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# **MATHEMATICAL PHILOSOPHY**

**STUDY GUIDE**

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This study guide is the first guide to the new science, which is a description of the mathematical models of the basic laws and categories of philosophy. Its existence is as necessary, as mathematical physics, mathematical economics, mathematical linguistics and other similar sciences are essential and necessary for the knowledge of human and the patterns of the world around us. For the I- and II-year students of all specialties.

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## **Introduction. Course subject.**

Sciences as a creative process of human activity aimed at understanding the laws and regularities of the world around us, of the societies and people exist more or less consciously about 5 thousand years, since the priests of Ancient Egypt, the sages of Greece, Mesopotamia, India and China began the systematization of knowledge about the world and man. But, of course, the broad and frontal approach to the study of the laws of the universe occurred about 2500 years ago with the beginning of the first scientific revolution (the Times of Plato and Aristotle). With the beginning of the third scientific revolution (XIX-XX centuries) science started to branch, to specialize from the three large scientific complexes formed in ancient times: philosophy (this included mathematics and astronomy), theology and medicine. In addition to the sciences there was a philosophy of each science as a set of methodology, essence, sense, purpose and paradigm of each of the sciences. And finally, in the XX century, the construction of mathematical models of a great many of the sciences began (in the future, the mathematical models should be built for all sciences without exception). It is the highest, most adequate way of learning the laws and regularities studied by each of the sciences. Mathematical models are consistent, unique and continuous in describing the essence of regularities, principles and categories of individual sciences, allowing to reveal new views on the world through the prism of their laws and principles. Therefore, along with such recently emerged sciences as mathematical physics, mathematical economics (it has other names, for example, economic-mathematical methods and models, econometrics, etc.), mathematical linguistics, mathematical logics, mathematical cartography, mathematical statistics, etc., mathematical philosophy also has the right to exist.

The subject of mathematical philosophy is the construction and study of mathematical models of basic laws and categories of philosophy.

These models show how the laws and categories work, how they are implemented, built, developed, and how they function. And since the laws and categories of philosophy are applicable to all spheres of human activity and creativity, their mathematical models allow for a new look at all sciences, their significance and essence.

In terms of teaching, mathematical philosophy is a continuation of the subject "Concepts of modern natural science", lectured to the first-year students. And it can be read on the II or III courses, to students of all specialties.

While the course "Concepts of modern natural science" considers philosophical, ethical and aesthetic moments and assessments of physics, astronomy, chemistry, biology, genetics, informatics, anthropology, the course "Mathematical philosophy" supplements them with questions and assessments of the philosophy itself, as well as economics, religion, art, mathematics.

Different sciences and spheres, knowledge units have different view of the world, and different degree of truthfulness as an opportunity to predict all manifestations of objects, phenomena and things in the future. In practice it is impossible, and that is why all truths of sciences are relative and transitory. And even "the positive result of experience does not prove that the verified statements are absolutely "true". (see P. Thuillier. Reflections on Einstein, science and subjectivity; "Unesco Courier" magazine, June 1979). That is why the statement of A.F. Losev (1893-1988) in the "Dialectics of a myth" that a science is a set of myths, hypotheses and beliefs, is fair. We will offer a number of hypotheses, which we can only put our faith in for now, below. On this subject

I can cite the following statements by A. Einstein (1879-1955): "I cannot imagine a true scientist who does not have a deep faith. This contemplation can be expressed by a metaphor - science without religion is lame, religion without science is blind".

In this book, an attempt was made to explore the issues of theology by philosophical-mathematical methods and the issues of mathematical philosophy by both scientific and religious methods.

Einstein proceeds: "For me, there is no doubt that our thought is functioning, principally, not relying on the signs (words) and, moreover, frequently unconsciously". (see P. Thuillier, Reflections on Einstein). So we study the regularities of events, phenomena, objects, based on experience, intuition, faith, knowledge, myths, hypotheses. And only all this together and simultaneously allows us to move forward in learning the world and ourselves, preserving something and disposing of something.

This course is another attempt to look at the world in another way, to deduce new patterns, new hypotheses, using the philosophical-mathematical language. For different degree of abstraction when looking at a thing or a phenomenon allows us to look at them differently and to reveal new regularities, questions, principles, essences at different views. First we enumerate the basic laws and categories of philosophy, give mathematical models of all laws, but not of all categories (yet the science does develop, and we aspire to it), we make new adequate conclusions. The date of birth of the new science is 2002, when my book was published: "The Dialectics of the Gospel of Life and Death. Fundamentals of Mathematical Philosophy". This guide develops the ideas brought up in it.

## **Chapter I. Mathematical models of the basic laws of philosophy.**

So, as we know, philosophy is a set of the most common views, laws and regularities of the functioning of the universe, nature, man.

It, as the science of sciences, analyzes different branches of human cognition (by the way there are about 15,000 of them now), highlighting the most common laws, and tries in every era of human development to determine the place of a man in the universe, on Earth, the relationship between nature and a man.

Applying its methods, first of all dialectical as the most adequate in reflecting reality, philosophy tries to understand the meaning and purpose of each science, and then there are the philosophy of nature, history, economy, mathematics, physics and other sciences. And in attempts to understand the meaning of human existence, the essence of the universe, philosophy reflects on itself, on the ultimate goal of understanding oneself and nature, on who we are and why we are in this world.

Faith and knowledge, i.e. religion and science, are involved for understanding all this. As religion and science develop, we learn more about nature and man, and we are already trying to construct artificial nature and man, artificial intelligence outside the brain - as its carrier.

Philosophical generalizations are always based on the latest achievements of science, religion, theology, and philosophy always tries to foresee the consequences of these achievements. Recently it turned out that everything in the world is relative and related and defines each other: matter and consciousness, space and time, quality and quantity, cause and effect, form and content, truth and falsehood. It is impossible to stick to the dividing "or-or" in the evaluation of events and phenomena. We are forced to evaluate

everything according to the "both-and" scheme: both religion and science; both faith and knowledge; both truth and falsehood; both dream and reality; if something is fair and unfair at the same time; both finite and infinite; both space and time in their relationship and mutual transition.

Without going into the basic subjects, methods, functions and directions of philosophy, we will give the mathematical formulation of the basic laws of functioning of the universe, nature, man and categories as forms of cognition. For besides natural languages - languages of communication, languages of sciences there is still metalanguage as a language of the highest level of development of thinking, that includes the basic laws of dialectics and categories. (see R. Abdeev, *Philosophy of Information civilization*. M., 1994, p. 320). So the mathematical formulation of metalanguage is our subject. Metalanguage includes the laws of transition of quantity to quality, negation of negation and unity and struggle of opposites.

First of all we will give the mathematical formulation of the law of transition of quantity to quality. It should be noted that the quality of the thing is understood as a set of certain properties, characteristics and connections, both external and internal. In other words, quality is the essence of a thing, its content and form. Meanwhile quantity assumes countable parameters of things: volume, weight, size, temperature, pressure, etc. The sum of quantitative-qualitative characteristics of a thing or object sets its measure.

The law of transition of quantity to quality discovered by Hegel and grounded by Marx and Engels asserts that "purely quantitative increase or decrease causes qualitative leap in certain nodal points" (see K. Marx, F. Engels. *Selected works*, vol. 5, p. 414).

Change of quantity within certain limits does not cause changes of essence of a thing, object, its transformation

into something else. If the quantity passes a certain boundary of the transformability, this thing transits into another one. As an example it is possible to turn water into steam by heating it, to deprive a body of gravitational properties at increase of its speed of separation from the earth and its becoming "weightless" etc.

Let's give the mathematical formula of this law. Let us denote different qualities as essences of the things which are functions of the quantitative parameters by uppercase Latin letters P, Q, L, M, N, ...; and quantities as numerical parameters of things by lowercase Latin letters u, v, t, z, y, x, ...

Then, if the number x, when changing, does not cause any changes in quality of the thing P, we have the following differential equation:

$$\frac{dP(x)}{dx} = P(x), (1)$$

Solving it, we will find the dependence of the quality of a thing on its quantity:

$$P(x) = C e^x (2),$$

where C is a constant and it can be accepted as a figure of one.

And a diagram of dependence of quality on quantity is

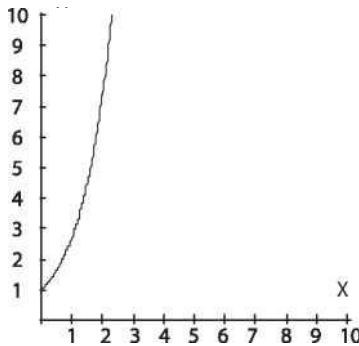


Fig. 1. A diagram of dependence of quality on quantity  $P(x) = C e^x$ , where  $C = 1$



If the number of  $x$ , changing, causes the transformation of the quality of  $P(x)$  to another quality, where  $x^1$  is a quantitative parameter, peculiar to the  $Q$  thing, then the differential equation, reflecting this position, has the form:

$$\frac{dP(x)}{dx} = Q(x^1), (3).$$

Hence:

$$P(x) = Q(x^1) \cdot x, (4).$$

Equation (4) binds two different qualities, two things through quantity. Substituting the  $P$  from the formula (2) to the formula (4), we get:

$$Q(x^1) = \frac{Ce^x}{x} (5).$$

It should be noted that the equation (1) indicates that when the  $x$  parameter changes, the quality of the  $P(x)$  changes too, but not enough to change its essence. For example, if  $x$  is the temperature, and  $P$  is water as quality, then when the temperature changes from  $0^\circ$  to  $100^\circ$  C water changes, but so that it does not change its essence. As for the equation (3), here  $x$  is the quantitative parameter peculiar to the  $P$  quality, and it changes in certain boundaries, and  $x^1$  is a quantitative parameter peculiar to the  $Q$  quality, and it also changes in certain boundaries, but other than the boundaries, in which  $x$  changes. So, the equation (3) says that as soon as the  $x$  parameter has gone beyond its borders, then at once the  $P$  quality becomes the  $Q$  quality. Here the  $x$  parameter has begun to change in the same range of definition, as the parameter  $x^1$ , -therefore the  $P$  quality has become the  $Q$  quality. For example, when changing the temperature  $x$  above  $100^\circ$  C water as the  $P$  quality turns into steam as the  $Q$  quality ( $x^1$ ), since  $x$  begins to change in the same range of definition as  $x^1$ , but  $x$  and  $x^1$  are different, and they also correspond to different qualities.

So, the quality of a thing, its essence changes depending on its quantity according to the exponential law. Thus, the quantity transforms into quality, and the quality

transforms into quantity. Besides, the quality changes very quickly (as well as in psychological terms) with the change in quantity. In fact, by increasing the quantity by one conventional unit, we see that according to the formula (2), the quality is consistent, "in conventional psychological units of perception",  $e=2,7$  ( $C=1$ ). And when the  $x$  quantity is changed by two conventional units, the quality corresponds to  $e^2/2 = 3,7$  (Here we use formula (5), as a different type of quality begins to gradually take shape). In this connection one can remember the ancient philosophical reasoning: If you put one grain - is it a lot or little? Of course, it is little, because the quality of "a lot" corresponds to  $e=2,7$ ; if you put two grains, the quality corresponds to  $e^2/2 = 3,7$ ; if you put five grains, the quality of "a lot" corresponds to  $e^5/5 = 29,7$  already and begins to acquire certain outlines. And if you put ten grains, it is already a lot, because in conventional psychological units of perception the quality of "a lot" equals to  $e^{10}/10 = 2202,6$ .

Since two different qualities can be linked through the quantity by formula (4), then, continuing further for the two qualities of  $Q$  and  $L$ , we have the following expression:

$$Q(x') = L(x'') \cdot x', \quad (6).$$

Substituting the  $Q$  from formula (5) into formula (6), we have:

$$L(x'') = \frac{Ce^x}{x \cdot x'}, \quad (7),$$

Continuing the chain further, we have:

$$M(x''') = \frac{Ce^x}{x \cdot x' \cdot x''}, \quad (8) \text{ etc.}$$

Therefore, all the things, objects of the world around us can be expressed through the quantities expressed in each concrete case as a form of a chain:

Note that, from  $Ce^x; \frac{Ce^x}{x}; \frac{Ce^x}{x \cdot x'}; \frac{Ce^x}{x \cdot x' \cdot x''}; \dots$  sics,

any object or thing can be transformed into another object or thing by quantitative changes of atoms, electrons, protons, molecules and other elementary particles.

