I have to re-work a little the texts, mainly in part of introducing “Russian-like” terms instead of used early popular (but far not precise) English ones. First, it concerns the central concept noun “dukhovnost” and its derivatives nouns dukhovnoe, “bezdukhovnoe” (dukhovnoe-less), adjectives “dukhovnyy”, and “bezdukhovnyy” (dukhovnyy-less).

What is the difference between “dukhovnost” and “spirituality”? And why I was not satisfied completely with Dunn’s suggestion “spiritual experience” (or “spiritual life”)? As I said already, English noun “spirit” is precise equivalent of Russian noun “dukh”. However, even here we can see some semantic difference: English relative of “spirit” is “liqueur”; relative of Russian “dukh” is “dykhanie” (the breathing). This equivalence is kept by pair of adjectives: English “spiritual” and Russian “dukhovnyy”. However, here semantic differences already arises – depending on the nouns connected with these adjectives the meaning of resulted expression may be either similar (e.g. English “spiritual growth” and Russian “dukhovnyy rost” are equivalent each other) or quite different (as I mentioned already, the meaning of “spiritual crisis” is different from the meaning of “dukhovnyy crisis”). When we come to the nouns spirituality” and “dukhovnost” – the difference increases crucially. Both nouns characterized the mental phenomena, which have no “direct pragmatic value”, but these phenomena are rather different even when both have equally “mystic” character. The difference is in the direction of person’s strivings: “dukhovnost” is characterized by special striving Upward, to Divinity, even in the case of atheists, which in Russia are often more “dukhovnyy” than religious people are. This striving Upward in more extent them mysticism of experience is responsible for dukhovnost or dukhovnost-less of person.

In some meaning, the feature “spiritual” is broader than the feature “dukhovnyy”. “Spiritual” in modern usage has meaning “*trans*-psychical”, or “*trans*-mental” – the subtle reality, which is out of, around mental reality. This is why the main direction in American psychology dealing with spiritual phenomena names itself “*Trans*personal psychology” and focuses on border phenomena, when the person overcome the barrier between his inner everyday mental reality and the outer spiritual reality. Russian adjective “dukhovnyy” is more specific and relates to only one part of, or, more precisely, to only one direction in spiritual reality – to the direction Upward. In other words, the meaning of “dukhovnyy” is “*super*-psychical (super-mental)”, or, even more precisely, “*over* psychical (over mental)”, “*above* psychical (above mental)”.

This difference may seem to be not of great importance, but its significance indeed is great. We do know very few now about the spiritual world and often do not recognize the differences between its different parts paying sometimes a great price for the lack of this understanding. But the spiritual world is not neither homogeneous or isomorphic, and the different part of it plays the quite different roles in human life. To understand these differences is extremely important not only for spiritual adventurers, but for all people including those ones who simply do not recognized spiritual reality at all.

Bearing in mind just this difference, I re-work my materials introducing several neologisms like noun “dukhovnost”, adjectives “dukhovnyy” and “dukhovnyy-less” (although I tried to safe English adjective “spiritual” whenever it was possible) etc, and place these reworked materials here. The adjective “dukhovnyy” characterizes either intention, striving Upward in dukhovnyy world, or simply Higher strata of spiritual world and things (influences, “bodies” etc.) belonged to these strata.

Although published excerpts from only four chapters from 27-chapters “The Psychology of Dukhovnost” give rather one-side representation of overall book. They address to only one topic – the topic of philosophical basis of the book, which seemed to me in 1997 most intrigues and important. The other topics including the central topic of second volume – work with dukhovnyy crises, which, as soon as I know, attracted a maximum of readers’ attention, are not represented at all (besides the titles of corresponding sections, sub-sections, and sub-sub-sections in the elaborated in great details Table of Contents). But in force of reason I am writting below in the Preface to Russian internet-edition of 2008, I do not

intend (at least, at present time) to continue translating “The Psychology of Dukhovnost”.

From preface to Russian internet-edition of 2008

I wrote *The psychology of dukhovnost* in 1994-1995 (although idea of this book arose some years early – I advertised the topic of dukhovnost for my students not later than 1989 and Master thesis of my future wife Ekaterina Zelitchenko “About one technique of assessment of spiritual development” under my supervision was written in spring of 1990). In those years, it was for me the “border work” – work that designated the border inside my life. As result, the text of book sometimes is very “hot” – I had no time “to cool” my inspirations and to write about them in more accurate, more “academic” manner. And when I reread the book 2 years later I found too many disadvantages, to correct which (this would mean, in fact, to write another book) I had no time – for next 8 years all my time was devoted *The scientist’s Conversations with the Teacher* and later to *Light of Life*. However, the last two years I surprisingly found that readers’ interest to the book is kept – I received several letters with request to publish book in Internet. And although I do continue think that the book demands serious reworking, I decided to publish it in Internet. Perhaps, even in its present form it must be of interest for “its own” readers.

Whom is *The Psychology of Dukhovnost* written for? (From Preface to Russian edition of 1996)

This book is not for anybody.

It is not for those, who never stood stock-still with the delight in front of majestic landscape, who never worried about impossibility to understand the Mysteries of World, who is unfamiliar with feeling of dissatisfaction and with incessant search, with joy of finding and with ecstasy of inspiration.

It is not for those, who is entirely happy, who is unfamiliar with doubts and diffidence, who understand entirely his own life and predestination, who is not worried by spiritual bankruptcy and by that his life is full of the tens of non-necessary businesses.

It is useless for those, who find wonder-working recipes of happiness, who want to find magic abilities to resolve his/her own problems, who do not want to review habitual opinions and to begin serious and long Work.

I am doubtful, that this book may be interesting for those who are interested in "wonders" from idle curiosity.

This book for the others - the Fine, Clever, Brave and Strong, but not very happy people, who come into collision with inner problems, which are more serious than everyday ones, and who are ready to toil at them.

This book for those, who want to (and above all, can) understand him/herself better, to understand what does mean "the spirit" and "the dukhovnost", and what is it "wonderful" phenomena in reality.

From Preface to internet-edition of excerpts from *The Psychology of Dukhovnost* in 1997

To whom does "The Psychology of Dukhovnost" address?

There is illness with two main symptoms – the feeling of meaningless and feeling of desolation - the epidemic of which spread over the World quicker than gripe. *The Psychology of Dukhovnost* is addressed to part of those, who is down with this disease (by the way, may be, it is not illness, but the higher form of health?) - to whom who have open-mind and intellectual boldness as well are ready for serious work of soul (and especially, work of understanding) to break the chain of routine businesses without God, Love, Creativity and Beauty, in which their lives are transformed.

The books on personal or spiritual development written from academic point of view, that sometimes forcedly, sometimes voluntarily refuse Divine Nature to human being, as well as oversimplify complex problems and gives the simple receipts for their decision. In contrast to them, *The Psychology of Dukhovnost* emphasizes both the complexity of problem of overcoming spiritual crises and the difficulty of their resolution, which demand, in particular, to review ordinary views on the World.

And equally, *The Psychology of Dukhovnost* addresses to professionals - psychologists, philosophers, psychotherapists and so on. Although protest against conservative positive philosophy of science is one of the main motifs of *The Psychology of Dukhovnost*, it was written by scientist and for scientists, at least, for those from them who are made anxious about the crisis of both modern psychology (as well as many other fields of knowledge) and overall modern life.

What is "The Psychology of Dukhovnost" about?

The Psychology of Dukhovnost is about the crisis in philosophy of psychology and about overcoming spiritual crises in individual life.

Why is the practical task of work with individual dukhovny crises considered together with the theoretical task of overcoming crisis in philosophy of psychology? Simply because of to overcome individual spiritual crisis we must to review most of our usual opinions in respect of the nature of World as well as of our own nature.

The crisis of modern psychology is in inability to deal with spiritual problems, in insufficient efficiency of psychotherapy to resolve real human's problems. The psychology considers the human beings as machines, and transforms them into machines in reality.

More and more psychologists (from Jung, Assagioli, Frankl, Maslow to Grof and transpersonal psychologists) have tried to find exit by developing various directions: phenomenological psychology, humanistic psychology, Gestalt therapy, psychosynthesis, transpersonal psychology, and so on, which try to humanize the subject matter of psychology. These attempts are just partly successful, because they safe all principles of Western views on the World as well do not review basic principles of Western philosophy of science in radical manner.

The Psychology of Dukhovnost is continuing this line, and goes farther passing from the task of humanization of subject matter of psychology to the task of its "Divinization".

The main difference of *The Psychology of Dukhovnost* from other scientists' attempts to find the way of resolution of modern crisis is the sharp criticism of positive philosophy as dominant scientific one and analysis of problem "material-ideal" not from usual scholastic positions, but from ones of physics, similar to (but, may be, more consistent than) Capra's *Tao of Physics* and new Fox&Sheldrake's *Physics of Angels*.

The Psychology of Dukhovnost postulates the field nature of all ideal and spiritual essences and proposed unified model of human being as an essence, which consist of many field structures ("bodies"), which are interact with other essences of similar natures ("worlds").

Since *The Psychology of Dukhovnost* appeals to rational mind rather than to blind beliefs, it tries to fill the gap between scientific-based books, on the one hand, and esoteric ones, on the other. Its approach permits to include known esoteric systems in context of modern science and to think about both material and ideal phenomena from the same point of view.

When on direct question "Is the God real?" *The Psychology of Dukhovnost* answers directly "Yes", this answer is not matter of speculations or belief, but it bases on experience (not on some unusual, mystical experience, but on one familiar to all human beings).

The new view on the World determines the new view on perspectives of development of psychology as creation of the new discipline - the Psychology of Dukhovnost. From the its main applied tasks are two general ones - the spiritual pedagogy and spiritual medicine or overcoming spiritual crises.

The second volume of the book, *The Psychotechnics of Spiritual Crises* is about the second task.

Note about Sample Chapters

When I selected material for translation of Sample Chapters, two inconsistent desires made my task rather difficult. On the one hand, I tried to make the sample understandable for readers. On the other, I tried to represent the author's ideas as fully as possible. The first task requires the inclusion of only some first chapters, because any gap in the text makes understanding more difficult. The second task may be resolved only by translation of some of the most important paragraphs from different parts of the book. After some confusion, I decided to choose the second way. However, after the translation was finished it was clear to me that some passages are rather difficult to understand. After that I decided to order the translation of the entire text of the Foreword and the two first chapters, but this work never was finished.

Chapter-by-chapter Outline

There are two main topics in *The Psychology of Dukhovnost*:

- Further development of psychology toward reduction of its mechanicism; and
- Overcoming Spiritual Crises by individuals, who experience them.

The first (by order of discussion but not by significance) main topic is discussed in the first volume, *Dukhovnost and Psychology*. The further development of the psychology toward transformation in the system of knowledge about living (and spiritual!) human beings rather than one about "died" (non-living, "mechanical") objects, which the psychology is now, is postulated. The first step in this direction is the radical expansion of phenomena, which constitute the subject matter of psychology by including phenomena of "higher experience", i.e. personal religiosity, love, creative work, and personal development (search) (Chapter 1). This expansion leads to introduction of generalizing concepts "individual spirit" and "individual dukhovnost", which are discussed in rather philosophical manner in Chapter 2. The main conclusion from this discussion is that nevertheless we share materialistic or idealistic views we must accept the reality of individual spirit, and after that – the reality of supra individual (objective, Absolute, etc.) One.

The Part 2 includes the brief sketch of modern state of Psychology (Chapter 3) and elaboration of two concepts of extreme importance for its further development - the concept "Self" (Chapters 4 and 5) and the concept "Energy" (Chapters 6,7 and 8). Discussion of concept "Self" results in its differentiation and defining concepts "Multiple-selves", "Essential - Self", "Actual-Self", "Self-center". The last is close to concept "Individual spirit". Discussion of concept "Energy" demonstrates that for any of known kinds of energy in material world some kind of "psychic energy" exists. Further, analysis of metaphor "psychic body" demonstrates its creative potential as well as limitations of traditional views on human being. As result, a new view on the nature of human being ("Bipolar Model"), which is founded on esoteric doctrines rather than on traditional positivistic science philosophy, is proposed.

The Part 3 discusses the problem of the deeper psychological understanding of "higher experiences", namely the problem of

development of: a) Developmental Psychology (Chapter 9); b) Psychology of Individual Religiosity (Chapter 10); c) Psychology of Love (Chapter 11); and d) Psychology of Creative Work (Chapter 12). Special attention is spent on both the present state of psychological knowledge concerning these themes and unknown questions.

The Part 4 is about necessity of radical change of modern psychology and transforming it in the Psychology of Dukhovnost. The problems of subject, methods and methodology, applied tasks (from which Pedagogy of Dukhovnost and Therapy of Dukhovnyy Crises are most important), etc. of the Psychology of Dukhovnost (Chapter 13) as well as problems of relationships between Psychology of Dukhovnost with both esoteric doctrines and modern Psychology (Chapter 14) are discussed.

The second volume, *The Psychotechnics of Dukhovnyy Crises* is devoted to discussion of second main topic - overcoming dukhovnyy crises. The definition of dukhovnyy crisis and outline of its symptoms and causes (Chapter 15) as well as main directions of work with dukhovnyy crises (Chapter 16) are provided in the Part 5. I determine dukhovnyy crisis (in contrast to how some recent books determine the spiritual crisis as some rare event of awakening mystic experiences) as very often state of inability to make next step in own spiritual (inner, dukhovnyy) development or to do his own spiritual (dukhovnyy) work. For this reason, the number of people, who experience dukhovnyy crises, is very high (may be millions or tens of millions).

Sometimes it is difficult to distinguish dukhovnyy crisis from some types of disorders, which are treated by psychotherapy and personal counseling. This theme as well as theme of relations between ordinary psychotherapy and overcoming dukhovnyy crises is discussed with especial attention.