Summing up the aforementioned infinite series, we will get the total sum of all qualities, things, objects of the world around us:

$$B = Ce^x + \frac{Ce^x}{x} + \frac{Ce^x}{x \cdot x'} + \frac{Ce^x}{x \cdot x' \cdot x''} + \dots = Ce^x \left( 1 + \frac{1}{x} + \frac{1}{x \cdot x'} + \frac{1}{x \cdot x' \cdot x''} + \dots \right), \quad (9),$$

where  $B$  is the universe.

It is also possible to generalize mathematical formula of the law of transition of quantity to quality, taking the dependence of the quality of a thing on the variety of quantities - numerical parameters. This corresponds to the real situation better, for a thing, an object depends, as a rule, on many quantities: weight, volume, size, temperature, density, etc.

Suppose the thing  $P(z)$  depends on its quantitative parameters,  $x_1, x_2, \dots, x_n$ .

Then, if they, while changing, do not lead to changes of the essence of a thing, we have the following differential equation in private derivatives:

$$\frac{\partial P^n(z)}{\partial x_1 \partial x_2 \dots \partial x_n} = P(z), \quad (10),$$

where  $P(z) = F(x_1, x_2, \dots, x_n)$ .

Hence  $P(z) = Ce^{x_1 + x_2 + \dots + x_n} \quad (11).$

This is a specific solution.

If, however, changing quantities as parameters of a thing, transform it into another thing, then the differential equation is:

$$\frac{\partial P^n(z)}{\partial x_1 \partial x_2 \dots \partial x_n} = Q(t), \quad (12),$$

where  $Q(t)$  is another thing that depends on its numerical parameters.

Hence  $p(z) = Q(t) \cdot x_1 \cdot x_2 \cdot \dots \cdot x_n, \quad (13).$

This is a partial solution.

Naturally, in this case the question of the measurement of different numerical parameters arises. Apparently, there is a sense in leading all the numerical parameters for each object or thing to conventional units. There is a number of typical examples, say, if one takes away 100 from the size of human growth, he can learn his optimal weight, although the growth is measured in centimeters, and the weight - in kilograms.

Here is the field of activity for the further development of mathematical philosophy.

So, the quantity transmits to quality, and quality - to the new quantity. There is a mutual transition of two categories.

As for the range of values for numerical parameters of qualities of objects, things in different differential equations, they are set by the thing, the quality, that is, we set the edge (boundary) conditions. For example, for the quality of a vulture, its weight, as a numerical parameter, has a maximum limit of  $N$ , at which the bird rises in the air, and the excess of this limit changes the quality - having had a solid meal, the vulture is not able to take off, its wings are meant for quite a certain weight. There are many similar examples. "Man" quality, his weight as a numerical parameter varies from 1 to 480 kg rounded, and the weight of an elephant has other borders.

So, more specifically, quality sets its quantitative parameters, their range of values. Therefore, having written the differential equation for a certain quality, we thereby set the range of values for its numerical parameters.

Let us now consider the second basic law of philosophy: The law of the negation of the negation.

**The law of the negation of the negation** expresses the continuity, spiral form of the development, connection of the new with the old, repeatability at the highest stage of the development of some

properties of a number of lower stages. The dialectical negation caused by the internal regularities of an object or phenomenon, acts as self-denial. The peculiarity of the object development acts as a double negation.

Let's give the *mathematical formula* of this law. In view of the above, we introduce the function of the development of an object or phenomenon:

$$F(N) = N^{-N}, (14),$$

where N is a number of negations of a thing or phenomenon, or a number of self-denials. Where self-denial is understood as a set of external and internal influences, leading to another self-denial, changing properties and qualities so that a thing is not destroyed during these stages, but only perishes at the last stage.

Obviously, with a rise, the N function of the development of things or phenomenon tends to zero. From this mathematical formulation of the law of the negation of the negation, an interesting conclusion about the direction of the development of a things, object, or phenomenon follows: it turns out that the development of an object is neither descending, nor ascending, neither progress, nor regress. Just an object or phenomenon, having passed a small amount of its self-denial, perishes, giving way to another object or phenomenon.

In other words, there is no widening spiral of the development of an object or phenomenon, as the modern philosophy has long believed and claimed. This idea, by the way, is also confirmed by Abdeev R.F. in his book "The Philosophy of informational civilization", where he speaks about the converging spiral of the development for each object or phenomenon.

So, this object or phenomenon, passing through its stages of self-denial, caused both by the influence of the environment and internal processes, perishes, giving way to the more highly developed, and less highly developed object or phenomenon. Abdeev R.F. in his book also mentions the development of biology from narrative to molecular and replacing this process of cognition as a phenomenon, with a new process, namely genetic engineering, as

an example of the converging spirals. That process as a phenomenon had perished and gave way to the more developed one. Moreover, it should be noted that from the mathematical formula the law of the negation of the negation says that the number of stages of the self-denial of any object or phenomenon is small - only 4-5. After that an object or phenomenon perishes. However, each stage of self-denial for different objects or phenomena has its duration - from hours and days to many months, years, centuries, millennia.

Here are examples from various areas of human activity to give a solid picture of the applicability of this law in mathematical form. Thus, beginning with the most ancient primitive societies, mankind has survived only four socio-economic formations, i.e. has passed only through four stages of self-denial. Thus, the slaveholding society denied the primitive-communal; the feudal-slaveholding; the bourgeois-feudal; and the socialist-bourgeois. Thus,  $N = 4$ . Then the function of human development as a phenomenon is equal to  $F(N) = 4^{-4} = 0.004$ .

Now humanity has entered the fifth stage of its development - a postindustrial society characterized by massive ecological and technogenic catastrophes and prevalence of services in the economic structure, development of supranational Institutions and corporations. It is unknown how long it is going to last, but the function of the development is equal to  $5^{-5} = 0.0003$ . In other words, such phenomenon as human civilization with its vital elements of development - consumption of natural resources and occurrence of increasing amounts of waste, i.e. increase of environmental pollution, is close to zero. Humanity could not live in another way, even if it wanted to.

Such phenomena and objects as love, friendship, man, society, talent, universe, home, state, city, region, river, sea, etc. - in general, all and everything obey in its development to the formula derived by us  $F(N) = N^{N^N}$  and pass only through three, four, maybe five stages, and then perish. So, a man in his development undergoes only five stages of self-denial: childhood - adolescence - youth - maturity (let us agree that a person in a mature state is completely different than in youth - he has more experience, and his views on life change). And, finally, oldness denies maturity, and then - death. So, the function of human development, considering oldness, equals to  $5^5 = 0,0003$ .

Family, in the broad sense of the word, as retaining its psychological, mental, moral qualities in its development, passes only several generations and perishes, giving way to another family: descendants form a family with other properties. This is well traced in Thomas Mann's novel "Buddenbrooks": The Buddenbrook merchant founded a family with such quality as the ability to save money and make fortune, but only two generations inherit this quality, and on the third generation everything was wasted: one of the grandchildren squandered all his money and found himself in a crazy house, and the granddaughter lived while spending money. The wealth was scattered. The quality of genius in the family can also be cited as an example. For example, Leo Tolstoy (Lev Nikolayevich Tolstoy), a genius writer, was born in the family of Tolstoy. His children and grandchildren inherited his writing qualities - Sergey Lvovich Tolstoy and Tolstoy's granddaughter wrote pretty well. And in two generations this gift was lost.

Also the gift of genius and talent has been preserved for a number of generations in such families as Bach, Bernoulli and others. In the Bach family, the gift of genius music composing was preserved for three generations, and in Bernoulli family the gift for mathematics and physics was preserved for five generations. And with their discoveries, all of them

have made a significant contribution to culture and science. By the way, in any family with a talented person, this talent, as a rule, was preserved for three generations max, and only the Bernoulli family was an exception from the rule. And in some generation there even was the greatest flourishing of this talent, genius, then it began to fade. In most cases, parents and close family members of this genius were pretty smart people themselves or had some sort of talent. For example, Pushkin's father and uncle wrote poems and small plays; Johann Strauss's father was also a composer.

It should be noted that talents and geniuses represent the soul of the people, nation and state, express its basic characteristics and qualities. So, in novels, stories, and plays of Balzac, Hugo, Maupassant, Moliere, Zola we learn the nature of the soul of the French people, as well as in paintings of Cezanne, David, Renoir, Toulouse-Lautrec, in music of Gounod, Massenet, Berlioz. And we see the soul of the Russian people in novels of Dostoevsky and Tolstoy, Chekhov and Gorky, in poems of Pushkin, Lermontov, Yesenin, Bunin, in music of Tchaikovsky, Shostakovich, Mussorgsky, in paintings of Serov, Repin, Perov, Levitan, Korovin, in scientific works of Mendeleev, Chebyshev, Sechenov, Kolmogorov, Pavlov. That is why talents and geniuses are the national treasure, and they should be treated accordingly. By the way, geniuses and talents are valued everywhere, and only in Russia they were always poisoned and humiliated. "There are no irreplaceable people", - Stalin said.

By the way, we will mention that the most talents and geniuses were born in such countries as France, Italy, Germany (they divide the first three places respectively). Russia has entered the top ten of such leading countries, although the main flourishing of talents and geniuses in the field of literature, science and art happened in the XIX century.

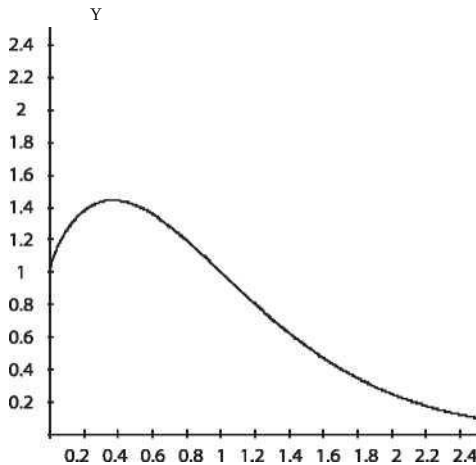
While the soul of the people, nation, country, state appears in the works and creations of talents and geniuses, and in themselves, the "body"



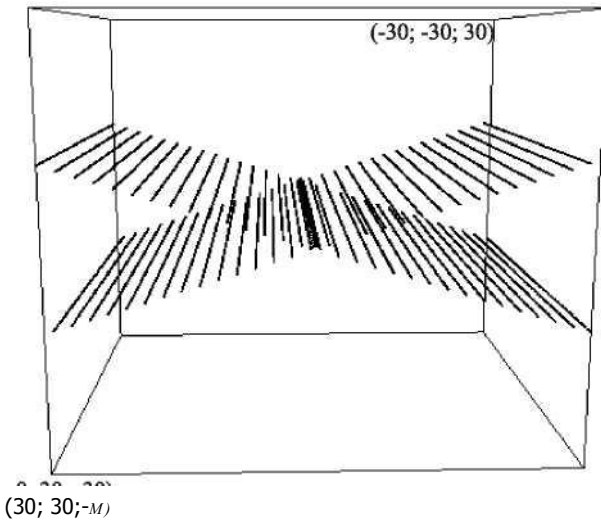
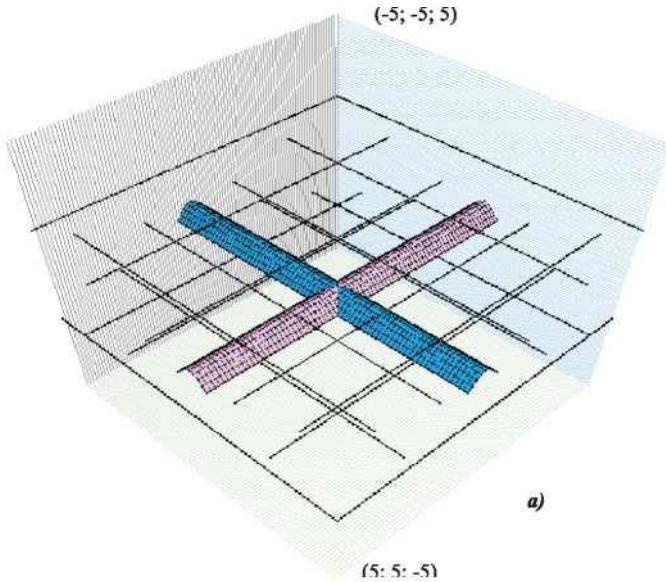
of states is set by the rulers, Czars, emperors, presidents, cities, museums, monuments, cathedrals and temples, by the people themselves.