The Part 6 describes different type of dukhovnyy crises. In accordance with four types of higher experiences four types of crises are defined - Crisis of Incomprehension (Chapter 17), Loss of God (Chapter 18), Crisis of Non-Love (Chapter 19), and Crises in Creative Work (Chapter 20). The common scheme of discussion is in these chapters - Symptoms, Reasons of Crisis, Formation, Directions of Work for Overcoming Crisis. In accordance with "Central Symptom" two types of crises are determined - Crisis of Disorientation and Crisis of Desolation.

The Part 7 discusses the topics related with overcoming crises of disorientation - search for oneself (Chapter 21), self-determination (Chapter 22), and search for sense (Chapter 23). Necessity of serious intellectual efforts for overcoming of disorientation is proposed, but in the end their insufficiency and necessity of new experience of Contact with God is formulated.

The Part 8 discusses the problems of overcoming crises of desolation. The Chapter 24 provides general outlook on these crises, their reasons and forms of works with them, main from which is "purification". The Chapters 25-27 discuss different forms of "purification". The "purification" from the "dross of suffering" (Chapter 26) is especially important for understanding overall approach.

Addenda include discussion of some important themes out of logical scheme of book, namely, psychology of impressions, methods of diagnostics, "good and evil", irony and talent.

Epigraph

*Fine is the wine that loves us,
And the bread baked for our sake,
And the woman who lies and loves us
When she's finished her tweaking games.*

*But sunset clouds, rose
In a sky turned cold,
Calm like some other earth?
Immortal poems?*

*All inedible, non-potable, un-kissable.
Time comes, time goes,
And we wring our hands
And never decide, never touch the circle.*

*Like a boy forgetting his games
And watching girls in the river
And knowing nothing but eaten
By desires stranger*

*Than he knows - like a slippery creature
Sensing unformed wings
On its back and howling helpless
In the bushes and brambles - like hundred*

*Years after hundred years - how long, Lord,
How long? - as nature and art
Cut, and we scream, and slowly, slowly,
Our sixth-sense organ is surgically born.*

N. Gumilev's "The Sixth Sense"
Translated by Burton Raffel & Alla Burago)

TABLE OF CONTENTS

(Underlined are the parts completely or partially translated into English and included in Excerpts)

Preface

BOOK ONE: DUKHOVNOST AND PSYCHOLOGY

Part 1. What Dukhovnost Is

Chapter 1. On the Approaches to the Concept

Open House

"Something important is lost"

Uncalled-for Concepts

Two Observations

Higher Experiences

Creative Work

The Daily Occurrence and the Novelty

Internal Content and Its Putting into Shape

Love

Selfish and Unselfish Attractions

Life with God

Religiosity - Psychological and Ritual

Religious Experience

Sources: the World Vision of Children

The Gap

Communication with God

"Hearing"

"Speaking": Prayer and Service

Development and Searching

Chapter 2. A Few Generalizations

The Limitations of Psychology

The Soul of the Soul

The Ontology of the Individual Spirit

The Individual Spirit: Four fold Definition

Tendencies and Attributes of the Individual Spirit

The Individual and the Trans-Individual Spirit

The Dukhovnoe and the Bezdukhovnoe (what is dukhovnyy-less. *Transl.*)
in the Psyche

"Borderline" Phenomena

The Bezdukhovnoe as a Distortion of the Dukhovnoe

The Conditional Character of the Boundary between the Dukhovnoe
and the Bezdukhovnoe

Part 2. Psychology: the Status Quo and Growth Points

Chapter 3. The Status Quo: a Micro-Sketch

The Dynamic and the Static

The System of Psychic Life-Activity and Activity

Questions in the Analysis of Activities

Purposeful Activity

Purposefulness, Desires

Needs

Motive. Behavior and Activity

Making a Decision

Support by the Will

Activity as Change of an Actual Situation

The Image of the World. Attitudes

Consciousness and the Unconscious

Subsystems of the Image of the World

Elementary and Complex Objects. Knowledge

Transformations

Energy. States without Equilibrium

Questions

"Conservation" of States without Equilibrium

Chapter 4. The Self: Personality and Essence

The Concept of the Self in Psychology

The Concept of "Personality" in Psychology

Gurdjieff on the "Master." Multiple-Selves

The Psychology of Multiple-Selves

Roles

The Diversity of Activity

The Perception of Others

Multiple-Selves as "Complexes"

The Age of Multiple-Selves

The Stability of Activity and the Hierarchy of Motives

The Nucleus and Pivot of the Personality

The Invariant-Self

Essence

Two Phenomena

Two Variants of Socialization

Cessation of Development

Development of the Essence

Gurdjieff on Personality and Essence

The Essential-Self

Chapter 5. The Actual-Self and the Self-Center

Two States

The Configuration "Self in the World"

One's Own and Others' Experiences

One's Own and Others' Things

Living and Non-Living

Life-Giving Perception. Projection and Introjection

The Actual-Self

Identification

Disidentification

Self and Non-Self

The Boundaries of the Self

The Feeling of One's Own Worth

On Cross-Cultural Differences

Control

The Self-Center

Characteristics of the Self-Center

The Development of Reflection and of Will

Functions of the Self-Center

The Self-Center and the Individual Spirit

Disidentification as Liberation

Questions

Chapter 6. Energy in Natural Science and in Psychology

The Concept of "Energy" in Psychology

The Definition of Energy. Action and Movement

Work and Action

Transformation of Movements and Forms of Energy

Forms of Psychic Energy

Interaction as the Transformation of Movement

Energy and Matter

"Psychic Matter"

As Above so Also Below

Kinds of Interaction

- Mechanical Interaction
- Streams, Acoustical Waves
- Aggregate States and Changes in Them
 - The Density, Volume, Mass and Speed of Psychic Matter
 - The Four Fundamental Elements
 - "Earthy" ("Hard") States
 - "Aqueous" ("Liquid") States
 - "Aerial" ("Gaseous") States
 - "Igneous" ("Plasma-like") States
 - Transitions among States
- Changes in Composition: Chemical Reactions, Mixtures, Alloys
- Electromagnetic Processes
 - Electrodynamics, Sources of Tension, and Chains
 - Electromagnetism, Induction
- Radioactive Radiation
- Other Forms of Interaction. The Interaction of Multiple Selves
- Sources and Transformations of Energy
- Chapter 7. The Psychic Body**
- Nutrition and the Body
 - The Boundaries of the Body, the Body and the Environment
 - Nutrition of the Psyche and the Psychic Body
- The Functioning of the Psychic Body: Two Lines
 - Food: Physical Influences, Information
 - Examples of Reactions
 - "Purification". Fine and Coarse
 - The Stream of Consciousness
 - Transformation
 - The Formation of the Psychic Body
 - The Removal of Products of Reactions; Materialization
 - Dross
- The Limitations of the Egocentric Model
 - The Multiplicity of Bodies
 - The Dukhovnyy Body and the Self-Center
 - The Bipolar Nature of Human Being
- Chapter 8. The Bipolar Model**
- Worlds. The Organization of Matter**
 - The Psychic World - the Noosphere
 - The Dukhovnyy world
 - The Physics of the Dukhovnyy world. Dukhovnost and Degree of Fineness of Matter

- The Quantity of Fine Matter
- Content and Form. The Form of Fine Matter
- The Physical Limitation of Perception
- Reductionism and the Levels of Organization of Matter
- The Dukhovnyy world and the Dukhovnyy body
- Interaction of the Psychic Body with the Worlds
- Interaction with Bodies: The Bipolar Model
 - The Bipolar Model and the Function "I Am a Part of the World"
 - The Influence on the Dukhovnyy body by "Super-Purification"
 - The Perception of Dykhovnyy Energy; Productive Emptiness
 - Materialization. Service. Creative Work and Love
 - Reflection of the Dukhovnyy Stream. The "Third Force"
- Types of Mentality
 - Altruistic and Egoistic Behavior
 - Dukhovnyy and Pragmatic Thoughts and Emotions
- The Control of the Psycho-Energetic System

Part 3. Psychology on Dukhovnost

Chapter 9. Psychology on Development

"No" and "Yes"

Psychology on the Forms of Development

Self Definition

The Moral Quest: Scales of Estimation; Ideals

Cognition and Understanding: the Cognitive Approach

Categorization, Naming, Description, Repeated

Interdependences

Interpretation

The Development of Psychology and the Psychology of Development

The Motive Forces of Development

The Development of (Quest for) the Self

Self Definition and Spontaneity

The Two Stages of Development of the Self

The Moral Quest and the Conscience

Cognition and Understanding. The Being Approach

Reflection and Harmony. The "Eternal Motor"

Understanding and Living Experience

Understanding and the Organization of Life

Chapter 10. Psychology on Individual Religiosity

The Image of God in the Model of the World

The Need for the Dukhovnyy

Dukhovnyy Death as the Result of Frustration of the Need for the
Dukhovnyy

Psychological Interpretations of Contact

Problems

The Mechanism of Perception. The Path

The Prospects of an Atheistic Psychology of Religion

Chapter 11. Psychology on Love

Polysemy

"Love" in Psychology: an Activity, a Feeling, a Relationship, and an
Attitude

Psychology on Love Relationships. The Wall

Love as an Attitude

Osgood's Model

"Transforming" and "Accepting" Activeness

Position and Distance

Questions

Love and Greed

"The Threads of Love"

The Self and the Non-Self. Loneliness

The Self and the Non-Self. Meaning

Development and Attachment

The Energies of Love

The Two Energies of Human Love

The Receiving and the Radiation of Love. Good and Evil

The "Purification" of Love out of Non-Love

Chapter 12. Psychology on Creative Work

Creative Work and Traditional Psychology

Creative Work as an Activity

The Structure of Creative Activity: the Creative Events

The Forming of Creative Activity

The Arbitrary and Conscious Nature of Creative Work

Creative Activity as Social Communication and Cognition

Content and Form

Content: Mastering and Production

The Accumulation and Selection of Impressions

"Alchemy"

The Wealth of Impressions. Details

Putting into shape

Two Directions. "Crystallization"

Experiments with Form

Problems

Sources of Content and Types of Creative Work

Inspiration

Baraka (Note of translator. Arabic: "Blessing - i.e. Divine power)

Beauty

The Feeling of Beauty and Striving for the Dukhovnyy

"Objective" and "Subjective" Character of Beauty

The Forming of the Feeling for Beauty

The Orientation toward Beauty. The Poetic Mood

Mechanisms of the Feeling of Beauty: Temporary

Organization and Resonance

Part 4. Traditional Psychology and the Psychology of Dukhovnost

Chapter 13. Subject and Method

A System of Knowledge Already Formed and One in Process of

Formation: the Classical and Non-classical Scheme of the Development of Science

What Must Be Studied in Individual Dukhovnost

Applied Tasks

Diagnostic Tasks. The Selection of the Elites

Psychotechnical Tasks

"Psychotherapeutic" Tasks

The Pedagogy of the Dukhovnyy Formation

The Method of Pre-Science: How to Solve Applied Tasks

For Whom Are the Applied Tasks Urgent Ones

The Variety of Tasks and Methods. Differences in Their Quality

The Problem of the Technology and Alienation of Knowledge

The Study of Descriptions and the "Mixing of Languages"

Living Individual Knowledge

Alien-ation and Master-ing

Solving Tasks and One's Own Development

Access to Esoteric Knowledge

Work with Others

With a Teacher or on One's Own

Faith and Confidence

Forms of Help

The Predisposition to Learn

Criteria of Progress

- The Dangers of the Independent Path
- Boldness and Humility
- Chapter 14. The Place of the Psychology of Dukhovnost in the System of Knowledge**
- Esotericism and Official Science. "Pneumology"
- The Structure of Esoteric Knowledge
- Super Tasks, Methods, and Results
- The Psychology of Dukhovnost and Its Place in Esoteric System
- The Psychology of Dukhovnost and Knowledge Concerning Super Abilities
- The Psychology of Dukhovnost and Traditional Psychology
- The Significance of Psychology for the Psychology of Dukhovnost
- The Significance of the Psychology of Dukhovnost for Psychology as a Whole
- The Relationship of the Disciplines

BOOK TWO: THE PSYCHOTECHNICS OF DUKHOVNYY CRISES

Part 5. Basic Concepts

Chapter 15. The Concept of the Dukhovnyy Crisis

- Dukhovnyy Work
 - Work and Development
 - The Object and Goal of Work
 - Forms of Work
- Dukhovnyy Crises
 - Definition
 - Professional and Personal Crises
 - Depth and Degree of Generality of Crises
 - The Crisis and Development
 - The Course of Crisis
 - Symptoms
 - Causes of the Crisis
 - Conflict of Values and Motives
 - Disorientation
 - Desolation
 - Dross

Chapter 16. Basic Directions of Work with Dukhovnyy Crises

- Diagnostics
 - On "Objective" Diagnostics

- Self-Diagnostics
- Psychotechnics
 - The Psychotherapy and Psychotechnics of Overcoming Dukhovnyy Crises
 - "Symptomatic Treatment"
 - Allotment of Resources
 - "Negative" and "Positive" Psychotechnics
 - Forms of Psychotechnical Work
 - The Work of Understanding
 - Choice
 - Cleansing
 - Rest
 - Training
 - The Person's Striving toward Heaven

Part 6. Types of Dukhovnyy Crises

Chapter 17. The Crisis of Incomprehension

- Symptoms. Blind Searching
- The Causes of Incomprehension
 - Determination of the State of Affairs. Wisdom
 - Verbalization and Imagination
 - The Problem of Criteria
- Psychotechnics
 - "The Main Aspiration"
 - The Necessity for a Teacher
 - Questions
 - How Is the Teacher to Be Found? The Capacity to Be Taught
 - How Is the Teacher to Be Recognized?
 - Intuition as an Internal Criterion. The Conscience

Chapter 18. Loss of God

- Symptoms
- Causes of Loss of God
- Psychotechnics
 - Reproduction of the Highest Experiences
 - Addressing God. Prayer
 - Cleansing
 - "Not of This World"

Chapter 19. The Crisis of Non-Love

- Symptoms
- Causes

- Scattering
- The Burden of Dross
 - Negativism
 - Greed
- Directions of Psychotechnical Work
 - The Work of Understanding
 - Overcoming Negativism
 - The Struggle with Greed
 - The Recognition of Greed
 - The Problem of Will. Two Types of Desires
 - The Abandonment of Desires
 - The Re-Evaluation of Values
- The Good and Life
- Chapter 20. Crises in Creative Work**
- Symptoms
- Causes
 - Disorientation, Conflict of Values
 - Dross
 - Incapacity; Relative Nature of the Concept "Incapacity"
- Directions of Psychotechnical Work
 - Work of the Will
 - Analysis of the Causes of Dissatisfaction
 - Development of Abilities
 - The Possibility of Learning How to Put into Shape
 - Development of the Ability to Produce Internal Content
 - Internal Fire; Creative Initiative
 - Dukhovnyy Thirst. "Capacity"
 - "Internal Pressure" and Individual Vision

Part 7. Crises of Disorientation. The Psychotechnics of Searching

Chapter 21. Crises of Disorientation and the Search for Oneself

- Crises of Disorientation: Symptoms
 - Loss of Oneself - Two Symptom-Complexes
 - Lack of a Life's Goal
 - Disorientation and Meaninglessness
- Causes of Disorientation
- The Psychotechnics of the Search for the Self
 - Recognition of the Causes of Self-Loss
 - Longing for What Has Been Lost
 - The Possibility of Choice

- The Work of Understanding
- The Psychotechnics of Self-Integration
 - The Development of Reflection. Disidentification
 - Acquaintance with Multiple-Selves
 - The Development of Arbitrariness. Identification
- The Point of Departure and the Source of True Desires
- Chapter 22. The Search for a Life's Goal and the Psychotechnics of Self-Determination**

- Basic Concepts

- Roles, Tasks, and Super-Tasks
 - The Individual Plan and Motives
 - What Is Determination?