Hereafter, for example, the family as a combination of a wife and a husband passes only three-four stages of self-denial: amorousness, love, friendship - and then it either disintegrates, passing into the fourth stage of hatred (indifference), or perishes together with its bearers, while friendship is characterized by such stages as interest, trust and distrust (or hatred). For love we will highlight the following stages of self-denial: friendliness, a moan of delight, tears of happiness, disfavour (indifference). Russia, for example, is characterized by such stages of self-denial as: the epoch of separate principdoms and princes; the epoch of czars, beginning with Ivan III (the second half of XV century); the epoch of Emperors (Empresses), beginning with Peter I (the first half of XVIII century); the epoch of the Bolsheviks and the CPSU, beginning with Lenin (since 1917); the epoch of democracy, beginning with Yeltsin (since 1991). So, there are 5 stages of self-denial in total.

If we consider the function of development in general, namely  $y = F(x) = x^{-x}$ , where  $x$  is any positive number, then its graph will be

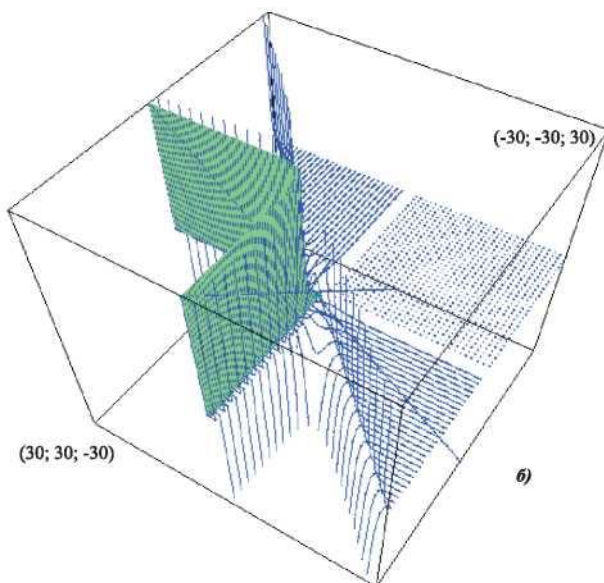
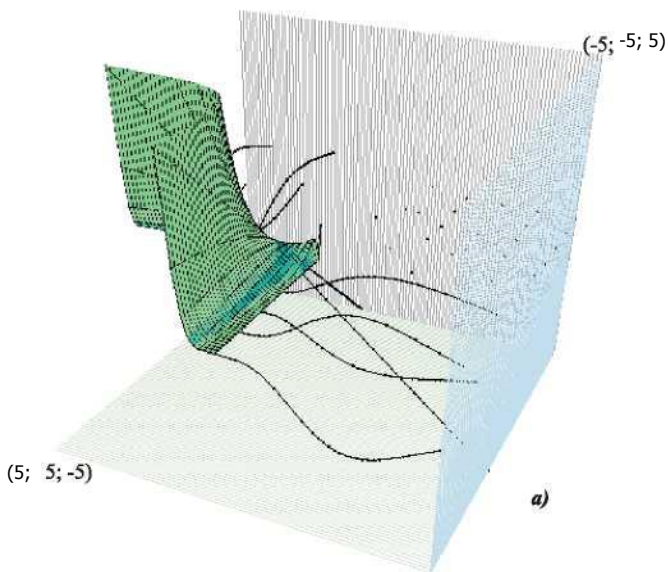


**Fig. 2.** The graph of the function of development  $y = F(x) = x^{-x}$ , where  $x > 0$



**Fig. 3. The graph of the inteworking surface function**

$$g = g \{x, y\} = x^y \cdot y^x \text{ where } x + y = 1$$



**Fig. 4.** The graph of the intertwining surface function  $z = F(x, y) = x^y \cdot y^x$

Let us remark that the graph (Fig. 2) shows that at some stage of self-denial of any phenomenon, the object reaches the peak of its capabilities and then goes to death, passing through a number of remaining stages of self-denial.

Finally, let's give the mathematical formula of the law of unity and struggle of opposites.

The law itself expresses the essence of the self-movement of an object or phenomenon. Opposites as contradictions are inherent in any thing, object, phenomenon - otherwise there would be no movement, development and destruction. Opposites of an object are in indissoluble unity, they are mutually exclusive and complement each other, that is why each object or phenomenon is identical to itself, and is different from itself simultaneously. An object, in the course of development as a consequence of opposite beginnings - is both the same, and not, therefore it is impossible to say that this object, phenomenon, or statement is true or false (the law of the excluded middle), because it develops every second. This applies to scientific provisions, subjects, things, and phenomena. Whether this man is kind or angry, young or old; whether it is day or night; whether it is fair or unfair. Everything at this moment is such and different. It's seems to be day-time now, but the measure of day decreases with every second. A man is kind in some situation, and in another one he is angry. From my point of view, this phenomenon is true (for example, if some rich man has been robbed), and from his point of view it is certainly not, etc.

The mathematical formula of the law of unity and struggle of opposites is expressed by the function of interaction that we introduce:

$$F(N, Y) = N^Y \cdot Y^N, \quad (15)$$

where  $N + Y = I$ , and  $N$  and  $Y$  accept values 1, 2, 3, ... - the numbers of emergence of "no" and "yes" as opposites.

So, if one of the opposites, let it be "yes", has taken the value of 1, then "no" equals 0, because  $N + y = I$  and the function of interaction of an object or phenomenon  $F(N, Y) = 1^0 \cdot 0^1 = 0$ .

Then:

$$Y = 2, \text{ then } N = -1 \text{ and } F(N, Y) = (-1)^2 \cdot 2^{-1} = 1/2;$$

$$Y = 3, \text{ then } N = -2 \text{ and } F(N, Y) = (-2)^3 \cdot 3^{-2} = -8/9;$$

$$Y = 4, \text{ then } N = -3 \text{ and } F(N, Y) = (-3)^4 \cdot 4^{-3} = 81/64 = 1,27;$$

$$Y = 5, \text{ then } N = -4 \text{ and } F(N, Y) = (-4)^5 \cdot 5^{-4} = -1024/625 = -1.64;$$

$$Y = 6, \text{ then } N = -5 \text{ and } F(N, Y) = (-5)^6 \cdot 6^{-5} = 15625/7776 = 2,01$$

etc. For example, a good and evil deed, white and dark skin, rest and work, right and left hand in one person; and all the other opposites that arise throughout his life. And similar - for any object as long as it develops.

As you can see, the interaction function slowly increases and changes its sign from plus to minus periodically. In other words, in its movement the phenomenon or object undergoes the opposite changes and is continuously enriched in its essence.

And if we consider the introduced interaction function in a general form, namely:  $z = F(x, y) = x^y \cdot y^x$ , where  $x + y = 1$ , then on the diagram we will get the following surfaces (depending on the argument - x or y): see fig. 3.

And if  $z = F(x, y) = x^y \cdot y^x$ , then the next surface will be on the diagram (see fig. 4).

It is clear from the figures that the widening surface on both sides of the axes passes through 0. This means that the phenomenon or object disappears and revives simultaneously in different qualities. This model tells us, that the object or subject may develop, when they are heving opposites in unity and struggle.

## **Chapter II. Mathematical models of the main categories of philosophy.**

Philosophical categories are the forms of awareness of the essence of the universe, nature, man, their relationships and interactions; these are the peculiar "bricks" with the help of which philosophers build their philosophical systems, starting

with the most ancient Chinese, Indian, Greek sages and ending with European, American philosophers. And the basic laws of dialectic are the "cement", fastening these "bricks".

And throughout the history of human civilization, we see how various thinkers have erected the frameworks of philosophical "buildings", "houses", filling them with whatnot.

And looking at these "buildings" we see how the level of a man's comprehension of the world and himself has increased: From small "huts" of ancient and Indian philosophers to "monoliths" with a metal sheen built by Kant, Hegel, Shelling, and modern "buildings" in the Gothic and Byzantine styles.

By the way, all these philosophical systems have always been erected on the basis of modern scientific knowledge, data of physics, mathematics, biologists, natural sciences, and therefore, let's say, philosophical conclusions of Aristotle, Thales, Anaximander, Heraclitus, Pythagoras about the composition matter, substance, essence of movement, sky, thunder, clouds, lightning, etc. are now ridiculous, naive, though there are random guesses. Therefore, one should not regret that the Alexandria Library was lost, as well as its books and manuscripts of some ancient philosophers and thinkers. It was, from a modern point of view, naive nonsense with glimpses of valuable guesses of clever people trying to know the world and inclined to contemplation.

Philosophy is a little behind in its development from the exact sciences, natural science, but there lays its advantage: in the generalized analysis of the modern stage of natural science, allocation of general laws, regularities and categories. Although the previous philosophical systems also pushed scientists to make new discoveries.

By the way, for quite a long time the philosophers have built their

philosophical systems without understanding the material from which they have been built. And this material is laws and categories.

For the first time a clear concept of the category was introduced by Aristotle, although Pythagoreans and Plato had approached this problem. For Aristotle, the categories mean basic ways, or stages of being, and also the basic concepts of existence, its properties and relations. He identified the following 10 categories: essence, quantity, quality, attitude, place, time, position, possession, action, enduring. (see Aristotle, vol. 2. Categories).

Categories are considered both as the categories of being, and as the categories of cognition, i.e. both metaphysically and epistemologically. That is how they should be considered, and they are not supposed to be artificially divided. For example, subjective and objective act both as a subject and as an object - stages of being and forms of judgments - subjective and objective opinion; matter and spirit, both material and spiritual in the phenomenon and man. It was in the dialectic unity of the entities and forms of knowledge of the world and human where the categories passed their way of development, both as the higher stages of being, and as forms of their cognition.

Then for a long time the categories, as such, were forgotten, and only Immanuel Kant returned to them, having considered them as the initial structural logical forms of intellect, pure notions of reasoning. Kant comes to the conclusion that the intellect has 12 subsistent a priori categories that are the rules of synthesis of sensual data. They are as follows: quantity (unity, plurality, entirety), quality (reality, negation, limitation), relationship (immanence and self-existence, causality and dependence, communication), modality (possibility-inability, existence-nonexistence, necessity-randomness). All of them derive from judgments as a logical function of intellect.

(I. Kant. Compositions, vol. 3, p. 175).

It should be noted that both Aristotle and Kant limited the concept of the category only as a form of cognition of life, forgetting about a man; and they also did not give the concept of categories in their movement, development, interchanges. Obviously, the categories are not a priori, they develop together with the man's cognition of the world and himself.

Today we can distinguish the following categories as forms of cognition of life, world, and universe: quantity and quality, finite and infinite, matter and spirit, essence and phenomenon, content and form, external and internal, movement and rest, cause and effect, necessity and coincidence, existence and consciousness, possibility and reality, absolute and relative, continuous and discontinuous, whole and part, abstract and concrete, singular, special, universal, measure, identity, contradiction, attitude, difference, contrast, space and time, subjective and objective.

And as forms of cognition of a man we will allocate the following categories: Truth and falsehood, personality and society, freedom and slavery, good and evil, life and death, beauty and ugliness, just and unfair, happiness and misery, poverty and wealth, love and hatred, will and energy, unconscious, destiny, sleep, body and soul, God, Devil.

Of course, the categories of cognition of the world are actively applied in cognition of a man, and vice versa. All categories are interconnected and mutually penetrate into each other. Thus, matter and spirit can be expressed in the categories of form and content, finite and infinite, external and internal, cause and effect, absolute and relative. And the matter itself can be expressed in the categories of continuous and discontinuous (wave and corpuscular theory of the structure of matter), whole and part; and the essence and phenomenon - in the categories of content and form; quantity goes into quality,



and quality into the new quantity; finite is contained in the infinite, and infinite - in the finite; opportunity goes into reality, and reality - into opportunity; good goes into evil, and evil - into good; poverty - into wealth, and wealth - into poverty; truth - into lie, and lie - into truth, etc. Thus, it is clear that the categories are moving into each other and are interpenetrating. Here are the mathematical models of a number of categories, and we will just talk about the others.

## **Section 1. Space and time. Necessity and coincidence. Good and Evil.**

Let's give a mathematical model of space and time. If we designate space through  $S$ , and time through  $T$ , their product will give the volume of the universe, i.e. we have:

$$V = S \cdot T, (16),$$

where  $V$  is the volume of the universe. Dimension of the universe is  $\mathbf{m}^3 \text{ sec}$ .

From the formula (16) it is possible to express space through time and vice versa. So:

$$S = \frac{V}{T}, (17).$$

Thus, the less time it is, the bigger is space and vice versa. By the way, this thesis is confirmed by Einstein's theory of relativity: it follows from its formulas that the increase in the length of the body, and hence the increase in the space occupied by it, corresponds to the reduction of time in the system, and vice versa. And if

$$T = \frac{V}{S}, (18),$$

and this leads to an interesting conclusion: since the universe expands,  $S$  grows, and so  $T$  decreases

with a relatively stable  $V$ . That is why many people notice as if time has reduced - days and months run instantaneously, which has not happened before.

So, the following hypothesis is put forward: time shrinks with the expanding universe (otherwise the matter would simply be dissolved in infinity). This, by the way, is one of the sources of energy. The universe always has a single volume. Of course, for now it is difficult to determine the time clenching physically, as we have learned how to measure time quite precisely just 350 years ago - since Huygens's invention of the mechanical pendulum. And before that time was determined by the stars, the sun and the moon. In comparison with 14 billion years of existence of the universe this is negligibly little.

Time can be stretched and squeezed. A year can be a second, and a minute - a year or a month.

To confirm these words, we will cite a number of statements from the work of a prominent Russian philosopher A.F. Losev "Myth dialectics". "If you want to talk about the truly real time, it is always heterogeneous, compressible and extensible, absolutely relative and conditional... Apocalyptic expectations in the past are explained by densification of times and then their diffusion. Time, just like space, has creases and leaps. There are a lot of times, they are compressible and extensible, have their own figured structure." (A.F. Losev. From early works. M., "Pravda", 1990, pp. 472-473)

On the basis of the foregoing, the following concept of the universe offered by us may be possible: The universe is a sphere of a single volume. It was like this at the time of its birth and there were eternal and unchanging space and time. Then at some point (perhaps at the time of the expulsion of a man from Paradise), time began to shrink and space began to expand. Galaxies run from each other

with a speed of 25 km/sec, and this speed increases, so time shrinks faster. The universe itself is a collection of two hemispheres: the hemisphere of space and the hemisphere of time, located in the interpenetrable and interconnected four-dimensional space-time continuum (magicians, prophets, clairvoyants could predict the future and see the past, because they had seen it all in a small compressed ball, sometimes without realizing it, intuitively. And it is possible to observe both the future and the past in a ball by turning it). The hemisphere of time shrinks, due to which the hemisphere of space expands. When time shrinks to zero and stops, there evidently is going to be the second coming of Jesus Christ, the Judgment of mankind for the mutual destruction and destruction of nature, forests, seas and rivers. Next, the space will begin to shrink, and once again the balloon of the unit volume with the constant space and eternal time, which probably corresponds to paradise and hell, will be restored.

Currently, the age of the universe is estimated at 14 billion years. Visible matter is 4%; 23% is invisible cold matter and 73% is invisible dark matter. The essence of dark and cold matter is incomprehensible. Most likely it is a product of expansion of the universe.

Byron in his prophetic poem "Darkness" depicted the moment of compression of time to zero pretty skillfully:

*"The bright sun was extinguish'd, and the stars  
Did wander darkling in the eternal space,  
Rayless, and pathless, and the icy earth  
Swung blind and blackening in the moonless air.  
Morn came and went—and came,  
And brought no day...  
And men forgot their passions in the dread  
Of this their desolation..."*

*And all hearts were chill'd into a selfish prayer  
for light:  
The world was void,  
The populous and the powerful was a lump,  
Seasonless, herbless, treeless, manless, lifeless...  
A lump of death — a chaos of hard clay.  
The rivers, lakes and ocean all stood still,  
And nothing stirr'd within their silent depths."*  
(Byron. *Compositions*, vol. 2, M, "Pravda", 1981, pp. 95, 97)

If the letter **D** is necessity, and **P** - a coincidence, then

$$D \cdot P = 1, (19),$$

where 1 is a single phenomenon or a thing, for any thing or phenomenon contains the elements of randomness and necessity both in terms of origin and in terms of functioning. Hence you can express the need through randomness, and vice versa. So:

$$P = 1/D, (20).$$

Formula (20) states that the greater the need, the less there is coincidence in the development and cognition of the phenomenon, and vice versa. Note that randomness is an unknown regularity or necessity. It is objective, since so many factors both in time and in space affect the random phenomenon or event that a person is not able to know their interconnection and interaction.

And if, for example, the letter **G** is good, and the letter **E** is evil, then

$$G \cdot E = 1, (21),$$

where **I** is the essence of a man.

It should be noted that good or evil means the special qualities of being as a set of good or evil thoughts, love and dislike, feelings, actions, words; and good differs from a good deed, for example, as a person differs from society. In other words, good is the love of a man to nature, people, to himself, and evil is animus toward them. And because good and evil are inseparable in a man, they comprise a unit-essence of the person.

Let us express, for example, good through evil:

$$G = \frac{1}{E}, (22).$$

From the formula (22) it follows that the less evil in a person, the more good, and vice versa. It is possible to measure evil and goodness, but in units of love. After all, we have established that goodness means love for everything. The greatest love was shown by Jesus Christ-he has accepted a flour of crucifixion for mankind-here love (goodness) is infinitely great, and dislike (evil) is infinitely small. The greatest animus (evil) was shown by Satan, Lucifer, - here the evil is infinitely large, and love is infinitely small.

The love of Dante to Beatrice or Petrarch to Laura can be a unit of goodness (love), as well as evil. For the majority of people goodness occupies a fractional part of this unit, if not tends to zero; and when we go through zero, we come to evil (animus).

Good and evil are the basic constants of being. Let's enlarge upon them. The Bible says: "Out of the ground the Lord God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil... And the serpent said to the wife: You surely will not die, for God knows that in the day you eat from it (from the tree of good and evil. - **Author's note**) your eyes will be opened, and you will be like gods, knowing both good and evil, as they know. And the Lord God said: Here,

Adam became one of us, knowing good and evil; And now no matter how he has stretched his hands, nor has he taken from the tree of life, nor tasted, nor has he lived forever "(Genesis, ch. 2 and 3).

It is clear from all these words that good and evil as a phenomenon were created by God long before the origin of mankind. And God is the one who is immortal and knows good and evil, but is above them. Mortal, i.e. man, cannot rise above good and evil and is floundering in them, plunging deeper into the abyss of good and evil. Temptation is great, and the majority, the vast majority make way toward evil and is in it. Committing evil, evil deeds, thoughts, feelings and words means sinning. And ordinary people, and the saints, and prophets, and the righteous - all sinned and sin. Only their evil deeds, thoughts, feelings and words differ in their degree, magnitude, measure. Luther also said that no matter how much he struggled with himself, he failed to escape from evil and the sin. And the saint righteous John of Kronstadt in his journals constantly repented that he insulted someone, shouted, did not do what he had to, etc.

Yes, the way of man on the Earth is hard, for too great is the temptation to the evil deeds, sins, which are imposed by: 1) himself; 2) demons, curling around it; 3) people around him, close ones and regular people; 4) Demons, curling around the people and tempting those do all sorts of nasty things.

This quadruple oppression of temptations is very difficult to withstand and many, yes, many fail to withstand it. So begins the path of the criminal, crime, sin. Just open the "door" of a soul - and be succumbed to temptations and the demons that are already there. The demon of drunkenness calls the demons of Wrath and murder; Demon of stealing-demons of grubbing, fornication, greed, vanity, pride, etc.

Upon entering the soul of the timid guests, they are mastered and then become masters. Here's your fault. And now all their skill and meanness is to substitute the person. Commit,

commit crimes and sins (as an excess measure) for the time being on our orders. But one day we'll ... we'll set you up. So that these crimes and sins look like they have been committed by demons with your - hands. You are not guilty of murder, theft, anger, quarrel, drunkenness, bribery. The demons did this with your hands. You are guilty in the beginning to have slightly opened the "door" of your Soul and let the demons in. Let us quote our poems about the difficult choice of their path, their destiny by man.

*Alas!  
Not between bad and good,  
But between the Bad and worst  
we choose our path,  
And it does not get better!  
But we believe in the authenticity of the fairy tale,  
Our world is coloured in fantasies!  
We do not tear off masks from ourselves,  
Humbly  
coming to us, the clergy say "My poor sire"!  
And we are gentlemen without a clue!*

Truly, only some will become the Gods (for man is the image and likeness of God) and will go to Paradise. It was not for nothing that Saint Justin, a philosopher and martyr, wrote in the second apology: "... The Holy Spirit rebukes people that although they are created so that if they keep his command, they will become like God dispassionate and immortal and be awarded the names of his sons, but, like Adam and Eve, they themselves cause death. All people are honored to become gods and have the power to be the sons of the Most High and will be judged and condemned each for himself, like Adam and Eve". (St. Justin. Creations, p. 333).

And it's obviously not the matter of not doing Evil, it's

impossible, but to minimize this and show even the desire for Good, to observe the Ten Commandments.

The Good and the evil both as phenomena and the actions (even - mental) are inevitable in this material world. And either become higher than them, or strive for good - otherwise you lose your Soul.

And the more interesting is how the philosophers and people of the collision of Good and Evil assessed.

Buddha, Confucius, Plato, Aristotle, Socrates, Seneca said about the desire for Good and Blessing and Evil's rejection. So, for the Buddha, evil and suffering were equivalent, and from them one must go to rest and seek Nirvana. Confucius noted that, in gaining profit, you multiply evil. For Socrates, Seneca, evil was hidden in ignorance. For Plato and Aristotle, evil is hidden in suffering, lack of good, passive matter. However, the problems of good and evil were not particularly developed. In the books of the Biblical prophets it is constantly mentioned about the good and the people are called to purity, repentance, good deeds. And the people are constantly falling into evil, and different punishments are sent to them. The Prophets portend that if the people and the king do not come to their senses and repent, then they will die. There are suffering, wars, devastation. Through suffering people move away from evil and live happily. But than again they fall into temptation and return to Evil path. So does the pendulum of aspirations and actions swings: from Evil to Good and vice versa. But, as the Apostle Paul said, "Let love be without dissimulation; abhor that which is evil; cleave to that which is good"(Romans, ch.12).

Evil was also defined in different ways after the Gospel times. Thus, Dionysius the Areopagite defined Evil as an imperfect Good. For him, "The Evil co-operates in the replenishment of everything and provides the whole with the ability not to be unfinished." And further: "Evil is exhaustion, weakness and impoverishment or knowledge, ... or faith, or desire, or the energy of Good." (see Dionysius the Areopagite, "Glagol", St. Petersburg,



1994, p.143, 187).

For Plotinus, Evil is entirely concentrated in matter. He writes: "But where the good is missing completely - this is what matter is - that is the real evil that does not contain a single particle of good" (treatise "On Nature and the Source of Evil", see Plotinus, Works, p. 594, 595).