- Recognition of the Existing State of Affairs

- The Forming of a Life's Goal and of the Program for Its Realization

- The Creative Work of Life

- Choice

- Evaluating Alternatives

- What Does the Success of Self-Determination Depend On?

- Conservatism and the Recognition of Equivalence

- The Continuity of Self-Determination

- Irony and the Self-Criticism

- Strength of Will and Flexibility

- The Conditional Nature of Choice

- Abstractness

- The Main Problem: Determination of the Super Task

- Intuitiveness

- Chapter 23. The Search for Meaning**

- Negative Psychotechnics

- The Relationship between "Intellectual" Meaning and Value
 - Meaning

- Causes of "Intellectual" Meaninglessness

- The Absence of Unconditional Goodness and Truth

- Contradiction

- Restructuring

- The Striving for Meaning

- The Chains of Interpretation

- The Interpretation of "Large Scale" Phenomena

- The Destruction of Meaning and the Finiteness of the Chain of Interpretation

- The Limited Nature of Rational Interpretation

- The Rejection of Questions of Meaning
- Causes of "Value-Meaninglessness"
- Positive Psychotechnics
 - The Search for Meaning and the Moral Search
 - Faith in Value and Truth
 - The Molding of Experience
 - The Idea of God
 - The Conception
 - Freedom and Meaning
 - Grasping the Conception
 - The Continuity of the World Vision. The Tao
 - Living According to Conscience

Part 8. Crises of Desolation. The Psychotechnics of Purification

Chapter 24. General Characterization of Crises of Desolation

- Symptoms. Lack of Joy
- Causes of Desolation
 - Joy and Freedom
 - General Outline
 - Different Joys
 - The Bipolar Model and the Limiting of Dukhovnyy Streams
 - Two Factors Limiting Freedom: "Competitors" and "Thrombi"
 - Four Causes of Desolation
 - Satiety
 - Dukhovnyy Deafness
 - Tuning and Attrition
 - Competing Resonators
 - The Quality of the Signal
 - The Role of the Environment
 - The Unrealized Potential
 - Difficulties of Embodiment
 - Substituting Reality
 - Competition of the Multiple-Selves and the Dross of Non-Love
 - Real and Artificial Restrictions
- Directions of Psychotechnical Work
 - Joy and Dukhovnyy Work. Seriousness
 - "Removal of Thrombi"
 - Disposal of Dross. Disidentification and Re-comprehension
 - Techniques of Disidentification. Play
 - Positive Psychotechnics

- Conditions for Higher Experiences
- Defense against Attacks on Oneself
- Chapter 25. Purification from the Dross of Active Negativism**
- Manifestations of Active Negativism
- The General Outline of Work with Active Negativism
 - Disidentification
 - Self-Acceptance
 - The Study of the Manifestations and Functions of Active Negativism
 - The Analysis of Roots, and Doubts
 - Identification
 - Re-subordination
- Hatred
 - What Is Hatred?
 - The Logical Roots of Hatred
 - Doubts
- Malice
 - What Is Malice?
 - Difficulties of Work with Malice
 - The Logical Roots of Malice
 - Doubts
 - Monitoring the Behavioral Manifestations of Malice
- Envy
 - What Is Envy?
 - The Logical Roots of Envy
 - Doubts
- Offense
 - What is Offense?
 - The Logical Roots of Offense
 - Doubts
- Jealousy
 - What Is Jealousy?
 - The Logical Roots of Jealousy
 - Doubts
 - Jealousy and Suffering
- Chapter 26. Purification from the Dross of Suffering**
- Disidentifying and Studying Suffering
 - Forms of Suffering
 - Fear
 - Grief
 - Regret

- Depression and Struggle
- The Functions of Suffering
 - The Role of Suffering in Survival
 - Suffering and Dukhovnyy Work
- "Everyday" Psychotechnics
- Active Struggle
 - Exit from Paralysis
 - Fantasy or Reality?
 - What is Harmed by the Harm?
 - Improving the Situation
 - Knowing When to Call It Quits. Accepting the Situation
- How to Become Invulnerable
- Chapter 27. Purification from the Dross of Dissatisfaction with Creative Work**
- Disidentification and Learning
 - Functions of Dissatisfaction with Creative Work
- Ways of Overcoming Dissatisfaction
 - What Does "Bad" Consist of?
 - Universal Criteria
 - Choosing One's Own Universal Criteria
 - Defining Individual Specific Criteria
 - Ranking
 - The Possibility of Repudiating Criteria
- Contradictions
 - Uncovering Contradictions
 - Choice
 - The Main Criterion
- Criteria, Which Guarantee a Positive Estimate
- Doubts as to the Adequacy of the Estimates
 - Lack of Correspondence of the Realization to the Conception
 - The Uselessness of Creative Work
 - Exchange of Ideas
 - Mastering an Idea and Quality of Form
 - Dukhovnyy Level
 - Dukhovnyy Development
 - Creative Work Is the Cooking of "Spiritual Food"
- Improvement
 - The Technology of Producing "Good" Works
 - The Path

Addenda

Impressions:

Gurdjieff on the Processing Impressions

Impressions as Spiritual Food

Impressions as Primary Reactions

Types of Primary Reactions

The Energies of Impressions

The Energy of the Organization of External and Internal Worlds

The Accumulation of Impressions

The Incompleteness of Reproduction

Diagnostics**Good and Evil (Positivity and Negativity of Energy)**

The Phenomenon

Definitions of Positivity

Changes of Energy in Dyadic Interaction

Relationships between Definitions

Positive Influence and Positive Action

The Relative Nature of Positivity. The Duality of Intention

Positivity and Altruism

The Transformation of Positivity

The Preservation of Positivity

Positivity and Subtlety

Practical Tasks

Irony**Talent**

The following are the only several tens pages of "The Psychology of Dukhovnost", that were translated from Russian into English (almost everything by Stephen & Ethel Dunn; the fragments from Chapter 1 by Anthony Olcott; everything - with me as active editor and co-translator).

From Chapter 1. On the Approaches to the Concept

*And the spirit of God moved upon the face
of the waters*

And God made man in His own image

**OPEN HOUSE • "SOMETHING IMPORTANT IS LOST" •
UNCALLED-FOR CONCEPTS • TWO OBSERVATIONS •
HIGHER EXPERIENCES • Creative Work • The Daily Occurrence
and the Novelty • Internal Content and Its Forming • Love • Selfish
and Unselfish Attractions • Life with God • Religiosity —
Psychological and Ritual • Religious Experience • Sources: the World
Vision of Children • The Gap • Communication with God • "Hearing"
• "Speaking": Prayer and Service • Development and Searching**

OPEN HOUSE

When I was fourteen, I decided to become a psychologist. It was fascinating to observe what was happening within me. Besides this, as I concluded then and continue to think now, psychology holds concealed within it the answer to all questions; this is the chief science.

I dreamed of psychology no less than D'Artagnan did of a musketeer's cloak, and my path to it proved to be no easier than his was.

In 1972 or 1973, at an Open House at the Faculty of Psychology of Moscow University, the Dean of the Faculty, Academician Leontiev,

spoke to us, who were then schoolchildren. One phrase in his speech astonished me; the gist of it was approximately that "Anyone who wishes to become a specialist in the human soul has no business in this Faculty". Inwardly I protested the comment; how could that be? This was impossible; this should not be! Later I was convinced of how right the Academician was.

Several years later, when I began my own study in psychology, I termed the direction of my particular studies "psychography," meaning the science of ways to describe the psyche, which would permit the creation of complete psychological portraits, in which people would not only recognize themselves, but would also confess that these portraits reflected all that was most important in their psyches. This task proved to be extremely difficult; the MAIN POINT kept slipping away.

At the same time I was gulping down the works of the most various psychologists, and was startled to note that within academic psychology there are forbidden topics, which the discipline consciously ignores.

"SOMETHING IMPORTANT IS LOST"

Eight years of professional work in psychology confirmed that something was wrong. Psychology strives expressly not to notice that which, it would seem, it is impossible not to notice. Psychological theories emasculate that which makes a human being human and which, in the end, defines the psychological picture. I was particularly astonished by one case.

In 1988, I happened on a book by the American gestalt therapist John Enright, "Enlightening Gestalt," which I very much liked, for the depth of its thought, the form of its exposition, and for its practical usefulness. Enright posed and then analyzed in depth the most important of problems. This was that rare sort of book in which the author did not hide from problems, but rather went at them "with his visor up". In this attack he went significantly farther than had the authors of a great many textbooks on psychotherapy. He even seemed to have crossed some sort of threshold.

I was certain that Enright would be famous in his own country. What was my surprise, a year later, when I happened to be in the US, I could not find this book in the catalogue of Harvard University's extraordinarily rich library. Furthermore, the catalogue listed almost no books on gestalt therapy, which is one of the most interesting trends of modern psychology.

When we began to correspond later, I found out that once he had crossed that threshold, Enright had abandoned academic psychology. As I now understand, he could not help abandoning it.

UNCALLED-FOR CONCEPTS

Some years ago, I was invited to take part in the preparation of The Psychological Encyclopedia. I compiled a list of important concepts, which were ignored by academic psychology. Although this list aroused no enthusiasm among the editors of the encyclopedia, it became one of the sources of this book, and I want to introduce it here:

Searching, self-forgetfulness, spontaneity, revelation, vital impulse, inspiration, striving, conception, dream

Enlightenment, communion, purity, a feeling of existence, ease, a feeling of depth, inner harmony, rest, a feeling of being full to overflowing, inspiration, rapture, esthetic delight, happiness

Faith, trembling, reverence, repentance, a feeling of enchantment, tenderness, mystery, humility, temptation

Self-absorption, contemplation, irony, a philosophical approach, expectation, patience — impatience, doubt, inner struggle, contradiction, aimless rushing around, confusion; embitterment, a feeling of having no way out, sadness, a feeling of impending doom, grief, being cut off, melancholy, loneliness, dwindling, oppression, estrangement, self-deception, self-reproach, devastation, fatigue, misanthropy, a desire for desire, disillusionment, coldness, a feeling of being damaged, emotional crack-up, indifference

Personal decision, death, sin, discovery, fall, upward flight, reconciliation, forgiveness

Inner wealth, sternness, vulnerability, inner strength, ossification, inner daring, constancy — inconstancy

Wisdom, perspicacity, truth seeking, having a romantic nature, having a poetic nature, having of mystical nature

Pessimism — optimism, love, hope, being God-fearing, righteousness, chastity

Goodness, charity, sensitivity, thankfulness, tolerance, compassion, generosity, devotion

Inner work, creative work, daring, cognition and self-knowledge, service

Dukhovnost, an inner law, spiritual development, psychological connection, an inner voice, inner dogma, inner freedom

Psychic energy, intuition, crisis, a feeling for beauty, significance, a sense of duty, a changed state of consciousness, a sense of humor

Spirit, life, art, time, fate, immortality, matter, beauty, the Tao, culture, path, religion, paradox, higher truth, delusion — lie, good — evil, sense of self

God, holiness, mercy

TWO OBSERVATIONS

It is easier to define a property when it is observed in mass manifestation. Two observations helped me to discover for the opposition of "the dukhovnost" and "the bezdukhovnost".

My sharpest impressions of a trip through Eastern Siberia in 1987 (the Yenisei, Angara, Baikal, and Transbaikalia) were the people. Outwardly, they were undistinguished from the people I saw every day in Moscow, but something ineffable joined them, making them unlike the inhabitants of European Russia. This "something" was so obvious and so unexpected that was impossible not to ponder it.

I was aided in putting a name to this "something" by the words on a memorial plaque in the museum and former home of Surikov in Krasnoyarsk: "Siberia give me strength of spirit".

I understand that it was their strength of spirit, which distinguished Siberians, and that this is an extremely important quality. However, I was unable to correlate this idea with any of those which academic psychology studies. Strength of spirit proved not to correspond to other conventions of psychology.