For Thomas Aquinas Evil supplements Good: "If to eliminate all cases of evil, then the universe would lack many benefits. Thus, without the killing of animals, the life of lions would be impossible, and without the tyranny cruelty of tyrants, there would be no strength of the martyrs... God, conditioning in things the benefit of the whole world order, as a consequence and as if accidentally causes the spoilage of things. This is the essence of evil, i.e. in that the thing departs from the good. Hence it is clear that evil is revealed in things, as well as corruption, because corruption is also some evil. If everything is good, since it is such, then all evil, since it is such, is a -carrier." (see Taranov, 120 philosophers, vol. 2, p. 16). Leibniz understood evil as imperfection, suffering and sin.

So, as non-being, corruption, imperfection, not being, but also useful, at the same time, the philosophers and prophets defined evil. Hence it turns out that Evil was originally in the world (see Bible), but why God created it, we do not know. One thing is clear that Evil entered the world through Adam, through his failure to obey the commandment of God about not expecting the fruits of good and evil. Thus, it turns out that Adam, as it were, did not love God, since He disobeyed Him and was tempted by Eve. Or, perhaps, he did not love God enough and disobeyed Him. Hence, through dislike, Evil has entered the world. It turns out: Evil is like a moment of disobedience from hate. Therefore in the Gospel our Lord Jesus Christ says: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. Thou shalt love thy neighbor as thyself" (Luke, chap. 10).

To return to the path of Good, Love is needed; therefore the Apostles, the prophets, the fathers of the Church speak of Love. Love is decreasing, Evil is growing. Therefore the Holy Trinity is higher than Good and Evil, that there is Love and eternal Life there. And if we want to be the sons of God, then Evil must be overcome with Good and Love - and we will again be the Gods in the Paradise, as an image and likeness of God, living forever in happiness and joy.

From the hate of Adam to the love of Jesus Christ, the love of God, - "For God so loved the world that He gave His only begotten Son, that whoever believes in Him shall not perish, but have everlasting life" (Gospel of John, Chapter 3). And finally, let's move on to our love for God, people, nature, to ourselves: If there is love, there will be no evil thoughts, adultery, murder, theft, malice, cunning, envy, blasphemy, pride. For "All these evil things come from within, and they defile a person" (The Gospel of Mark, ch. 7).

But, as Kozma Prutkov said: "Love your neighbor, but don't let him deceive you." And the Evil has become so strong in the world that only the very few blessed and holy fools can contain love. There is freedom of choice of Love and Goodness, and hence the Paradise. By the way, love should be learned long and hard, and often only suffering can put us on the path of Love, and Good for everything.

Selfishness does not lead to good, because children, as the greatest egoists, easily roll down on the path of evil, bullying the neighbours. This is evident in all epochs (see, for example, "essays of Bursa" by Pomyalovskiy). It is children who are inventive in evil fabrications, and they are difficult to blame, since a sleeping sense of responsibility, inability to reflect, selfishness, - everything contributes to Evil and hate in them.

It turns out that to do evil, but not to love is easier than to love, to do good. In order to love, it is necessary to work, develop a sense of responsibility, sacrifice, respect,

care. Even to love yourself, i.e. to be selfish, requires some effort. And not to love is "simple". Love, good must be earned, and whereas hate, evil is given as a "gift". But, alas, it's not like that. Indeed, "... in the sweat of thy face shalt thou eat bread" (Genesis, ch. 3) and hard work will be given to love, kindness, like everything on this earth. For everything is repaid a hundredfold, and for evil we pay the death of the pure and the good, the light and himself.

And nevertheless, evil, dislike grows, and it's not like islands, small points of love, goodness is gone. It is as the beginning of the end of mankind. Why do people do evil and hate? Is it easier than loving, or is it instigated by other people, our internal structure, circumstances, demons? It is not without reason that God repented once that he created people (Genesis, ch. 6). By the way, for some reason, there are many demons too. Moreover, they are constantly involved in the temptations of man, and the Lord God directs this (see Bible, The Book of Job, Ch. 1.). You can explain this, probably, like this: Once Satan tempted Adam in Paradise (note, Satan dwelt in Paradise), hence, now God wants us to return to Paradise only through overcoming temptations from demons. But it is so difficult, apparently, not everyone will be in paradise. You can be redeemed, most likely, only by faith in God, as Luther said. Much is amenable to explanation, but it is not yet possible to understand why a person, when he receives freedom of choice, is more inclined to hate, evil? Moreover, it is not clear why the sons of God, angels, did this, becoming demons? So, St. Justin wrote: "he (God) has entrusted the concept of people and the heavenly things put on this by the angels. But the angels transgressed this appointment; they fell into sin with their wives, and gave birth to sons, the so-called demons; ... and they sowed murder, war, fornication, debauchery and all evil among people." (St. Justin, a philosopher and a martyr. Creations, M., 1995, p.110). They saw God and knew him! Work of goodness,

love turns harder than evil, hate? It can be seen that the end has really come! There comes a time when "... people will die from fear and expectation of calamities coming to the universe..." (The Gospel of Luke, ch. 21).

Let us sum up and give definitions.

Good is a love for nature and people, as for oneself, not causing suffering for them. And evil is hate for nature, for people, for oneself. Hate particular, and then imperfection, suffering, sin - as philosophers and theologians said. Evil is hate, which means that it is entirely in the free will of man - he is completely responsible for it, and God should not be blamed. Since we have freedom of choice, we can and often choose dislike - evil.

The driving force that guides man to goodness is the payment for every step that returns to you in ever increasing proportions. Conversely, every step to evil requires more and more payment from you. You do not like nature - you pay the deterioration of your habitat. If you do not like people you will be paid back in your own coin - unkind deeds towards you from others, lack of pleasant - communication - one of few pleasures without which a person turns into a beast. If you do not love yourself - you will pay with your health, the constantly decreasing capital, without which it is difficult to survive and difficult to communicate, feeling joy and pleasure from one and the other.

Let us note once again that Jesus Christ in the Gospel says that the main and basic commandment of man is to love God and his neighbor as oneself. In these words - the essence of Good, on the way to which your fee returns to you repeatedly. Although on the path of Love and Goodness different collisions are possible, when the love for one person or object comes into conflict with the love for another person or object

sometimes insoluble, and so you must choose. For example, the love for idea and family. Because of the love of the idea, one must perform some actions and sacrifice love for the family or vice versa. It turns out that evil is inevitable in the world, and a certain level of it is there and our task is to reduce it to a minimum, but alas, only one can do it.

## **Section 2. Happiness and misfortune of people and states.**

*And happiness was so possible,  
So Close!.. But my fate is already  
fixed.*

*A.S.Pushkin  
"Eugene Onegin",  
Ch. VIII, art. XLVII*

About happiness they write and say everything and quite often. By happiness they mean anything: a short ecstasy of something long awaited and now committed. By happiness they mean love, wealth, lack of desire and need. "My angel, writes A. Pushkin to N.N. Goncharova on the eve of the wedding, - do not deprive me of this love and believe that it is all my happiness." And then, after years of living together, he wrote in secret notes: "A beautiful wife brings her husband endless care, for the pleasure very soon becomes insipid and the possession of beauty is only ameliorated by your vanity... And the more beautiful the wife, the more ridiculous the husband will be in case of her infidelity. When we are alone, we have nothing to talk about, except about debts or children. We have no common interests, she no longer feels respect for me - I became an ordinary male-slut for her, - and lust to each other has almost disappeared from us" (see Secret Notes of A.S. Pushkin, St. Petersburg, 2004, p.133, 134, 147). And the "happiness" has ended. "Happiness" ended.

Let's sum up the opinions on happiness:

Happiness is when you are understood, when you are needed or you have everything and do not want anything, there is no need of anything when you are in search and in the movement towards the goal. And for example the philosopher Boethius (480-523) said: "The true and perfect happiness is that it brings wealth, power, respect, glory and pleasure ... Everything perfect, of course, precedes the less perfect" (Boethius, Tracts, p. 237). Although wealth and power cause envy and conspiracies. In a word, they choose one thing and make it happiness, which quickly passes or vanishes.

We have to admit that happiness is a complex concept, multifaceted and multifunctional. And only when many factors and -components come together and act simultaneously, then we can talk about happiness, constant happiness, and not about a second or a minute delight.

So, since our whole life on this earth is exhausted by work, rest and communication, happiness is when a person has a good job (i.e. there are more pluses than minuses in it, and in any work there are shortfalls, tedious rough moments), as well as a good rest, which gives him comfort and peace, and finally, he has good communication with people and nature, including love communication. Work can be of any type: an ordinary work for a state or a private firm, studying at a university, school and, perhaps, working at home, household work, writing prose and verse, drawing, etc.

One particular thing does not make a person happy. We have given an example with Pushkin. One can still give an example to Anna Karenina, who fell in love with Vronsky and thought it was happiness. And Vronsky had a good job in the regiment, good communication, -friends, women, wine, maps, theatres, horse racing; good rest - both abroad and

at resorts and near St. Petersburg. Anna Karenina exceeded the measure of love, making her his idol, and paid for it with life.

So, a measure is in good work, excellent rest, perfect - communication. And all this is based on active feelings, qualities of soul and body: faith, freedom, love, creativity, travel, and hunger, sex, selfishness, property. Efficiently functioning and constantly satisfied, and what is a most important – moderately, - they give the basis, without which good work, excellent rest, pleasant communication are unthinkable. This is almost permanent happiness, a feeling of complete bliss.

In fact, moderately satisfied qualities of the body, like hunger, sex, selfishness and property, make a person. A homeless without any property still does not look much like a person - more like a wild, frightened animal. And an unsatisfied sexual temptation brings a lot of trouble to the body and soul of a person; this is much and fairly said by Z. Freud. Selfishness as a sense of self-sufficiency, self-confidence, self-elevation, self-esteem and self-preservation does not make a person meaningful in the struggle for "a place under the sun". In this case, these feelings should also be used in the measure that you define yourself, trying to reduce it.

And the feelings, qualities of belief, freedom, love (not to be confused with a sense of sex), creativity and travels will allow a person to see itself and the world in volume and colour, to rejoice that you live in it now. Of course, everything should be used in moderation. Excessive work and excessive rest and communication, travel, as well as gluttony, unrestrained egoism only harm to health and soul, sometimes irreparably.

We will now quote poems about happiness.

*One hundred and three hundred years ago,  
And in the beginning of the century,  
Everything is the same for a man:  
Work, rest and communication!  
Even though the new technologies  
Will be in different situation  
- All is same for a person:  
Work, rest and communication!  
And therefore...  
The happy one will be he,  
To whom his work seems wonderful,  
As well as the rest and communication!  
Let the sky give me a little bit of luck-  
I want wonderful work, rest,  
socializing!*

The same can be said about the states.

The states that actively work in the market environment for themselves and for export, who are able to have a good rest at exhibitions and contests, religious and public holidays, carnivals, city days and all kinds of fun that can communicate nicely with other states through trade, exchange of cultures, arts, people of different professions - such states are truly happy. Switzerland and Norway, Monaco and Luxembourg, Belgium and San Marino, etc. can be cited as examples of happy states. Alas, there are also unhappy states. Almost the entire XX century they were Russia and Germany, China, Haiti, a number of countries in Africa, Latin America. Slave labor, hysteria, conflicts and wars, torture and dictatorship, rampant corruption, oppression of its own and neighbouring peoples. During the entire 20th century, Russia lost 100 million people in wars, revolutions and



camps. Such states are unhappy themselves and try to make other states unhappy. As the phrase goes, if you are dirty, make everyone else the same. I hope that Russia today is moving away from these misfortunes.

So, choose happiness, and you will enjoy this life.

After all, life is too short to be unhappy.

### **Section 3. Love and marriage.**

*"True love is like a ghost: all talk about it, but few people saw it."*

*F. de La Rochefoucauld  
(1613-1680)*

Novels and treatises, plays, series and movies are about love. Without love, life becomes boring, dreary and dumb.

While mankind is alive, life and love are alive. Love is inseparably connected with Good, and dislike - with Evil. On this earth all is work and sweat, and if love openly says that the one who chooses me satisfies my being through service to another (S. Frank); it takes care, shows respect, responsibility and cognition (E. Fromm); love is patient, kind and is not jealous, not irritable, love does not look for its own interests, never gives up and its hope never fails (AP. Paul), so it is a serious but joyful work. On the contrary, unlove feignedly says that it is easy and pleasant to dislike, to substitute, to do evil and troubles and there is no need for any work and responsibility. It's easy to kill, rob, get big money, and then just walk around and not work every day, to be rude and angry - i.e. not to love at all. And a person sometimes like a butterfly flies toward this imaginary twinkle, not realizing that two hard laws operate on this earth: It is necessary to pay for everything and there is nothing secret, that did not become obvious. These laws are inevitable, and you pay not only with money, but also with blood, troubles,

fear, and even life.

Every object, thing, act, desire, thought, feeling has its price - the best, average and worst for you. Here you are going to get married, get a job, go to another city, country, kill, rob, beat up, rape, etc. And you ask yourself: Will you be able, after having married and moreover – being too young, to neglect your habits: disco, dancing, beer, cigarettes, parties. Will you be ready to concentrate the forces of the soul and body on your future work, caring for your husband, contacting your mother-in-law? Or your future husband is a military, officer and you will follow him to a distant garrison, where there is no work, hot water, and the husband is all throughout the day at work and you are bored... Or you want to divorce, but will the new wife also indulge your habits? Or, let us assume, you will decide to rob a store and live well for at least a year or two. Will you stand the prison and the relations that are peculiar to this place? So, we must constantly study ourselves, our capabilities and know ourselves not by 5-10%, but at least by 30%. How will you behave in this or that situation? And, of course, keep in mind the worst price of your deed, desire. Can you pay this worst price? If it's the best, then it's good. The price of the object, of course, is hidden from everyone, and will open only when you enter into possession of this object, realize your desire, thought, feeling.

Through love we know God, and he, loving people, sent to Calvary his son - Jesus Christ. On Earth, we earn our daily bread working hard, and love must be obtained the same way.

But now we will talk more about ordinary love, about love between a man and a woman, a boy and a girl. In his great treatise "On Love", Stendhal singled out love-passion, love-attraction, physical love,

love-vanity. He traced the stages of the birth of love: admiration, pleasure, hope, crystallization of love. Stendhal writes: "Man is not free to do what gives him more enjoyment than all other possible actions." (Stendhal, vol. 7, p. 21). Note that this necessarily follows from these basic properties, the qualities of the body - hunger, sex, selfishness and property. We are made like that.

Many more definitions of love can be given - from writers, philosophers, moralists.

Here is our definition: Love is a tear of happiness and delight of groaning! This is because an enthusiastic groan as the highest point of the beginning of love. And tears of happiness can be named the autumn of love, its quintessence. When at work, rest, you suddenly and casually remembered about your beloved, whom at the moment you are not with, then involuntarily tears appear in your eyes that you have a loved one. This is love. In the absence thereof, love does not exist; that is why this feeling is not available for all.

In Chapter I (Mathematical models of the basic laws of philosophy), the mathematical model of the law of the negation of the negation is given, where it is said that any phenomenon, the object passes from three to five stages of self-negation and perishes. So love as a phenomenon also, alas, goes through its stages and dies in people. These stages are as follows: sympathy, groan, tears of happiness, dislike (indifference). Each specific pair has its own duration of stages. No wonder, that it is sung in one famous song: the train speeds without stopping and we have a ticket from the station "love" to the station "separation".

*About love so high, so eternal, so distant, -  
We often dream, we often sing!  
About swarthy, blue-eyed, slim, not cruel*

*What we crave,  
What we take passionately!  
But alas, everything passes,  
And there's really nothing at all!  
Only thoughts are roving:  
Again, as always, just one is missing!*

We all dream of eternal love, but alas ... Although only adoration of God tends to be eternal, for there are only tears of happiness, that God exists and he is with you.

As for marriage between a man and a woman, both common-law and registered, it also has its own stages. If a marriage perishes with the death of at least one of its carriers, it passes only three stages: affection, love, friendship. At the stage of friendship, the spouses calmly talk, trust each other, rely on each other and live in a high status of friendship, with no sex at all.

If the marriage falls apart during the life of its bearers, then it goes into its fourth final stage: hatred (indifference) and breaks up. Again, you can go through all these four stages during a honeymoon, or during many years. By definition, the wife is the algebraic sum of a lover and a housekeeper. At the beginning of marriage - 100% of a lover and almost 0% of a housemaid; after a lapse of 5-7 years of living together - 50% of a lover and 50% of a housekeeper and further. The first percentage falls sharply, and the second percentage grows. At the same time, the notion of a housemaid includes not only the ability to cook, wash, clean an apartment, but also create a home and family hearth that only a woman and wife can do.

And the husband is an algebraic sum of a wallet and a bed. Only here it begins with 100% of both the wallet and the bed. At the beginning of a marital life: my wallet is your

wallet; my bed is your bed. After 5 years of marriage 50% remains here and then the interest falls.

Selfishness of a man - up to 40 years old, is to have a woman (wife) 15-20 years younger; up to 60 years - 30 years younger; up to 80 years - 40 years younger. Or, if you have been married before 40, live with wife of any age. At 40 you take a woman 20 years younger than you and live with two wives till 50 years. At 50 years, you take a woman 30 years younger and live with three wives. And at 60, you take a woman 40 years younger and live with four until you die. Of course, all this is done when sexual health and money allow.

Selfishness of a woman - up to 40 years, is to have a man (husband) 10-15 years younger; up to 60 years - 20-25 years younger. Or, before the age of 30, marry a man of any age. At 40, you take a man 10-15 years younger and live with both till 50 years. At 50, you take a man 20-25 years younger and live with three, until you die. Satisfying this selfishness we get more stability in marriage than in marriage, where the husband and wife have a disparity of up to 10 years, or they have one husband (wife). Here, marriage is more stable, since feelings of paternity (motherhood) are mixed with feelings of love and friendship when the age difference between husband and wife is not less than 10 years or a sense of guilt when there are several women (men) as lovers.

In conclusion, we note that it is very difficult, if it is impossible to love all and sundry, and here the problem arises: how often it happens that out of love for one, we create dislike, and which means evil to another. [You fell in love with a boy, and began to hate your mother, for she was against this love, etc.] And the main thing is that there are almost insoluble conflicts. If you love something or someone, this necessarily requires dislike for something or someone. If we love to eat, hang out, we deliver trouble to our family. You want to go to another

region - the parents are against and resent your disrespect for them. There always will be such.

It turns out, on the one hand, it is necessary to love God you're your neighbors (according to the Gospel) and therefore - not to do evil; but on the other hand - all can not be loved in principle, because there are always collisions of love: out of love for God they create dislike for their loved ones, departing from them to a monastery; out of love for a man you kill others, etc. Such are the spiritual (the tears of happiness because the beloved person is with you) and the bodily (tears of happiness and delight of the parties) love.

#### **Section 4. Mathematical model of fate.**

*All that will be: both evil and good - in half has been prescribed to us in advance by the eternal kalam. Each step is predetermined in the heavenly tablets, there is no sense to suffer and grieve for us.*

*Omar Khayyam (1048-1122)*

Man always, both in the first minutes of his existence on Earth, and up to now reflects often about his life, fate. In religious and philosophical systems, questions are always put about the future. And the apostles, when they came to Jesus Christ, asked about the last days. The Apocalypse of John the Theologian, book of the destiny of a mankind; as well as the prophets, magicians, clairvoyants - they all talk about fate, about the future of man and mankind. It turns out that there is a future complex of actions, deeds, thoughts, feelings, life situations and occasional coincidences that can be predicted with a high degree of probability, and this is fate. The fatalism of fate (karma) is recognized in Islam and Buddhism. And on the other hand, the person after all is not a puppet, not a doll. The Lord gave him a soul, the right to choose love or hatred, good or evil. Therefore, in the Catholic and Orthodox religions the notion of pre-determined fate is denied. St. Justin said that if fate is intended for someone to be good, then he is not worthy of approval. It turns out that there is no fate. But, on the other hand, future was predicted

for people and states by Seraphim Sarovski and John of Kronstadt, so fate does exist. And we are forced to use dialectic that helps to establish the truth determined through contradictions and opposites and to confirm that fate is a dialectical, contradictory unity of freedom and predestination. In other words, fate exists and it is probabilistic. This probability sounds in predictions. For example, for Pushkin it sounded like this: If up to 40 years you do not meet a tall white man on a white horse, then you will live happily ever after. That is, the probability of getting out of your destiny, or entering it, is not 100%. As they say, there is always a chance (one of a hundred, a thousand or a million) not to do these steps and deeds. But we all do as much as possible; when the probability of the epoch, the environment, demons, thoughts and feelings inspired by local conditions, by advice from acquaintances, by temptations of yourself and others, is more than 50%, then you do certain deeds. And they can be foreseen. Predicting fate is art and intuition; and for those who did this it was possible only because they saw the life of a man in a tense time; they could survey the life of people and states of future decades and centuries for several hours. Such people are few: Nostradamus, saints and prophets, Wolf Messing, who also predicted the exact time of the event (the end of the war, the death of his wife - even the exact time of this death), the Abel monk, who predicted the fate of Catherine II, Paul I, Alexander I, Nicholas II. Your destiny appears in a dream (A. Lincoln, Spencer Percival - English Prime Minister) and in reality (the death of Marie Antoinette from Saint-Germain, Marat and Robespierre - from Mary Lerner; deaths of Lermontov and Pushkin were predicted). A person sometimes feels it and sees it. Hence, through established habits, tastes, knowledge, beliefs, a person will

do this or that, to think in one way or another with a probability of more than 50%, and then it can be safely predicted by seeing it all in a collapsed sphere of time as in a magic crystal: The time field is rolled up into a sphere and it shows both the past and the future. The fate of each person is recorded in a sphere, consisting of hemispheres of space and time; this sphere can be compressed and stretched; so you can see your whole life, both past and future, turning the sphere.

Although there is always a chance - to get away from this fate. Thus, in the book of the Prophet Jonah it is said that the fate of the city of Nineveh will be terrible for the atrocities of its inhabitants, and the prophet Jonah spoke about this, walking around the city, calling for the repentance of his inhabitants. And ... the inhabitants heard, led by their king, dressed in sackcloth and sat on the ashes and repented. And the Lord repented the city and did not send the expected calamities. The God sees everything in a small sphere of space - time. This was well said by Boethius: "Providence is the divine mind itself, standing at the head of all things and disposing all things, destiny is the connecting position of changing things, by means of it providence regulates their existence ... Not that which is in Providence itself, must find existence in the future, but what will take place in the future must be foreseen. Everything happens with necessity, and foreknowledge is a sign of this necessity. Eternity is the perfect possession of the fullness of an infinite life... The knowledge of God, surpassing the movement of time, resides in the simplicity of His present, containing in itself the infinite length of the future and the present, and all this God observes in the immediacy of his knowledge, as if all this was happening in the present" (Boethius, Tracts, 265, 277, 281, 288).

Destiny is affected not only by the past, but also by the future, and by



the present, as well as the mission that you must perform on this Earth.

The missions that you perform are probably five: personal, family, public, state and creative. They are also divided into main and secondary.

A personal mission is that you were born and died early enough (somewhere under 17) and your mission was only to indicate the way of life, any features of the existence of parents and loved ones. Something was wrong in their life and it is necessary to change something. For example, in the novel *Gone With the Wind*, Rhett Butler realized that he could not live with Scarlett O' Hara after their daughter had crashed, falling off the pony. And you also fulfill a personal mission when you are alone and retired. If you continue to live after 17 years, then you perform the same family and social missions - start a family, give birth to children (maybe future geniuses), start working and thereby benefit the community. Possible is the mission of Evil, if you serve Satan, rob, kill, etc.