Two and half years later I was in US. It was my first trip abroad, and what amazed me more than anything was how little Americans resemble Russians. This was a time when America was being exalted in liberal Russian circles, which did what they could to stress the similarity of Americans and Russians, in the hopes that Russia might follow the path, which America had trodden. However, I saw people absolutely unlike us. This difference was not so much a matter of habits, lifestyle, ideas, or even values, but rather came from a much deeper level.

The world of Americans seemed to me to be defined by the limits of privacy (in English in the original. *Transl.*). They combined politeness and precision with narrowness of vision, a narrow professional concentration

among specialists and, in the end, an absence of *deep* interest in reality. Later I came to call this a weakness of spiritual connections with the World.

From Chapter 2. A Few Generalizations

THE LIMITATIONS OF PSYCHOLOGY

In psychology, two tendencies have always fought with each other — the "natural-scientific" and the "humanistic". The adherents of the natural-scientific approach consider the task of psychology (in accordance with the positivistic European scientific tradition) to be that of revealing the mechanisms of psychic life and the working-out of methods of controlling them. The concept of a "mechanism" in psychology is not a metaphor. The psyche is understood as a machine, which controls behavior and guarantees the accommodation (adaptation) of the individual to the environment. Cybernetics (the science of systems of management) has had an extremely strong influence on various fields of scientific psychology, providing them with a developed methodology (within the scheme of the mathematical apparatus of modeling).

There are several reasons for the rejection of the natural-scientific paradigm. The basic ones are the unacceptability of the mechanistic approach for the religious consciousness and the dissatisfaction of practitioners with the results of the natural-scientific approach.

Forcing the naturally living soul into the Procrustean bed of the model, its adherents either begin to interpret psychic phenomena in ways, which do increasing violence to their nature or entirely ignore the existence of some phenomena.

As a result, theoretical schemes are factually useless for practitioners¹, even when they themselves theoretically formulate their experience. Remaining hostages to the existing methodology, they impoverish this experience, reducing it to schemes, which do not express what they should describe and explain.

Precisely what is lost in the psyche in the attempts to interpret it from a position of modern psychological theory? The dichotomy "soul — spirit," which has been known for many centuries, but which has been consistently ignored by psychologists, helps to answer this question.

The dynamics of professional ideas on the subject matter of psychology, "the soul — phenomena of consciousness — behavior" show how the

¹ The fact that a person not sophisticated in psychology sees in the interpretations offered to him by "scientists" a caricature of himself in which the MAIN THING is lacking — is one of the testimonies to trouble in it. (Note of A.Z.)

desire to approach the possibilities of a positivistic methodology has narrowed these ideas.

However, the initial understanding of psychology as a science of the soul already contains an act of reduction. By the soul was meant that which provides a person with the ability to exist as an element of the environment (primarily the social one). In emphasizing the adaptive function of the soul, we ignore another, no less important attribute of the psyche — the desire for development (growth, expansion, creativity, self-realization, life, etc.). The soul as the subject of psychology proved to be dead; the "soul of the soul" — the individual spirit — was extracted from it.

We cannot say that the problem of development is entirely ignored by psychologists. The existence of a separate branch "psychology of development," interest in the concept of the Self, self-consciousness, self-realization, self-actualization, self-development, etc., the placing the concept "Activity" at the center of the philosophy of psychology in the Soviet scientific school of "Theory of Activity", the introduction of the concept "non-adaptive activity", posing the problem of "personal growth," a logo-therapeutic approach, posing the problem "to have or to be?" — all these things and many others indicate the awareness (or feeling) of the part of the professional community that the soul may not and should not be put to death in the "science of the soul." However, attempts to study questions that are more intimate lead to either abstract judgments or operational but mechanistic constructions. It cannot be otherwise, since a positivist methodology is fundamentally unsuited to the study of living (as opposed to mechanical) objects.

Attempts to study human beings from the positivist positions of determinism as reacting to external influences (for example, to conditions of life) with means, which are determined by personal dispositions, lead to a denial of freedom ("freedom of the spirit") and, therefore, to the deadening of human being.

The predictive force of the deterministic models is lessened in individual cases and in periods of flare-ups of «mass religious behavior»— statistically as well.

Predictions in psychology are based on the style of thinking of a ballistics specialist calculating the trajectory of a missile. They are more or less accurate only in relation to the "dead" person, who behaves like a missile (i.e., passively). Any manifestation of life activity refutes all

predictions — of marital compatibility, professional success, and even the development of disease.

We are in a position to understand more or less the human being as a mechanism, but not as a living (active and free) being. And the freer and more active he is, the less we understand him. Psychology is reduced to the psychology of spiritual minors.

Negating the dynamism and active character of the psyche essentially (while extolling them in words) dooms psychology to a continuation of the "birth pangs" of permanent crisis in which it has been from the first day of its creation as an independent discipline.

THE SOUL OF THE SOUL

If the soul is "a controller" for behavior, how can we define "the soul of the soul" — the individual spirit?

On the one hand, the individual spirit is undoubtedly real. Precisely within it is contained that which makes human beings human. On the other — to attempt "in scientific fashion" to define the "spirit," a concept which at once leads us beyond the bounds of positivist knowledge — is a matter which is not only complex — but impossible in principle. How can we proceed from intuitive ideas about spirit to more highly developed and structured ones? For a start, it is necessary to understand its ontological status.

.....
.....

The Individual Spirit: Four-fold definition

The "higher experiences" in which the individual spirit manifests himself relate to one or another of the four forms of psychic life -activity: development (or search), life with God, love, and creative work. The range of phenomena belonging to this or that form depends on how broadly the corresponding concepts are interpreted.

In the "ordinary" sense, "love", "development", "search", "religiosity", and "creative work" are different concepts ², and concrete

² For example, in the ordinary sense, religion is distant from creativity. Many creative people are heretics and atheists, persecuted by the Church, while, on the other hand,

manifestations of individual dukhovnost³ prove to be closer, in some cases, to creative work, in others, to self-development (search), in still others, to active love, and in still others, to individual religiosity (life with God). In this sense, we can speak of four forms of (or four ways of approaching) individual spirit, which are of differing origins.

The view of dukhovnost as development (search) places the accent on the psychodynamic aspect of the process, and is most closely connected with the tradition of psychology.

For theology, within whose purview the treatment of problems of dukhovnost has historically fallen, the sole possible understanding of it is as life with God.

The understanding of dukhovnost as love has roots both in theology (insofar as the latter recognizes love as an attribute of God) and in the tradition of humanism and romanticism.

The understanding of dukhovnost as creative work takes its origin in the existentialist concept of man's place in the world.

When "love", "creative work", "development", and "life with God" are understood in a deeper sense, the four forms of dukhovnyy⁴ experience turn out to be one: any of them is equivalent with any other.

Search may be the search for God, and the search for Love, and the search for Form — that is, creative work.

Life with God is the search for God, and love of God, and the bringing of the Divine light to people — that is, creative work.

The love of human beings is a refraction of the love of God. What is loved in human beings is their divine element. The lover equates himself with God, and takes God and Divine love into himself.

many members of the clergy combine religiosity with complete apathy and conservatism concerning matters involving creative work. (Note A.Z.)

³ The term "the dukhovnost" designate the class of mental phenomena and their attributes, the main from which is the striving Upward, to Divinity. The dukhovnost, the dukhovnoe are the forms of most direct manifestation of individual spirit, God inside man. (Note A.Z., 2009)

⁴ I use adjectives "dukhovnyy" and "bezdukhovnyy" ("dukhovnyy"-less) and nouns "the dukhovnoe" and "the bezdukhovnoe" (the "dukhovnoe"-lessness), trying to find compromise between Russian and English grammars, to name the attributes "to belong/not belong to the class of mental phenomena 'the dukhovnost'" and to name the phenomena from this class, respectively. (Note A.Z., 2009)

The love of human beings is always the love of God. Any object of love is God's creature (a part of God). If someone loves in a person is his Divine element, then the love-object turns out to be the Divine element in the other — be that a person, an object, or anything else.

In this sense, love is service, or life with God. Love as an activity has form, and the lover is constantly creating this form (putting his love-attitude to the beloved into the form of love-activity). In this sense, love is creative work.

Love as an activity develops, and seeks new forms. In this sense, love is development and search.

The first stage of the creative process—the formation of the internal content— is a result of both internal search and acceptance of God. Creative work itself is always service, and, as such, a manifestation of love.

Tendencies and Attributes of the Individual Spirit

In the manifestations of the individual spirit we see realized tendencies, which make it possible to hypothesize the existence of stimulating forces, or laws, which govern the life of this spirit.

Despite the arbitrary nature of the isolation of four forms of manifestation of individual spirit, and the possibility of reducing them to one, we must note this that each form has its own set of such tendencies, which are most conspicuously manifested precisely in it.

In development and search, there are manifested strivings:

- toward harmony
- toward reflection (knowledge, understanding)
- to pass beyond the limits of the perception ("beyond the curtain"), and
- toward the dukhovnoe

In life with God, there are manifested strivings:

- to pass beyond the limits of the perception
- toward the dukhovnoe

In love, there are manifested strivings:

- toward self-expansion (pouring oneself out) over the world

- toward becoming one with the world
- toward the dukhovnoe

In creative work, there are manifested strivings:

- toward self-expansion over the world (toward embodying oneself in material form—materialization)
- toward harmony (especially, harmony of form)
- toward reflection
- toward the dukhovnoe

Thus, in the four forms, taken together, there are realized the six strivings of the individual spirit, which may also be interpreted as laws governing its life:

- the strivings toward **harmony**
- the strivings toward **reflection** (knowledge, understanding)
- the striving toward **passing beyond the limits of perception** (beyond the curtain)
- the strivings toward the **dukhovnoe**
- the striving toward **self-expansion** (pouring oneself out) **into the world**
- the striving to **become one with the world**

These strivings or laws make it possible to understand certain attributes and functions of the individual spirit. We can distinguish seven such attributes:

1) Dynamism; active character

2) Self-determination; direction by the psyche

3) Existence in the form of psychic phenomena

4) Reflection; striving toward knowledge of the world and the self; awareness

5) self-expansion; freedom

6) Attraction toward the dukhovnoe

7) Striving toward harmony and toward activity which organizes the psyche

1. The individual spirit is in constant motion, and is itself **motion**. It is the source of *energy*, and is itself the *energy* of psychic activity.
2. The individual spirit is the cause of psychic activity. An act of will is a clump of the spirit. In this sense, the individual spirit *directs* psychic processes.
3. The individual spirit is *embodied* ("crystallized") in the form of psychic organs, which realize its functions. These organs include the Self, the system of concepts, relationships, and activities, the intellect, intuition, etc.
4. The spirit strives toward the *reflection* of the world in itself (that is toward cognition). The Eastern Teachers say that the entire world is contained in a single drop (atom) of the spirit. The psychic organ of reflection is the *consciousness* — knowledge shared with others⁵.
5. The individual spirit strives to *expand itself* around, beyond the boundaries of the individual. This striving is expressed, for example, in creative work — putting of the self into material form. In its self-expansion, the spirit is free; limitations on the self-expansion of the spirit are really self-limitations, imposed by the spirit itself (for example, by capabilities, by interests and so forth).
6. The law of *attraction*, according to the esoteric doctrines (for example, Alice Bailey's "Esoteric Psychology") is one of the most fundamental. **The dukhovnoe is attracted to the dukhovnoe.** The psychic form of attraction is love.

⁵ There is an untranslatable (or only partially translatable) pun here. The Russian word 'soznanie', which in most cases translates to into English as 'consciousness,' contains the preposition ('so -'), and hence can also be read as 'knowledge-with'. The Latin root from which English terms such as 'conscious' derive show a similar structure. (Translator's note)

7. The spirit, in its movement, strives toward a "final" *state of equilibrium*⁶, but never attains it completely. This state is *harmony*. In cognition, harmony is the absence of contradictions and questions without answers. In perception, harmony is beauty. In the organization of psychic life, harmony signifies the possibility of energy being relaxed, and desires realized.

THE INDIVIDUAL AND THE TRANS-INDIVIDUAL SPIRIT

Such traits as conscious character, tendency of the self-expansion, and attraction toward the dukhovnoe, prompt the thought that the individual spirit is not an ultimate, singular, isolated thing. Rather it represents a certain World—the World of dukhovnyy beings. Several considerations lead to this conclusion.

Each human being has his own individual spirit. The individual spirit of one human being may be in contact with that of another. One of the forms of such contact is Love.

The consciousness-with of the individual spirit presupposes the existence of one (or One) with whom it shares knowledge.

The attraction toward the dukhovnoe, which is manifested in a striving for closeness to various entities, both material and ideal, suggests that the spirit is a common attribute present in any object.

The striving of the spirit toward expansion, toward self-embodiment realized in creative work, indicates the same thing. Any object of artificial origin is filled by the spirit in the sense that it materializes the individual spirit of its creator; this maxim sounds especially naturally in respect of the great works of art.

Objects of natural origin can be considered as filled by spirit both because they are able to attract the individual spirit (as in the phenomena of admiration and contemplation of the nature), and because, in accordance with religious conceptions, they are products of the creative work of the Creator.

Taken together, these considerations lead us to think that there exist, along with the individual spirit, also other forms of spirit, and give us a basis for

⁶ The striving toward harmony is akin to the First Law of thermodynamics (the tendency of a system toward maximal entropy). It is possible, incidentally, that both of these laws are manifestations of a single, universal Law. (Note of A.Z.)

considering the World (or Absolute) Spirit as something which actually exists.

Furthermore, in order to understand the individual spirit, we must compare it with the trans-individual (objective, absolute, etc.) one. Of course, the spirit may be observed in perceptible form only as it is manifested in the psyche. But, in order to remain consistent, we have to admit that any object is observable only through its manifestations in the psyche.

The same thought can be expressed in another way. The spirit exists and is cognizable (at least for us) not itself, but only in the form of its manifestations. The "pure spirit" is real, but imperceptible, and in that sense non-real.