Most people in their entire lives carry out these three missions. The state mission is performed by people serving the state: deputies, ministers, officials of regional and federal agencies, employees of the Ministry of Defense, the Ministry of Internal Affairs, and the Federal Security Department. The creative mission is to create works, art samples, science and technology. Few people perform all five types of missions (for example, Sholokhov, Korolev, Vavilov and others). And, of course, you live as long as you carry out your missions. And as soon as you will have fulfilled them, you are dying. Some manage to fulfill both the main and side missions, while others perform only one. For example, A. Solzhenitsyn during the war participated in military operations, was convicted illegally, he was in Stalin's camps, fell ill with cancer, - it seemed to be death. But, he did not fulfill his mission - failed to

create such works as the "Gulag Archipelago" and others, revealing the true essence of the Stalinist-Leninist regime, the so-called socialism, and in such a way he remained alive! Kutuzov in 1812 fulfilled his main mission - expelled Napoleon from Russia, and in 1813 he died. Probably, the meaning of life is to learn your missions and perform with a creative fuse and zeal.

In the Gospel by Jesus Christ, the fate of Jerusalem was predicted, from which not a stone was left standing, and hence thousands of people who lived there - perished. The passing dervishes have predicted to Ivan the Terrible the day of his death, after what they were imprisoned and if the king remained alive, they would have been executed. Father of the future St. Tikhon, Patriarch of Moscow and All Russia, has seen his diseased wife in a dream which said that their son would be great and revered in Russia. Here, the past and the future have an impact on your destiny.

It is said that in the 15th century in the glorious city of Nuremberg, an alchemist with his young and beautiful wife and two lovely beautiful children lived in Germany. Neighbors said that he knew Satan. Once his wife with the children - daughter and son, went riding in a carriage outside the city and the carriage has fallen into the river and everyone was drowned. The father clang onto sadness when he found out about it, and that same day he summoned the Spirit and asked him to revive his wife and children, who are innocent of anything and have a great future. But the Spirit said that since they died, it means that it is right and just. But the father begged, sobbed, tore his hair and said that he would not live and would lay his hands on himself. The Spirit said: If you so ask, then the family will come to life, but you will answer for the consequences yourself. And by the evening the neighbors which have only recently reported about the death of the family told him that the carriage with his wife and children drove up to the house. Oh, how happy the father was. Years have passed. An adorable son and blond daughter grew up. Daughter was friends with

a daughter of a neighbor - a rich merchant who often visited them. Once upon a time a silverware has disappeared from the merchant. They accused the servants and drove them out of the house. Once the sister saw that brother (and the children of the alchemist were already 14 and 16 respectively) had a bag in which he was sorting something. A silver spoon flashed in the sun, and the sister had figured everything out and demanded that the brother returns everything to the merchant. But the brother, in anger and passion, cried out that he had debts and obligations and stabbed his sister with a kitchen knife. The mother came running to the noise, and distraught, intoxicated by the created evil son had inflicted a fatal blow to his own mother. Then, with a bloody knife, he slowly entered the hall, where his father sat silently at the window. Without turning his head, the father said: “Do what you came for”, and then quietly spoke, turning into emptiness: Yes, Spirit, you were right. Thus, the present is affected not only by the past, but also by the future.

So, summing up, we will give the equations of fate, as its mathematical model:

$$y_n = \sum_j q_{ij} \cdot x_j + q_{iu} x_{ui} + p_k T_k, \quad (23).$$

Here  $y_n$  is the fate of the  $n$ th person, the state, the community of people as the moment (the time of death);

$q_{ij}$  is a coefficient of influence on  $x_j$ -factor (humans and other living and non-living objects) as a motive, a reason for the adoption of a decision, actions, deeds, thoughts and feelings;

$x_{ui}$  is a symbol of the implicit factor  $u_i$  acting on the  $x_i$  affecting destiny of your parents, grandfathers, great-grandfathers, country, nation;

$q_{iu}$  is a coefficient of influence of  $x_{ui}$  on  $x_i$ ;

$T_k$  is the time in which you live, the epoch, natural and man-made cataclysms in the time interval;

$P_k$  is the coefficient of influence of the past and future on  $T_k$ .

Each indicator has its own unit of measurement.

Again, the problem of fate is quite acute for many religions and each individual. Thus, Saint Justin, a philosopher and martyr, wrote in his apology: "We are taught by the prophets that everyone is rewarded either by punishments and torments, or by rewards, and we declare this for truth. For if not so, then everything happens from fate, then there is absolutely no freedom in us. If fate determines one to be good, and another vicious, then one would not be worthy of approval, and another of censure ... We admit the inevitable fate in the fact that a good reward should be a worthy reward, as well as electing the opposite - the same punishments" (St. Justin, Creations, pp.72-73).

In other words, the choice of good or evil deeds is the free will of everyone, but fate, giving rewards or punishments in the form of various gifts (successes in work, family life, glory), as well as illness, help to your neighbor, suffering, in a word - all your life till death.

So, destiny is a set of actions, deeds, life situations in a certain period of time, which is not well-defined. Moreover, these actions, situations are defined not only genetically (transmitted from ancestors), but also by the circumstances of the place of life, nature, time, education, ability to think and feel, understand oneself and the world around us. And both act in probability space. With a certain probability, you do this or that act, you say, you feel, you choose this or that person for communication, crime, etc. The probability of predestination, of course, is higher than the probability of free choice. As a rule of good or evil, good or evil deed, thought.

At some point in your history, you would like to do

so, and not otherwise: would like to go abroad, help a beggar, relax, travel, build a mansion, get education, work here rather than elsewhere or do not work. But much, if not all, is determined by the country, the city, the village where you live, your surroundings, the upbringing and education that your father and mother gave (or if they were not), your mental and bodily abilities, genetically transferred from parents. As they say, where one was born, there he would be useful. This is your destiny. Of course, you have the right to choose the good or evil. But can you predict your fate (if it does not exist)? Why do prophets predict the fate of kings and nations? Do they know the future set of acts and deeds of a person, people? After all, at every moment of time you have the right to freely choose good or evil. And this, too, must be predicted?

The Holy Righteous John of Kronstadt did this. He said: "If there is no repentance among the Russian people, the end of the world is at hand. God will take from them a pious king and send a scourge in the face of wicked, cruel, self-proclaimed rulers who will flood the whole earth with blood and tears" (Lives and creations of Russian saints, p. 424). This was said in 1906-1907, and in 10 years all was realized. Did not the people, individuals have the right to choose?

But who will believe that I seemed to see something in my dream or in reality, and I say this as a prophecy about the future? The Lord also sent his angels to predict death to monks, hermits, saints long before their death.

It turns out that on the one hand there is freedom to choose good and evil in people and nations and it can't be foretold, and on the other hand, it turns out that it is possible. The Destiny exists and does not exist at the same time. This is the dialectic of fate.

Judah could not but betray Jesus Christ. He had freedom

of choice and at the same time did not have it. Betrayal was his mission on this Earth: had there been no betrayal - there would be no crucifixion and resurrection.

Judah was prepared for this mission with his birth, upbringing and character. So the mother of Judah saw in her sleep that "she will give birth to male and he will be the destroyer of the Jewish people" (see the prophecies of the Monk Nile Myrrh-Streaming Athonite, p. 42, St. Petersburg, 1996).

On the one hand, we do not know our fate, we do not know exactly how we will act at this or that moment of time: whether we will do a good deed, we will destroy someone, we will get drunk, or cross the road in the wrong place and perish, crushed by the car; go to another city or to work, and there we die a natural or violent death, or live quietly: work, watch TV, read newspapers. Many moments of thoughts, feelings, upbringing, the ability to analyze, have intuition lead us to this or that act, deed, word, disease. And on the other hand, all this can sometimes be predicted. Like, you meet a person and you do not know that he is your destiny: one day you will perish from his hand, words, deeds. In the morning, you go to work, and an unfamiliar driver on the car carries cargo, and on this day you became destiny for each other - you died from his car. Can all this be predicted? Today you are doing the same thing in one situation, and not otherwise, for you think and feel so, you believe that it's good to do so. And in five or ten years you are doing absolutely differently in the same situation, as you now think, feel, believe under the influence of the environment, circumstances, friends, books, films, climate, health, which is better for you, your body. Can this, too, be predicted? And sometimes thoughts, feelings, actions, words come unexpectedly, not clear from where, as if someone slips them.

For God this is possible because he has a thousand years as one day (see. Psalm), that is, the Lord can accommodate an infinite number of times in a single unit of time. It is hard to believe; but after all, once the playwrights were required to observe the unity of time and action in the drama, because they believed that the audience cannot imagine that in two hours, as long as the performance lasts, imagine that the hero moves from city to city, from country to country with time duration sometimes in a few years. Today computers are created with a speed of 50-100 billion operations per second and even trillions of operations per second. It is impossible to imagine this. Here I say: two plus two equals four. These are five operations, and they take more than one second, and now imagine 50 billion such operations per second! Really and truly a man is the image and likeness of God.

And all our actions, thoughts, feelings, words, stretched for 40-50-70 years of our life can be accommodated in fractions of a second and, therefore, all of them are viewed and foreseen, as God does. And only to some the Lord gives this gift of foresight (biblical prophets, saints, Nostradamus, etc.). Also, God can see all the factors that affect you and your destiny, and there are millions of them in space and time. What is accidental for us, is natural for God, for we cannot foresee the interaction of millions, if not billions, of factors, but God can. So it turns out that there is a destiny as a set of actions, thoughts and feelings under the influence of people, nature, books, reflections, places of life, rigidly fastened in time, and at the same time there is no fate. There is freedom to choose good and evil, and at the same time it does not exist, because there is still your mission here below, the sins of your parents passed to you genetically and through the biofield, people who surround you and influence you, nature with its cataclysms, etc.

Let's sum up: every person for everyone is a destiny,

and all else is his destiny. We are both an object and a tool of destiny. The destiny of a man is a path. At every moment, every second of your life you make a choice, free choice of your path. But if you chose this path, then, following it, you obey the laws of this path. This is the necessity, the fatalism of fate.

So, choosing good (and this must be done every second) you keep living under the laws of good. And if you chose the path of evil, then you already have to commit evil deeds, which you can not but do. The fate (path) that you have chosen is borne as a cross with inevitable burdens and hardship. And it is very difficult, and sometimes impossible to get out, to jump out of the chosen path. It fascinates you, you obey the laws of its movement. We need a great willpower, the strength of the soul, to get out of this path (to get away from this fate).

What makes a person make a choice of this or that path (destiny)? He does this only on the awareness of his soul, the needs of the soul, on the strength of its development. If the awareness of your soul is not developed, it does not have the strength, than you slip into the path of evil, which are very many, hence it is so easy to get on them. And then everything goes according to the laws of this path (this evil, this fate). - But every moment there is a hope that the evil around you can make your soul develop, gain strength, that is, revive the desire for good, fulfill the commandments of Jesus Christ, which only give you the opportunity to be merciful, to love your neighbor (that in itself is a hard work), to love God as the source of Good, the strength of your soul. - And if the evil of this path makes your soul work, then maybe you can get out of this path, escape from this destiny and descend into the rut of good, which is not so easy to walk. But, stepping on it, you get happiness of realization of the meaning of life, the shortage of your being.



There are as many fates as there are people; the people have less choice, but the humanity only has one track, only one Destiny! It is Destiny leading from the realm of matter, necessity to the Kingdom of Spirit, Freedom that goes through regression, mastering material goods, contaminating them, destroying them, turning the Earth as the only Paradise in the nearest universe into a garbage pit where mankind perishes in its material destiny and where the path goes to the Kingdom of the Spirit.

At the end of the path of humanity, the science realizes the meaninglessness of its development as a regress, and not as a progress, and passes to a new stage - Faith, as the basis of the movement of humanity deeper into the Kingdom of Spirit. The fruit of science is the destroyed material existence of mankind - and this is fate, the track of humanity. Walking along the track of science, humanity is coming closer to its material death. Here, the choice is impossible. Mankind cannot go on another track (whereas a single person can). This track of science should lead humanity to the Faith, to the Kingdom of the Spirit, where the laws of Cognition, the laws of science are replaced by the Freedom of the Spirit, the contingency of Being.