Spirit is a non-psychological category. The categories "individual dukhovnost" and "individual spirit" may become psychological.

The concept "spirit" is fundamental ⁷. Attempts to compare it with something, which is not spirit, will end in failure.

It may seem that this something is matter. Is this so?

The central opposition around which European philosophy developed is "ideal — material". However, the concepts "ideal" and "spiritual" are not identical. Ideal things — a thought, a mood, an act of will, a striving, etc. — put the spirit into ideal form, but do not represent it unmediatedly: the spirit remains beyond ideal things. The same applies to material things, which put the spirit into material form. The fact that ideal things put the spirit into form more unmediatedly, and material things — more mediatedly, through the mediation of the ideal ones — does not change the essence of the matter. "The spiritual" is beyond both "the material" and "the ideal", being primary in relation to (but not of the same level as) them.

The Eastern Teachers point out that it is illegitimate to contrast the "material" with the "spiritual". For example, Gurdjieff's doctrine combines extreme materialism ("Everything in the world, including ideas, is material") with pantheism ("In everything there is Spirit").

The contrasting of "soul" to "spirit" is heuristic within the limits of psychology but this opposition is qualitatively different from, for example, "material" and "ideal". The concepts of "spirit" and "soul" are not on the

⁷ Broken up into concrete scientific disciplines it gives rise to "related" (and in many ways derivative) concepts - "essence" in philosophy, "energy" in physics, "Self" and "consciousness" in psychology. (Note of A.Z.)

same level with each other. The soul is the form of individual spirit, but not something spiritless.

The question of the relationship between the dukhovnoe and the bezdukhovnoe in the psyche is important in this connection.

THE DUKHOVNOE AND THE BEZDUKHOVNOE IN PSYCHE

The individual spirit manifests itself in "higher" experiences. Does this mean that the rest of psychic phenomena are bezdukhovnyy?

By his life the human being realizes two functions. The first is the function of a filled by spirit part of the Filled by Spirit World, playing its role in the World. The second is the function of preserving the biological and psychological individuality of an organism living in a world opposing to him.

Although, up to a certain moment, each function can be realized independently, not one of them can be realized completely without the other. To "play its role", resources are needed, the most important of which is life. To get these resources it is necessary to realize the second function.

The cardinal difference between the dukhovnoe and the bezdukhovnoe lies in the fact that in dukhovnyy activity the human being realizes the function "I am part of the World", and in bezdukhovnyy activity, the function of individualization.

The intention of dukhovnyy work, which realizes the first function, is not connected with the obtaining material benefits (as they are usually understood). The aim of dukhovnyy work is to give the individual spirit freedom to realize itself, and in particular to overcome the limitations of individuality and to unite with the World Spirit.

The spiritual aspect has its antagonists: *adaptation, separation from the world, negativism, greed* — the striving toward acquisition, preservation and achievement.

When the realization of the second function takes on independent significance, material prosperity becomes the sole aim of life.

In bezdukhovnyy activity, human being fences off his own piece of the world, defends it against intrusions, and strive to expand it through

seizures and conquests. In this context, people are identical with what they own⁸.

Both the dukhovnyy and bezdukhovnyy character of acts is determined, not by **what** people do, but by **how** they do it — what meaning they see in own activity. The same activity may be both spiritual and spiritless. For example, cognition may be an act of love, if it is the cognition of a living thing, or it may be an act of seizure with a view to acquisition, if it is the kind of cognition, which kills — the cognition of a dead thing.

This is the basis for the possibility of "reconciling" the dukhovnoe with the bezdukhovnoe.

Usually, that which is God's and that which is Caesar's are separated from each other both in consciousness and in practical activity. In order to realize both functions simultaneously ("Both God's and Caesar's"), it is necessary to give the bezdukhovnoe another meaning — that of providing resources for dukhovnyy activity.

⁸ Eric Fromm's dichotomy "To be or to have" expresses this factor of human duality. (Note of A.Z.)

From Chapter 5. The Actual-Self and the Self-Center

TWO STATES

The majority of people spend almost all their time in a state where they have no attitude whatever toward what is occurring inside them ("it keeps on happening"), do not pay attention to what has occurred, and merge with it. We can call this state *self-identity*.

Only rarely does an "ordinary" person leave the state of self-identity, separate himself from what is happening with him and have some sort of *attitude* toward what has occurred.

It is not hard to leave the state of self-identity — it is sufficient to look at oneself from the side. Such a side view is called a reflection.

Whereas in the state of self-identity there is nothing more than immediate (current) experiences (the person is identical with his experiences), the side view makes the picture more complicated. The same experiences are there, but so too is the perception of them, and, most significantly, the **person, who perceive**. With reflection, a person is equated not with his experiences, but to the side view itself — i.e., is transformed into an *observer* of himself. The content of the experience becomes the content of the view from the side, and is alienated.

For the "ordinary" person, the view from the side is usually not lengthy. It is replaced once again by the state of self-identity. However, this new state often differs from what preceded the side view.

THE CONFIGURATION "SELF IN THE WORLD"

One of the results of the side view is the awakening of the ability to have an attitude toward what has occurred. The objects of the attitude can be one's own experiences (comprising an actual state), and the actual situation — things in the world.

One's Own and Others' Experiences

When a side view is taken, part of "what is seen" in behavior, thoughts, or feelings appears as one's **own**. This includes experiences, the subject of which the person senses himself as his **own** activeness, concrete actions,

motives, conceptions, thoughts, recollections, feelings, desires, etc. at this moment — for which he takes responsibility upon himself.

Another part is perceived as **alien**, imposed from outside, not one's own (for example, one's own acts, performed without desire). The person puts responsibility for these experiences on others — nature, an organism, circumstances, the devil, etc. — but not on himself.

The first part is perceived as one's own activity — "I do" ("I think," "I feel," "I understand"). The second is seen as alien, in relation to which the person is in a passive position ("it happened to me," "it occurred to me," "it seemed to me," "it popped into my head" etc.).

Consequently, the sources of the stimulus for the first part are perceived as internal ("I want," "I strive," "I must"), and those for the second as external (in the most obvious cases "something pushed me to it," "some sort of force possessed me"; in less obvious ones — "I am attracted," "I stand in need").

The perception of experiences as one's own or alien does not determine its subject content. It would be tempting to consider that "base impulses" (such as the desire to eat) are perceived as external, and "higher urges" (for example, creative) as internal. The real situation is not like that. Religious and creative states can be experienced as gifts from outside, and the feeling of hunger as occurring from within. And the opposite can be true.

One's Own and Others' Things

Living and Non-Living

The actual situation — a representation of the world in consciousness at a given moment — includes images of various things: the circumstances of life, objects of property, goals, the subjects and means of activity, the objects of contemplation, etc. A person has and shows various attitudes toward these things: hates, fears, despises, lusts after, strives toward them, etc.

Among the images of the actual situation, there are **living** ones. We are speaking of the living quality not of their prototypes — real things in the world⁹ — but the images themselves, components of the actual situation.

⁹ One can also consider stones, works of art, and society, and politics, and texts, and so forth, alive. One can find identical signs of life everywhere. (Note A.Z.)

Perception can deaden what are most alive — people. The teacher sees the student as a vessel, which needs to be filled up with knowledge. The physician sees the patient as a mechanism, which needs repair. People-instruments and people-hindrances to the achievement of our goals are examples of "not-living" people, which can be endlessly multiplied. If images of people are often lifeless, the images of other things are even more lifeless.

A living image as distinct from a lifeless one is changeful and active. The reason for its changeful nature is within it. It reacts to external actions and is itself capable of acting upon other objects. It possesses will, freedom, consciousness.

Life-Giving Perception. Projection and Introjection

When does an image come alive? The images of internal perception exist as alive in the image of the world. This can be, for example, the image of a beloved person.

However, animation can occur directly during perception. First, I can animate an object, living its life. Secondly, an object can have its own life, and I can "admit" it into myself. The first possibility embodies the mechanism of *projection*, the second — *introjection*.

In a case of projection, perception is more active, and in a case of introjection, more passive. But in introjection there is an element of activity — the repetition of the thing perceived, its echo-reproduction, which transfers the object inside. The same mechanism of reproduction is activated during projection, but in the form of role-playing.

In projection, a person lives his life in the image of another.

In introjection, the life of another can become one's own, but not absolutely. Another person can live in me even when I do not recognize his life as mine.

Projection can, it would seem, animate lifeless things: stones, thoughts, etc. During projection a person as if gives the thing own life, and radiates own life's energy on it. This is less evident during living perception of a person, but is evident during "animation" of a statute.

In introjection, a person discovers the life of a thing, comes into contact with this life and "draws" it into himself ¹⁰, becoming enriched just by this life ¹¹.

¹⁰ The Law of attraction is manifested in this "interaction of lives." (Note A.Z.)

The Actual-Self

Among the living images in an actual situation, there are images, which **are filled by the life of the man**. Their life is perceived as his own.

These can be images of highly significant objects, such as the image of one's self, the image of one's physical body, the images of friends, and sometimes some subjects, novels, etc.

Let us define the *Actual-Self* as a *configuration of "Self in the world"* — **one's experiences, and one's own things, which live the same life with the person (one's part of the world), among all other experiences and things, accordingly.**

The configuration "Self in the world" constantly changes: it expands with the increase of "one's own" and shrinks with its diminution. In a state of self-identity, it disappears, turned into a "null" configuration.

The expansion of the configuration is realized by the mechanism of *identification*; shrinking — by the mechanism of *disidentification*.

.....

The Self-Center

The configuration of the "Self in the world" (the Actual-Self) is constantly changing. Yet at the same time, SOMETHING unchanged is always present in it. This SOMETHING manifests itself, in particular, in a feeling of self-identity, "sameness" — in what lies behind the psychic phenomena, in the background of consciousness (to use William James's terminology), unifying these phenomena through the unity of their subject.

In order to define this SOMETHING, it is necessary to separate the subject of the Actual-Self from its objective content — to purify the Actual-Self. This can be done if we attempt to discover what exists in an attitude (for example, contempt) in addition to its object and the character of the attitude (that is, contempt itself).

¹¹ Enrichment by the life of another is qualitatively different from other actions of the world on a person — demands, temptations, "training maneuvers," the inculcation of ideas, etc. (Note A.Z.)

The purification may be carried out through a series of consecutive disidentifications. During disidentifications, the configuration is narrowed: its content becomes the "view from outside". After the first view from outside, one may look from the outside at one's own view from the outside. If we repeat this operation, the configuration will be reduced each time, approximating a point.

It is this point which is the subject of the Actual-Self — the center of subjecthood. We will call it the *Self-Center*.

This point is a unitary thing — the *nucleus*, not further divisible, of the psyche. This is the *controller*, the "third eye," which observes what is going on, and guides us.

The Self-Center is the person within the person — *the soul of the soul*.

The Self-Center is that part of the essential-Self, which remains unchanged. However, the Self-Center is also an organ of the essential-Self which carries out certain (the most intimate) of its functions.

Characteristics of the Self-Center

It is meaningless to speak of the internal construction (structure) of the Self-Center. However, questions as to its characteristics and functions are legitimate¹².

Of the Self-Center's characteristics, the following are obvious:

The Self-Center is *active*. It is constantly working. The source of the Self-Center's activity lies hidden within itself.

The Self-Center is *invariable*. It changes the configuration of the Actual-Self like garments, but itself remains unchanged.

The Self-Center is *conscious* and *reflective*. The Self-Center is the subject of all forms of consciousness and in particular the subject of reflection.

The self-awareness of the Self-Center clarifies consciousness. In states of "clouded" consciousness (in half-sleep, just after awakening, and

¹² Although the Self-Center can be observed (or, more precisely, it can observe itself) directly, it is manifested with considerably greater prominence in the results of its activity. (Note of A.Z.)

so forth) the Self-Center is not to be found, even if the "governing" Multiple-Self makes efforts in this direction.

The Self-Center is *free*. It itself determine the direction of psychic life-activity, and makes the choice among possibilities. It is in the Self-Center the *origin of will* is concentrated.

This does not mean that the Self-Center is the source of any and all desires. Many desires are based on that dissatisfaction with an existing state of affairs, which in turn rests upon ideas as to what is right, what ought to be, and so forth; such ideas are always the result of external influences ("persuasion"). Such "thought-up" desires are characteristic of the personal multiple-Selves, and not of the essential-Self.

Essential-Self has its own desires. They include first desires to satisfy vital needs - for food, for rest, for motion etc. Besides essential-Self desires things, which it realize as necessary for own development. The difference between personal and essential desires is the difference between the desire for an overcoat that one has seen advertised and the desire for an overcoat to keep one warm.

In relation to all these desires, the Self-Center is not their source, but the subject of choice between competing desires.

However, there are also desires whose source is in the Self- center. We will speak of these below.

The Development of the Reflection and the Will

The characteristics of the Self-Center are developed to varying degrees in different people. These differences are explained by the different proportion of the activity of the Self to the total structure of life-activity¹³.

Self-observation and self-control are more characteristic of some people: and less so of others.

Where the capacity for reflection is weak, the Multiple-Selves (masks) succeed each other without being noticed, and therefore, naturally, without being directed, since the power to choose is secondary relative to reflection. Under these conditions, the person does not understand where his real Self is.

¹³ It may seem that the Self-Center is developed to varying degrees in different people, but this is not true. The Self-Center is developed equally in them, but differing opportunities (periods) are presented to it for work. People move with differing frequency out of the state of self-identity. Life is often organized in such a way that there is simply no room for the work of the Self-Center. (Note of A.Z.)

In order to find the Self, and to achieve internal wholeness it is necessary to give the Multiple-Selves their roles, and not permit them to "boss it" beyond the boundaries of these roles. To achieve this result, both reflection and will are needed.

Reflection is formed through observing of the interactions between the Multiple-Selves. A prerequisite for this is interest in oneself, manifested in questions of the type "What am I doing?", "What is happening to me?" etc.

Reflection begins with disidentification — the separation of the observer from the thing observed. In this process, the Self-Center identified itself with the Multiple-Self, which desires to be observer. Gurdjieff calls such a Multiple-Self a "Deputy Manager".

In the process of living and accumulating experience by "deputy manager", his functions pass over to the essential-Self (the "Manager" in Gurdjieff's term). As the ability to direct the other Multiple-Selves develops, the essential Self is transformed into what Gurdjieff calls the *Genuine Self* ("Master"). The more habitual reflection becomes and the more successful will be the experience of directing the Multiple-Selves, the stronger will be the master (the origin of will) and the more constantly it will be present as a personage of the internal life.

Functions of the Self-Center

The first function of the Self-Center is the mastering¹⁴ world, making it his OWN, that is forming content of Actual-Self. The second is reflection and direction by the will.

The basic mechanisms for the realization of these functions are disidentification, the liberation of the Self-Center, and identification, which attach Self-Center to things in the internal and external worlds

By disidentifying with psychic phenomena, the Self-Center *lifts* itself up over them. When disidentification is complete, the Self-center may observe all of psyche life at one time.

In letting itself down, the Self-Center "clothes itself" in psychic activity and processes¹⁵.

¹⁴ Russian "osvoenie". In the original, the central component of this word "svoe" — meaning "one's own" or "its own" — is emphasized through capitalization. (Note of translator)

¹⁵ By definition, the Self-Center cannot "clothe itself" in property. However, it can "clothe itself" in thoughts and experiences relating to property. (Note of A.Z.)

Other functions of the Self-Center are determined by its relations with the individual spirit

The Self-Center and the Individual Spirit

That such relations exist is indicated by the fact that attempts to "localize" the Self-Center through direct observation lead beyond the boundaries of the psyche and yield empirical knowledge of levels of reality higher than the psychic one.

The characteristics of the Self-Center are similar to those of the individual spirit. True, we do not yet see in the Self-Center such characteristics as the attraction toward the dukhovnoe, the striving for harmony, or productiveness — the drive toward self-expansion.

The similarity of the characteristics of the Self-Center to those of the individual spirit makes us wonder whether the Self-Center is the psychic form in which the individual spirit is most directly represented. In other words, is not the Self-Center "gate" of the individual spirit? There is one observation that supports this guess.

Disidentification as Liberation

The configurations of "Self in the World" differ in their subject -content. There are configurations filled with striving to satisfy vital needs (for food, for example). In these, *sensations* (of hunger, of cold or heat, of suffocation, of pain, or the like) prevail. In other configurations, passion, i.e. *feeling* (of hatred, of envy, of having been wronged, of a desire to possess) prevails. In still others, the *thought* prevails¹⁶.

The differences among the various Actual-Selves make it possible to look upon the modes of psychic existence as relating to different levels¹⁷.

¹⁶ This series could be treated in detail, but in order to do this, we would have to do some work on language, in which the feeling of love and the feeling of hatred are both feelings, and the thought of God and the thought of how to play a dirty trick on one's neighbor are both thoughts. (Note of A.Z.)

¹⁷ The idea of various levels of existence is encountered in all esoteric doctrines. It is held that, in addition to his physical body, man also has — or, according to Gurdjieff, can develop through the Work — other bodies as well: the ethereal body, the astral body, the mental body, and so forth.

The concept of the soul as a semi-transparent intangible double of the person expresses the same thought. Bodies consist of various forms of matter, ranging from the

It is interesting that disidentification permits the person to pass from a lower level to a higher one — for example, from the level of sensation to that of thought. If, at a moment of being seized by passion, we try to find the Self, it turns out to be, not the subject of passion, but the subject of reflection. Having noted this "transformation," the person then notes that he has been changed from a subject of reflection into an observer of reflection—then into an observer of the observer, and so forth.

During this movement a strange thing, which I can only call **liberation**, takes place. The person is first rid of the engulfing quagmire of everyday demands and momentary desires and impulses, after that of the stickiness of self-reproducing emotion, and finally of the stickiness of self-reproducing thoughts, and finds himself in "Empty space". At least, this space is considerably more rarefied than the psychic world of the subject of feelings or thought.

QUESTIONS

Among the "problems of management," we have marked out two. Where does the direction in which management is implemented come from? And how is "the good" created?

The answer to the second questions compels us to allot a productive function to the Self-Center, since it "produces" new "goods" which did not previously exist — the knowledge of the direction of activity, and particularly of activity in the realization of internal content.

The answer to the first question compels us to hypothesize that the Self-Center has access to a source from which it obtains knowledge of the direction — that is, it as the function of a receptor, although an unusual one.

Often, this source is internally contradictory ideas of Multiple-Selves and/or the nucleus of the personality.

But sometimes (and not very rarely), one can observe unusual turns of individual fate¹⁸, and an internal unity, which the ideas of the Multiple-Selves are to not able to bring about.

densest and least mobile to the increasingly less dense and more mobile. Bodies correspond to planes of existence; each one exists on its own plane. (Note of A.Z.)

¹⁸ For example, all events of religious conversions and/or of devoted services. (Note A.Z.)

A dispassionate approach compels us to suppose that in these cases the source (or Source) lies outside the psyche. What kind of information does it provide, and how does the Self-Center obtain this information from it?

From Chapter 8. The Bipolar Model

WORLDS. THE ORGANIZATION OF MATTER

Let us consider the structure of a radio-signal, which transmits, in coded form "I remember a magical moment." Such a signal has a structure reminiscent of a matryoshka doll¹⁹.

On the one hand, a radio-signal is a carrying wave: a periodic change (oscillations) in the intensity of an electric field at a point in space — and that is all.

Some sections of the wave show a greater amplitude (range of oscillation), and others a smaller one. The symbol "1" corresponds to the former, and the symbol "0" to the latter. Thus, the radio -signal represents a sequence of zeros and ones.

Each group of six symbols makes up the code for a letter. The radio signal also represents a text.

This text consists of the words, sentences and so on.

The sentence has sense. Thus, radio-signal transfers sense!

The processing of a radio signal consists of the consecutive transition from physical forms to a sequence of zeros and ones, from this to a series of letters, and from there to a series of words — that is, to the level of senses.

Text printed on paper, the sounds of speech or music, and so forth - all they are constructed in an analogous way.

Besides its elemental composition, a matter is characterized by its organization, which is multi-level one. The organization of matter forms ideal rather than material entities. Thus, the material world, considered from the point of view of its organization, is not material, but ideal.

Already Plato spoke of the ideal world (the "world of ideas"). Vernadsky has given this world a more modern name—the "Noosphere."

The Noosphere consists of thoughts and ideas. What a thought or an idea is, we cannot precisely define. However, we can define the Noosphere in another way — as the totality of the products of psychic

¹⁹ A traditional Russian (also Scandinavian) wooden toy consisting of a stylized figure of a woman in peasant dress, the top of which can be pulled off to reveal a similar but smaller figure, and so on down to something the size of the first joint of one's finger.
(Note of translator)

activity, without regard to whether these exist in materialized (alienated) or in internal-psycho form. In that case, the Noosphere is nothing other than the psycho world.²⁰

The Psycho World—the Noosphere

For physical bodies, the psyche is only part of the environment. The other part is the physical, and especially the living, world — the biosphere.

In exactly the same way, the psycho world — the Noosphere — can be considered the environment of the individual psyche.

The Noosphere is, beyond doubt, real as a particular level of organization of matter higher than that of, for example, the biosphere.

There is, however, no basis for considering this level the highest one. To the contrary, the phenomena of individual dukhovnost tell us that there are also higher levels, about which academic science knows almost nothing. These higher levels of organization of matter can be called the spiritual world; this is the environment of the spiritual body.

The Spiritual World

The world of living matter — the biosphere — is higher than the physical world of "non-living" matter. The Noosphere is higher than the biosphere. The spiritual world ("pneumosphere") is higher than the Noosphere.

The spiritual world stands in the same relationship to the psycho world (the Noosphere) and the psycho body, as does the psycho world to the physical world (the biosphere) and the physical body.

The Physics of the Spiritual World. Dukhovnost and Degree of Fineness of Matter

In esoteric doctrines, the degree of fineness of matter characterizes degree of its dukhovnost. Fineness is defined as the frequency of "vibration" (oscillation) of particles of "psycho matter," which inversely proportional to its density. Thus, there is matter of differing degrees of dukhovnost (fineness).

²⁰ I rejected later from term "Noosphere" and replace it (e.g. in *Light of Life*) by "Psychosphere". The reason was that original meaning of Vernadsky's and de Chardin's "Noosphere" accents more the artificial things created by humankind, rather than common "mental field" of humankind. (Note A.Z., 2009)

Every esoteric system, from Dante to the Kabbalah and the Sufis, points to the hierarchical construction of the world. A multitude of worlds exists: the world of God, that of the angels, that of human beings, that of animals, that of inanimate nature, and so forth. The world of human beings, naturally, occupies a position in this Hierarchy, which is not the highest.

There is in each world matter of varying degrees of density, including very rarefied matter (with a very high frequency of vibration), which is the bearer of the spirit. Thus, the spirit is present everywhere.

But at the same time, in each world, the kind of matter, which is appropriate to it, predominates. Each world has its own level of density (and frequency of vibration). In contemporary terminology, this means that each world is a field (or totality of wave processes) with frequency-range corresponding to this world. For example, the world of sound is the totality of acoustical oscillations, with a range running from tens to tens of thousands of oscillations per second. In studies on the perception of emotions, data have been obtained which give us reason to believe that the world of emotions also constitutes sonic oscillations but with a different (lower) frequency-range.

Influence — which is also a wave process — is the sum of oscillations (waves) with differing frequency-ranges. The waves in each frequency-range carry a content, which corresponds, in degree of fineness, to that frequency-range. The reception of components of influence with differing frequencies (and degrees of fineness) is equivalent to their spectral analysis ²¹. In particular, the Self-center, as an organ of the individual spirit, resonates to the dukhovnyy component of influence.

The Quantity of Fine Matter

The degree of difficulty of extracting fine components of content from different influences varies. The gross components of content "conceal" the fine ones.

From the canvas of an abstractionist painter, one can derive a profound meaning, but one can see only the colors laid down on the fabric. Sometimes even an art-expert cannot see anything else in them. In the Mona Lisa, one can also see colors laid down on canvas, but a normal

²¹ This is in accordance with the concepts of connectionism, which extends the principle of spectral analysis from the functioning of the visual and acoustic analyzers to the whole of mental activity, including interpretation and the attribution of meaning. (Note of A.Z.)

person sees a female figure and — once he has looked at it for a while — a great deal more.

This phenomenon cannot be explained by different development of skills to "purify" the contents only. Some works affect everyone, while others leave everyone indifferent. The point, clearly, lies in the works themselves: in some works — the more talented ones — there is MORE of the fine matter and in others less. Both the burning and the lackluster glance carry the fire of God, but the first is flame, while the second is putrefaction.

"More matter" means greater intensity (amplitude) of the oscillations in the corresponding frequency range.

Content and Form. The Form of Fine Matter

The explanation of differences in the degree, to which influences can be unambiguously "decoded," in terms of individual skills to "purify" the content, is true, but not exhaustive. The influences themselves differ in the degree of definiteness of their content. For example, the content of a realistic painting is more definite than that of an abstract one

In preparing his message, the author may realize what he wishes to express either clear or rather dim. There may be more or less order (entropy) in his thoughts. This clarity or vagueness of thought is preserved in the finished work: "he, who thinks clearly, sets things forth clearly."

Usually, a way, in which "integument" of a work, i.e. its coarsest, physical matter is organized, is considered its form. However, if we consider the content to consist of more fine forms of matter, then the question of their form (mode of organization), which differs from that of the coarse matter of the "integument", becomes legitimate.

The form is not the external "integument" of the content. The form itself has a stratified structure. Each frequency range has its own form. Some frequency ranges have a clearly defined structure, while others contain only "white noise."

The putting content into form is not only work on the form of its material embodiment, but also internal work on the structuring (forming) of the content itself, which is frequently fragmentary and disjointed.

The form (mode of organization) of sonic or visual messages consists of changes over time of the frequency (tone and color, respectively) and amplitude (loudness and brightness) of the signal. This mode of organization is perceived, for example, as a rhythmic or melodic pattern.

The forms of other waves are also determined by their frequency and amplitude modulations.

The Physical Limitations of Perception

Even if we believe that, apart from electromagnetic and acoustical waves, no other forms of radiation exist, the window through which a person looks at the world is very narrow. Both the ear and the eye perceive the radiations of very limited frequency-ranges. Even taking into account of the possibilities offered by instruments, a lot of frequency-ranges are inaccessible to human perception. The reality, which exists at these frequencies, constitutes a world, access to which is closed to human being (at least in their "usual" conditions).

Beyond this, the mode of organization of matter, even in the accessible frequency-ranges, is only fragmentarily known. There is no basis for considering thought, or even "pure thought", the highest form of organization.

This means that there is nothing "anti-materialistic" about recognizing the reality of the spiritual world. Furthermore, this recognition is only one more step in the development of "scientific" views on the universe.

Reductionism and the Levels of Organization of Matter

In Western thought there is a danger, which, on the one hand, has long been recognized, but on the other, lies in wait again and again for people trying to understand the nature of the world. This danger is reductionism — the attempt to reduce some ("higher") forms of motion to lower ones: physical to mechanical; chemical to physical; biological to chemical; psychic to biological; and so forth. This attempt is logically unassailable, but the entire history of reductionism shows its unproductiveness.

The study of each level of motion requires its own specific methods — not ones borrowed from sciences dealing with lower levels. Attempts to build pyramids by reducing higher levels of motion to ever-lower ones are unpromising. This was realized long ago in relation to physical phenomena; it has now become obvious with-respect to chemical phenomena, has almost come to consciousness in relation to biological ones, and is beginning to be realized in relation to psyche phenomena as well. Sooner or later it will be grasped in relation to spiritual motion.

The Spiritual World and the Spiritual Body

The question concerning the boundary between the spiritual body and the spiritual world is not usually asked, since they are considered synonymous. In relation to the spiritual body, the difficulties in locating the boundaries, about which we spoke earlier in connection with the psychic body, only increase. The spiritual body provides for connection with reality, which is not only "non-spatial", but also "extra-temporal". Nonetheless, the spiritual body does have a localization: it is "attached" to the individual, although it is not even a part of, but the spiritual world itself²².

The interaction of the spiritual world with the spiritual body takes place along the axis "individualization — deindividualization" of the spiritual. The spiritual body transmits individual dukhovnost to the spiritual world, thereby de-individualizing it. On the other hand, the spiritual world acts on the spiritual body: transmitting (and thereby individualizing) trans-personal dukhovnost to it.

INTERACTION OF THE PSYCHIC BODY WITH THE WORLDS

Interacting with the psychic body there are bodies with which it is in direct contact, and worlds.

The interaction of the psychic body with the physical and spiritual worlds is mediated by the corresponding bodies. In relation to the psychic body, the physical and spiritual worlds can be considered a second-order environment.

From the point of view of academic science, the interaction of the psychic body with the Noosphere is also mediated by the physical body. Esoteric doctrines assume the possibility of their direct interaction. It is considered that during psychic life-activity there is formed a special up product ("secretion"), an "emanation": a subtle substance without spatial localization. This substance is perceived by another psychic body without the mediation of known organs of perception.

Usually in cases of disagreement between esoteric doctrines and academic science, the formers prove closer to the truth. However, in any

²² The concept of "part" is inapplicable to the spiritual world because of the latter's non-spatial nature. (Note of A.Z.)

case, the impossibility of direct interaction between the Noosphere and the psychic body may not be considered established.

There are two groups of facts, which may be considered manifestations of "unmediated" interaction. The first of these consists of phenomena of "infectious emotions" and thoughts that "hang in the air"²³. These facts are recognized by academic science, but are interpreted "materialistically."

The second group of facts consists of those which academic science tries to ignore. It includes "parapsychological phenomena" — for example, telepathy or magic. Nevertheless, these phenomena pose a multitude of questions that require an unprejudiced approach. Is it sufficient (and if so, under what conditions) just to think in order radiate the thought outside? May be the "thinking" itself is an addressing to the world storehouse of thoughts²⁴? Does a good or evil wish, not clothed in "adequate" behavioral form, have an effect on the person to whom it is addressed? And so on and so forth.

INTERACTION WITH BODIES: THE BIPOLAR MODEL

If we limit ourselves to the consideration of the interaction — obviously, not mediated by anything — of the psychic body with neighboring bodies (physical and spiritual) solely, then the general pattern of interaction may be represented in the form of a bipolar model.

The psychic body receives two streams of energy — from the physical and from the spiritual body. These streams circulate in the psychic body and in transformed form partially radiate to the same two neighboring bodies.

²³ The capacity of reader or hearer to re-establish author's thought from text is evidence of influence thought upon world. (Note of A.Z.)

²⁴ The concept of "storehouse of thoughts" is consonant to the concept of Noosphere. It is interesting that phenomenological psychology indirectly shares the idea of "storehouse of thoughts" since it proposed that human being a' priori has all necessary for him knowledge and his main problem is to discover the way to this knowledge. (Note of A.Z.)

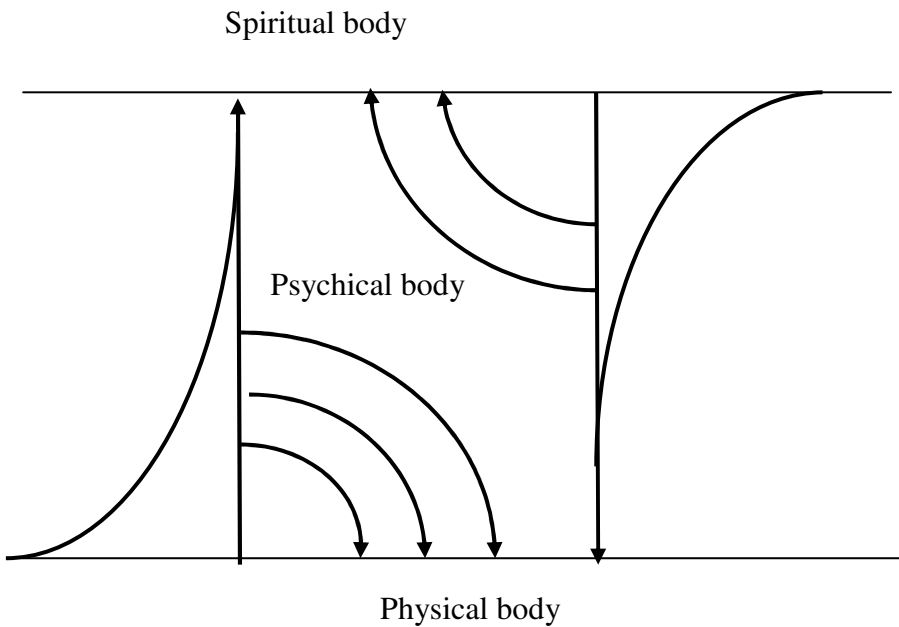


Figure 3. Diagram of the Bipolar Model

The stream from the physical body (on the left side of the diagram) during its movement up is purified more and more. Entering into reactions with the "internal substance", the purified impressions, now transformed into various psychic elements — feelings, thoughts, meaning, desires — begin to move in the opposite direction (down) and finally are materialized in physical action.

This rotation is characteristic of both "egocentric" model and its generalization — bipolar one. For the last it is represented in lower left-hand part of the diagram.

However, the most purified elements of this stream (i.e. subtlest meanings, some aesthetic feelings etc.) are not transformed into coarse form of physical actions. At the same time, they are "final".

These subtlest psychic elements are transformed into spiritual ones, i.e. represent the influences of psychic body on spiritual one (the excretes of psychic life-activity in spiritual body). Subtlest feelings are the food of spiritual body, which in particular are used for "building" spiritual body. This type of influence is represented in upper left-hand part of diagram.

The second energy stream (the dukhovnyy stream) comes from spiritual body (right-hand part of diagram). The general line of its movement is "condensation", i.e. successive transformation into more and more dense psychic forms — thought, feeling, action. Finally, it is materialized as physical action and is poured out over the physical world in the form of creative work and love (lower right -hand part of the diagram).

However, not the entire dukhovnyy stream is materialized. Part of it is "reflected" by the psychic body, and returns to the spiritual body in the form, for example, of prayers (upper right-hand part of diagram).

The Bipolar Model and the Function "I Am a Part of the World"

The bipolar model permits us to give a more-precise version of the formula "Man is a part of the world, playing a definite role in it". The role in question consists in transmitting the influence of the spiritual world to the physical one²⁵, and vice versa.

Just as the physical body transforms physical movements of the non-living world into psychic movements, and vice versa, so the psychic body transforms the coarse biological movements into subtle spiritual ones, and vice versa.

Human being works as a receiver, transformer, and transmitter of streams of energy between the physical and spiritual worlds.

The Influence on the Spiritual Body by "Super-Purification"

Esoteric works often point to the fact that, by the subtlest movements of his soul, human being acts on (transmits energy to, feeds) his spiritual body, and, through it, the spiritual world.

Any physical influence is a message, which in the end comes from Above. A "Divine component" is present in its content and can be extracted from it.

The Divine element is concealed by "coarser" sorts of matter — the external form; the content placed in the communication by its authors, i.e.

²⁵ The Biblical *Prepare the way for the Lord, make straight paths for him* is primarily as appeal for the purification of the channels for the passage of energy, from the moment of its reception from the spiritual body to the moment of its transmission to the physical body. (Note of A.Z.)

by the various worlds (those of non-living matter, of animals, of people, and so forth) and their representatives. The extraction of these "coarse contents" precedes the extraction of the Divine component.

Frequently, purification is completed by determining a pragmatic component, which latter is embodied in the behavior that is also pragmatic. The person does not reach the Divine component, supposing that pragmatic matters exhaust the full complexity of the communication.

Sometimes, however, matters take a different course. The concentrated, wise perception allows finding in ordinary things such subtle content, which cannot be expressed, in ordinary language. This content manifests itself in subtle (though at times strong) esthetic feelings, the feelings of subtle meaning, etc.

These experiences are just the influences of the psychic body on spiritual world.

The Perception of Dukhovnyy Energy; Productive Emptiness

Dukhovnyy influence is the influence of the spiritual body on the psychic one. The Divine element (Divine Will, Divine Love, and so forth) is expressed in them unmediatedly and hence most intensely.

As a result of dukhovnyy influences, capacities are sharply increase. The person feels himself entered by the Higher Power, which permits him to do what he could not in the usual state.

The growth of the capacity for understanding is manifested in the opening of the "third eye" — the broadening and cleansing of consciousness, the sharpening of intuition, the perception of pure meanings and revelation. Tormenting questions receive final and quite definite answers

The person feels esthetic experiences not accessible in normal states, and the consciousness is filled with images of unusual beauty.

The experience of being filled with the Divine Force is felt as a stream of Divine Love pouring down and through him. This sensation is accompanied by a feeling of safety, of confidence and of being protected.

In order to be able to receive a dukhovnyy influence, it is necessary to clean out the channels connecting the psychic body with the spiritual world — that is, to provide psychic resources to the Self-center. For this, one must leave the state of self-identity and, through disidentification, liberate the Self-center, abandoning "coarse" activities and stopping

"coarse" energy-streams, i.e. negative and pragmatic desires, emotions, and thought.

A dukhovnyy influence is preceded by "productive emptiness". The consciousness, freed of all content, is transparent, clear. "The head is empty". Everything is concentrated on a request for "help" — for example, for "information" — to the Higher Powers, and, Behold! that "help" ("information") fills the consciousness ²⁶.

The dukhovnyy content "is poured into" those psychic forms which have been vacated to receive it. When a person wants to ask a question, he vacates the form of knowledge. The person wishing to see a picture or hear a melody vacates the form of the visual or musical image; the one wishing to acquire confidence — the form of confidence; the one wishing to experience a feeling — the form of feeling; and so forth. The content may be "poured into" any form, which has been prepared to receive it. The saying "Ask and it will be given to you" deals precisely with this phenomenon.

Thus, to get a dukhovnyy influence it is necessary to be prepared to accept it. Besides the state of productive emptiness, "routine" work is needed to prepare the form, in which the spiritual content will be placed (for example, in scientific research it is necessary to define the unknown, to formulate the problem). This work requires a mastering the forms, in which the contents are represented is mind.

Materialization. Service. Creative Work and Love

The transition of dukhovnyy influence to psychic form is only the first step on the way to their condensation. As the process of condensation develops, the dukhovnyy influence "clothes itself" in increasingly "material" form, and is ultimately transformed into physical actions. Thus, unclear feeling is transformed into a thought, the thought into verbal form, and the verbal form into an utterance.

Like the purification of physical influences, the materialization of dukhovnyy ones is one of human beings' most important functions. Activity in realizing this function may be called *Service*. Both Love and creative work are forms of Service.

Love materializes spiritual content. Man transforms Divine Love into human love.

²⁶ In a weaker form, this phenomenon is known as the readiness of the answer at the very moment when the question is asked. The answer has "only" to be formulated. (Note of A.Z)

Perceived in a dukhovnyy influence, the stream of Love does not stop in the psychic body, but strives to pour itself out into the physical world. The stream of Love ("pure" Love, or proto-Love) takes the form of Love-attitude, which in turn transforms itself into Love-feeling, which becomes Love-action, i.e. the act of Love. The person in the stream of Divine Love himself becomes Its source and begins to radiate Love to the world. This radiation manifests itself in behavior ("good works"²⁷), shining eyes, and the creation of an "atmosphere of love" around oneself.

Another form of Service is creative work.

Creative work whose source is in the spiritual world is easy to distinguish from creative work with a source in the psyche. The content of the former accumulates dukhovnyy energy, which is preserved (at least in part) when the content is formed, and which marks the finished product with the seal of genius.

Creative work, like Love, materializes dukhovnyy content. Behind the expressed thought the proto-thought (i.e. its idea or meaning) stands; behind idea - a proto-idea; and so forth.

But "a thought expressed is a lie"; the product of creative work differs from the conception (the proto-image). We do not know what music sounded in Bach's soul, or what was in Leonardo's soul when he painted the Mona Lisa, or in Dante's soul when he wrote down the Divine Comedy.

Reflection of the Dukhovnyy Stream. The "Third Force"

The influence of the higher experiences, which was resulted of "super-purification" of the physical influence, on the spiritual body usually do not come to consciousness. However, not always - the influences on the spiritual body may be quite recognized.

The dukhovnyy stream is materialized not completely. Part of it is, on the contrary, "dematerialized" and "feed" the spiritual body. Transformed into thoughts or feelings, the spiritual content is sent back into the spiritual Worlds. Dematerialization is manifested in an appeal to God — in prayer of repentance, supplication, or praise.

²⁷ The growth in wisdom (the ability to distinguish the good from the evil) which accompanies the reception of a stream of Love — Alice Bailey calls it "Love-Wisdom" — creates the prerequisite for the materialization of Love - the co-creation of the good. (Note of A.Z.)

Like the stream, which proceeds from the physical world, a dukhovnyy stream has its own "natural" direction. Change of directions is connected in each case with the action of the "third force".

Along with external (physical and dukhovnyy) influences, psychic processes are controlled by the action of intra-psychic forces, namely by individual orientation. The psychic body has its own energies — the more fully formed energy of the Personality (basically, in the form of desires), which, however, is not renewable; and the less fully formed energy of the Essence, which can be renewed by the "energy of a watch-spring".

Just as the pragmatic attitudes changes the direction of a stream of "purification" of a physical influence toward its return into the physical world, i.e. its embodiment in pragmatic behavior, so the dukhovnyy attitudes changes the direction of a dukhovnyy stream toward its return into the spiritual world, i.e. dematerialization in the form of an appeal to God.

If orientation toward God is dominant in psychic life — for example, when the striving for liberation reduces a person's entire activity to asking God to take him to Himself — the person abandons human being's task of being an intermediary between the spiritual and physical worlds: that is he abandons Service. The same thing happens, when all of a person's activity is reduced to transforming physical influences into actions, which are also physical.

But such cases are rare. Usually, some aspects of person's activity transfer purified by him content of physical influence or caught by him crumbs of dukhovnyy one to other person, who continue, respectively, purify or materialize them.

Appendix F .The History of Carrier

I do not think personally that is too important topic, but I am able to understand the possible reader's interest to know something about me. Well...

I was born in 1956 in Moscow. Both my parents were of Jewish origins ("Jews by nationality" in Soviet bureaucratic language) and this circumstance in the conditions of the Soviet state anti-Semitism played very important role during the first 30 years of my life and first 15 years of my carrier.

Part 1. Dramatic preparation (1970 - 1979)

*I dreamed of psychology no less than
D'Artagnan did of a musketeer's cloak,
and my path to it proved to be no
easier than his was.*

"Psychology of dukhovnost", Chapter 1

The first important event of my professional life happened in 1970 when I made the decision, which never changed latter – the decision to relate my life with psychology. However, to realize this decision in my personal circumstances turned out quite difficult. I must tell about this episode in details, because without understanding what happened with me in 1973 and in nearest years later, the story of my carrier cannot be understood.

Psychology was not among the "privilege sciences" for the Soviet communist government and there were only very few institutes, which taught psychology. Because of my parents' health conditions, I had not to leave Moscow, and the only one place in Moscow – the Faculty of Psychology in the Moscow State University – prepared psychologists in that time. But after 1967 Arab-Israeli war, when USSR broke off diplomatic relations with Israel, the government extremely limited the access for Jews to education in elite universities and institutes. For example, in 1973 when I finished school, from more than one hundred excellent prepared and often very talented Jewish school-leavers of our elite secondary school (famous "Vtoraya" school in Moscow) only two

were admitted in Moscow University. These were the daughter of the famous Soviet physicist, she became a student of the Faculty of Economy, and the winner of International competition for young mathematicians admitted in the Faculty of Mathematics (such winners always were admitted without passing entrance examinations). All others were plucked.

To attempt to break through this system was possible only having “the second chance”: the option after failure with elite institute to pass examination in “less elite” one. This was the fate of almost all my Jewish schoolmates. This could be my fate also. Otherwise, severe Soviet military service waited unlucky wretch, which at that time already threatened in best with the serious mental traumas. (In USSR only studying in universities provided release from military service, which in my case was not possible also because, as I said already, I could not leave my parents.) This “second chance” was given to those who was plucked in scientific elite institutes (where entrance examinations were in July), but not for Faculty of Psychology where entrance examinations were in August – simultaneously with examinations in all Soviet institutes. Thus, the whole complex of the circumstances forced me from the very beginning to reject even from attempt to follow standard, direct carrier way and to choose instead another option – to postpone getting psychological education for latter time (although, of course, I did not proposed in 1973 how it will happen in reality).

What about my first chance (the option to take entrance examinations in elite institute in July), I chose for this aim the best Soviet scientific institute – Moscow Institute of Physics and Technology, MIPT (at that time its name was Moscow Physical Technical Institute), and... I am considering what happened as a miracle even today – I passed examinations with four excellent and one good marks and was admitted. (By the way, I was the only Jew from more than one hundred students, who graduated our Faculty of Applied Mathematics, Management and Control six years later.)

Nevertheless, my goal to become a psychologist did not become less attractive, and all my six years in the institute I tried to reach it in parallel with my mathematical and physical education. In the institute itself, all my efforts were directed into the border fields between the psychology, on the one hand, and the subjects, which were taught in MIPT – first, of course, physics, applied mathematics and computer science, but also philosophy of science, on the other. In such a way, I studied, made my first researches

and wrote my first scientific works in modeling of decision-making, investigating of the biophysics of neuron, modeling neuron networks, psychiatric diagnostic, artificial intelligence, pattern recognition, and philosophy of psychology. Besides, beginning from my fourth year in the MIPT, I was able to attend the psychological courses of my own choice in Moscow University as unattached student. In such a way, I attended two courses lectures on General Psychology (one of Professor P. Galperin, whom I listen two years, and second of Professor A.N. Leontiev), as well as the course of Professor A. Luria on neuropsychology and the course of Dr. E. Sokolova on projective techniques of personality assessment. These were, perhaps, all what I found to be interesting from the courses of the Faculty of Psychology in the middle of seventies (although Professor Galperin lectured even for students of the Faculty of Philosophy, rather than for students-psychologists). At the same time, I began to work as Senior Research Assistant in Institute of Forensic Psychiatry and spent almost all my “free” time in the libraries reading psychological literature.

Part 2. Solitary Formation (1979 – 1983)

As result of all these efforts, when I graduated MIPT in 1979, I felt too clearly that I would not become more educated in psychology if I will enter the Faculty of Psychology as a student aiming to get second diploma. Another perspective was opened in front of me at this time. It was turned out that my Master thesis in applied mathematics exceeded demands to Master degree and was near the doctoral level. It was necessary to do only rather small additional work to transfer the Master thesis into the Doctoral one, and it was quite possible to do part-time. It was the big temptation and I did not resist it, deciding to spend part of my three after-graduate years to conduct Doctoral study in computer science. I successfully defended my doctoral thesis in fall 1982, however declined the offer to continue academic carrier in mathematics and computer science. Instead, I went on with far less natural in my circumstances road of psychological carrier. And in 1982 I did have the reasons for such decision.

The fact is that even doctoral study did not stop my psychological work. The last went on two lines. The first of them was the work for hire. It was rather hard to find this work when I graduated the institute. Of course, I wanted to work only in psychology. However, to realize my intention was not easy: all laboratories I asked to employ me rejected, although they did need the professionals in computer science. The reason was too simple:

the managers of different levels were afraid to employ Jew because of big troubles, which expected them in a case if this Jew decide to emigrate (although this was the only one reason - often beside semi-official instructions, the “personal” anti-Semitism of director excluded employment of Jews in his institution). Thus, the half year before my graduation, I investigated almost all Moscow psychological (or border) laboratories but was finding nothing. However, finally the fortune smiled me: the laboratory of neurobionics in the one research institute, which dealt with military industry, accepted me. (Ironically, for few professionals like me the military institutes were the only options of employment because the contract with such institutes excluded not only emigration, but also any contacts with foreigners during even five years after discharge.) In this laboratory I worked almost six years dealing with modeling neural networks and studying speech perception.

However, much more important was the second line. My duties in the laboratory of neurobionics demanded only rather insignificant part of my time, and besides “visible” part of my work much more important invisible one went – the work in “pure” psychology. As far back as in student years I wrote my first work on philosophy of psychology “Psychology as science and psychology as art”, which was warmly met by both Department of Philosophy of MIPT and by Professor Galperin. After graduation, my work in this field became more intensive. In 1979 – 1983 I wrote “Essays on philosophy of psychology” (vol. 1 “Philosophical and methodological matters” and vol. 2 “Psychology of Activity”), “Psychological Notebooks” (in seven parts) and “Psychological Diary” (in 14 parts). No works from these are published yet. (In Soviet time, this was practically impossible; later I had neither time nor strong wish to accomplish the publishing work.) Nevertheless, they played a quite important role in forming me as a psychologist.

What I wrote about? What was quintessence of these works? In few words, my direction (at that time and later I often named it “psychographics”) may be named “holistic”, although not entirely in the sense this word has in modern psychological language. Very early I discovered for myself that the scientific psychology deals only with rather narrow scope of the “whole psyche” – with that one, which may be investigated in framework of Cartesian (positive) scientific paradigm although the knowledge of this narrow scope is not enough for most practical tasks and first for counseling tasks. Thus, the goal I saw in front

of me was to make the scope of the scientific psychology broader, broad enough to deal with tasks of human development in all their complexity. All my efforts were directing to this goal.

These second stage was the period of “underground growth” of the professional – the growth, which later had to prove the viability of its fruits. However, this happened later, in the third period of my carrier.

Part 3. Academic Implementation (1983 – 1994)

In the second half of 1983 the new, third stage of my carrier started: I decided to cease my life of “scientific hermit” and began once again to search employment in psychological institute simultaneously writing the works, which may be published in Soviet conditions. For two and half years my search did not bring any positive results until in the middle of 1986 when the spring wind of Perestroika became perceptible the Faculty of Psychology offered me the position of Junior Research Associate.

Next five years 1986 - 1991 were perhaps the only period in my lifespan when my carrier was similar to “normal” academic carrier: I moved from Junior Research Associate to Senior Research Associate, Assistant Professor and Deputy-Chair of the Department of Cognitive Psychology. During these years, I wrote near 50 pieces of scientific writings, from which about half (including editing two textbooks and one collective monograph on cognitive psychology) were published, and about half remained unpublished. Among the lasts were the reports in a number of projects and *Lections on informatics and discrete mathematic methods in psychology* – original course of lections, which I gave every year in 1989-1993 for more than one hundred students of all departments of the Faculty of Psychology. Besides I supervised eight Master theses, the authors of the four of them were recommended for doctoral study immediately after graduating, as well as directed all educational work of the Department of Cognitive Psychology. At the same years, I visited first time USA and wrote my first works in English.

I worked in the vast variety of fields: psychosemantics, psychometrics, methods of the psychological assessment and computer-based assessment, a number of problem in organizational and personal counseling, formation of mental skills and computer-based methods of forming mental skills, cognitive psychology, methods of prediction in psychology (first, of marriage success and of professional success) etc. Thus, my activity was

mainly distributed between three Faculty's departments – the ones of Cognitive Psychology, of General Psychology and of Industrial Psychology, however sometimes I collaborated also and with Departments of Social Psychology, Educational Psychology and Medical Psychology.

The collapse of USSR changed the situation in Moscow in such a way that beginning from 1992 psychological studies became practically impossible. Although I stayed in the Faculty until the second half of 1994 the most part of my time in these years were spent for business rather than for scientific work. Besides, approximately at the same time I began to realize more and more clearly that the crisis of psychology, which I saw almost from the very first days of my psychological studies, could not be overcome in frameworks of paradigm, which dominate in academic psychology, and that principally new approaches are necessary.

My business was successful and after 2 years brought me something like financial independence (at least, I think so at that time) and created rather favorable conditions for continuing my psychological work. Thus, from spring 1994 new, fourth stage of my professional life began.

Part 4. Breaking-through and sowing (1994 – 2006)

I again start “life of a hermit”. Now it was almost literally. We (my wife Ekaterina – the best award I received in the Faculty – and I) left Moscow and moved to countryside where I devoted myself to writing completely, ceasing even almost all personal connections. Changing the villages where we leaved – first in Moscow Region, later in Cyprus and Switzerland – and interrupting first by touristic journeys and later by special expeditions, we lived this way of life during the next 12 years. For these years, I wrote three big books, which covered beside “only psychological” topics, the vast set of the subjects of philosophy, history, theology, science of culture and even geography. However, here you do not need my further comments – all three my books are represented here, in website. I must say only that the leitmotif of all these books is the discovery of the fact of openness of the systems, which have been considered almost all history of scientific psychology as closed one (in the spirit of “stimulus–response” model of classical behaviorism or of Pavlov's theory of conditioned reflexes). In reality, the External Force acts outside on these systems (psyche, or culture, or society as a whole etc) and in significant degree pre-determines the fate (the sequence of the states) of these systems. The discovery of the

reality of This Force changed my views on the world and on psyche in so broken-through manner that it is rather difficult for me now even to accept my authorship of almost everything what I wrote early. (Thus, the simplest task to write the full list of my works sometimes seems to me as more than difficult.)

All these years I have minimized my contacts with the professional world allowing texts to work themselves. However, everything is finished one day, and in May 2006 after celebrating my 50, I second time ceased “hermit life” and started the new, fifth stage of my carrier. The book I wrote sowed the seeds of new understanding of human being and humanity. Now the time came to grow them. My findings have to be represented in a variety of languages in the forms understandable by different peoples with different cultural and professional background.

Part 5. Today (2006 –)

I started from the audience of general public, when in the middle of 2006 transformed myself from a hermit–academician into a very active publicist who is writing a lot on the problems of Modern Russia, including ones of politics, Orthodox Christianity and moral. I wrote about 80 articles published in Internet and more than 700 critical replicas (most of them were of the size of an average newspaper’s article) on the articles written by others. Besides, I participated actively in the work of several Internet forums propagating my views on the Russian History and modernity, Religion and personal growth and trying to facilitate personal growth of the participants of these forums.

However, all this activity besides being sermon by its nature had another side also. The time scale in *Light of Life* is rather big: its findings cannot be related to particular year or even to particular decade. Third or half century is the minimal time intervals, to which these findings may be related. Thus, I needed (especially after several years of absence in Russia), to know better the *current* state of Russian spiritual life. The active interaction with the “bearers” of this life is the best way to get most valid data on the subject. And I did get them.

However, the general public was not the only target audience for me. My message addresses to the elites no lesser than to general public, and among the different types of elites - to the elite of the professionals in humanity and social sciences, maybe, first. Here the language must be quite

different. This must be language of “objective” knowledge, language of scales, measurements, testing validity etc. What were insights when I wrote *Light of Life* must be transformed in the form of hypotheses verifiable by means of methods, which are acceptable for the critical mind. This is how I came to the idea of PSYROOTS project and how the new time in my carrier began – the stage where individual efforts are not enough more, where efforts of the team, which joins professionals in many fields from many countries, are necessary.

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