So is the destiny of man, people, state predetermined? Yes, because man is born in this era, this century, this year! But the more he learns his soul, the closer he is to God, the more he has the freedom of choice, the more opportunities to go by the path of Goodness (one of many, not just one, for which one also has to pay). The fate of the people and state is a fusion of the destinies of the people who inhabit it! There is a lesser choice here. It seems that humanity has no choice, since the Earth, the only blue paradise of the Universe, the only place where one could breathe, swim in a clean river, enjoy nature - has been turned into a garbage dump, the place of death of all living things. Has the transition of humanity to a new state already begun!?!

You are free to choose a track, and thus your destiny; you can choose a smooth and calm track, or a path with an ever deepening bottom (evil and sins); but later the track comes into the action with its fate and laws of development. If you choose the track of evil and hatred of yourself and other people, the fate this track shall be waiting for you on its turn: demons snake you and sins far exceeding the measure ruin your health, etc. You rush into the abyss, for this track has a deepening bottom.

They often choose the track of animus and evil as the seeming easiest ways of being (And how else can demons draw us to this track but with luxury of the existence?). Conflicts of different levels of love and seemingly light ruts of evil, alas, attract many people and states, which does not give cause for optimism when looking at the fate of mankind.

Finally, let us cite poems about the destiny.

*We do not know destiny,  
But we believe in destiny!  
We do not know if there exists such.  
We rush bravely into someone else's struggle,  
And we do not know how to live,  
Though it's very simple!  
We want to enjoy this day we lived.  
We want to indulge in peace!  
And often we are afraid of soon death,  
Without living life that we wanted,  
Without living life that we wanted?*

So, the main factors affecting the destiny are: heredity, both spiritual and physical; education in the family or lack of such; the place and time of your stay on earth; own thoughts, feelings, actions, deeds; good and evil angels, demons. And the God is acting through conscience, opens our eyes to the truth (to know and love God, the world and not to commit sins) and life. Each factor contributes 20% of our destiny.

## Section 5. About dreams.

*A sign of scientific thinking...*

*is the ability to be content only by approaching the truth.*

*Freud*

Sleep, just like any other property of our body, any other organ is multifunctional.

Sleep at the same time: is the rest from daily activities, the re-assessment of daily problems, the fulfillment of desires, a connection with the past and the future, a connection with God, demons and angels.

Freud has devoted a lot of time and space to researching sleep and dreams (1856-1939). In his opinion, dreams are a reaction to mental and physical irritations, which allow them to be eliminated by hallucinatory satisfaction. Here, censorship of dreams and symbolism, displacement, displacement, compression and stretching of both space and time, the fulfillment of desires, fear, punishment are possible. Freud wrote: "Hidden thoughts are the material that the dream will transform into a manifest dream ... The unconscious attraction is actually the creator of the dream ... The dream translates the temporal relations into spatial relations and depicts them in the form of those." (Z. Freud, Lectures, p.141, 309, 314).

In a dream the right hemisphere is powerfully activated, so the unconscious operates with holistic images. And before awakening, the left hemisphere which is responsible for speech, logic, thinking, joins. Whereas both the hemispheres constantly communicate with each other.

A sleep is heterogeneous process that proceeds through repeated cycles. They happen 4-5 times per night. Sleep can be deep, shallow, fast. In dreams, we see both the past and the future in compressed space-time images. The dreams of the future were seen by Pasternak, Lermontov, Byron, Shakespeare (about war, catastrophes, apocalypse), prophets, magicians.

The dream of the future may be repeated, as a rule, several times. A dream about his funeral was seen by A. Linkoln. Caesar's wife in her dream saw how he was being stabbed near the senate. People saw and recorded their dreams in New York, as planes crashed into the towers of the WTC a week before that happened.

In our opinion, dreams are divided into three large groups: prophetic, dreams about health and the daily routine. They are supplemented by sedate dreams: square, cubic, etc. God with the help of angel directly informs in the dream about the future symbols and images that tell you what will happen to you, your close friends or the world, society, state, city. This is a prophetic dream. Pasternak had a dream about the future war, Byron - about the future of the world. Here is how poetically defines Byron's dreams:

*And dreams in their development have breath,  
And tears, and tortures, and the touch of joy;  
They leave a weight upon our waking thoughts,  
They do divide our being; they become  
A portion of ourselves as of our time,  
And look like heralds of eternity;  
They pass like spirits of the past -  
They speak like sibyls of the future;  
They have power -The tyranny of pleasure and of pain;  
They make us what we were not -what they will,  
And shake us with the vision that's gone by,  
The dread of vanished shadows -Are they so?*

*A slumbering thought, is capable of years,  
And curdles a long life into one hour.*

*Byron, vol. 2, p. 90.*

*Lermontov: I saw it in my dream that I was dead;*

*If he soul did not have bodily fetters,  
It could see the world plainly  
But there were more important things;  
Fear hung upon it;  
I raced without roads;  
Gray, not blue sky was before me  
(And seemed that it was not a sky  
But dim, soulless space) ...  
Lermontov. Works, vol.1, p.39-40.*

Dreams about health: Here is how S. Kramarov's wife describes the last days of her husband: "He felt something ... Savely never dreamed anything, and shortly before his death, he saw a dream. He left the house on a small lawn, lay down on the ground and began to die." And this dream was seen several times, it was repeated again and again. Before the death, the dead relatives come to us in a dream and call us.

Z. Freud spoke fairly and in detail in his lectures on psychoanalysis about dreams concerning the latest news of the day: about irritations of the soul and body, censorship, forbidden desires, the unconscious, etc. Dreams can be colored, black and white, faded and clear. They can be colored and not at the same time. By the way, people who are dreaming only in color should think about their passions; they are very passionate.

Dreams are dreamed at the beginning of sleep, in the middle and in the morning. In the morning, mostly prophetic dreams and health come. Probably, that we remember them, and analyzed.

If dreams are divided into groups by the number and time of duration, in percentage ratio, then somewhere up to 1% are prophetic dreams; up to 10% - dreams about health and 7580% - ordinary dreams about most burning issues of the day. The latter are mostly developed in dream books, described by Freud and others. The fulfillment of desires, erotic dreams, luck and money,

business and marriage, love and hatred - all is here. Sobersided dreams are the dreams about dreams. Very few people see them.

Let us cite the cubic dream of Lermontov: a dream that dreamed the dream of his dream:

*In the midday heat in the valley of Dagestan,  
I lay motionless with lead in my chest;*

*And the sun burned their yellow peaks  
And burned me - but I slept like a top.  
And I dreamed of the glowing lights of the  
Evening feast in my native land.*

*She was there, sitting alone,  
And her young soul was cast into a sad sleep,  
And she dreamed of the valley of Dagestan;  
A familiar corpse was laying in that valley...  
Lermontov M.Yu. Works, vol.1, p.216-217.*

So, dreams are a necessary element of our communication with the past, the present and the future, with people you know and do not know, with nature, to put it shortly, a dream is our second life, sometimes richer than the first in terms of experiences, images, virtual actions. Tell me your dreams, and I'll know you, your thoughts, feelings, desires, your decline. Because a dream is primarily a picture of the unconscious, the most extreme depths of your soul and body. A dream is your essence, finally appearing before your eyes, your consciousness. Sleep is a rest and work, the direction of the movement towards a creative goal or, simply, to the change of communications with people, relatives, work, city, country, description and satisfaction of desires,

feelings, actions.

And, finally, let's talk a little about reading dreams. To dream is, as they say, half the battle. By the way, there are people who never see any dreams. The other half of the matter is the interpretation of dreams. There are dreams which are said to come true. But it happens that sleep reflects our fatigue with troubles, work, overeating and excessive drinking. In such case you have dreams which do not really say anything: here you are chewing some bitter, unpleasant and dirty paper - obviously the liver tries to deal with yesterday's gluttony. Here you see something colorful, unsteady, incomprehensible, you find money, you kiss, you treat your teeth, you talk about something, fly over the city, you leave the car in your underpants, or even naked, you think that you will try to calmly and imperceptibly walk down the street. Here you are again experiencing unpleasant moments in your life: boss yells at you, you are tried in court; somebody chases you and wants to kill you; you are standing in an unfamiliar city alone with a suitcase at a stop; rain is quietly dripping, it's already getting dark. These are just acute dreams, telling about your desires, including sexual ones, about envy, anxieties, hopes; experiencing again the experiences of the day. This includes respite from daily routines and little knowledge of yourself, your habits, your character. For example, I often see books, including those in foreign languages, in hard leather bindings and with bright colored covers; I take them, I study them and want to take them with me. It's clear that I love books, languages. The treatise on the dreams by Z. Freud is devoted to the solution of such dreams.

The Bible also says about many of the dreams and their reading. Thus, Genesis refers to the dreams of Joseph, the son of Jacob. Like brothers who hate him for his beauty, envious that his father loves him and that he often dreams - they decided to sell him to slavery in Egypt. And how then, having solved dreams to Pharaoh, he managed not only to rise, but

also helped all the people of Israel in times of famine and forgave their brethren, without wishing them evil. (See the Bible, Genesis, ch. 37-50). Therefore, one must be able to separate dreams from anger and cares of the day from prophetic dreams and dreams about health.

A solution of dreams is a gift, an art plus intuition plus an accurate calculation based on the knowledge of yourself and the world around you.

Dream books, of course, help in reading the dreams, but often do not give anything sensible.

Therefore, learn the world, yourself in the hope that you have a gift, a desire to interpret dreams!

## **Section 6.** **On poverty and wealth of people and states.**

*Wealth is necessary,  
And poverty is inevitable!  
Sometimes life is bearable,  
Sometimes it is gentle!*

Why are some poor, while others are rich? On Earth there are more than 6 billion people, and in 1960 there lived about 3 billion and it was the optimal number for the Earth: it still withstood wars and waste, dirt, gave fresh air, clean water, clean food. The biological limit of the Earth's capacity is 12 billion people (by 2010 it will already be 7.5 billion). It is clear that there are not enough resources and high-paid jobs for all. Cunning, intelligence, luck, talent, inheritance, both spiritual and material, is the way to success. And the number of such is about 10-15%. That is a percentage of those who do not want and can not work, win a place "in the sun." They, first of all, supply material for the poor and beggars. Ideally, the proportion of the population living below the poverty line should not exceed



10% - it is the basis for the stability of society and the state. But because of mistakes in the management of regions, states, insufficient accumulation of capital, culture, technology, jobs, production, there are many poor people and beggars in the world. Depending on the country, the region - from 20 to 45%. Out of 6 billion of inhabitants of the planet 1.5 bln. live on a dollar per day, they are illiterate, degraded people. 90% of the poor live in South Asia, Africa, Indonesia, Mongolia, Brazil, Central America, China. In South Asia, the percentage of the poor is 45%. In Russia, about a third of the country are poverty struck. The middle class is about 20% versus 60% in the US. The rich differ from the poor by at least a tenfold excess of income; In Russia, it is 15-20 fold gap. And for the stability of society, this gap should be about 10 times. In the world there are 800 billionaires, whose income is equal to the income of more than half of the inhabitants of the Earth. Wealth is a risk plus luck and not everyone risks, as not everyone is lucky.

So, there are not many rich people - about 10% of the population. Why there can not be more of them? By the way, wealth and beauty go hand in hand. Only the rich can build beautiful mansions, museums, encourage science and art. Remarkable monuments of architecture, painting, music, poetry, all kinds and forms of creativity were possible only because they were ordered and paid by the rich. The poor do not need Notre Dame and Versailles, the Tretyakov Gallery, Chinese poetry, Rubens and Chaliapin. On the one hand, it's good to be rich, but on the other hand - the price is sometimes too high: peace, health, honor, conscience. Maybe there are a few rich people that feel hate, envy, evil, devilry, pushing people on the path of crimes, tempting them. But without them, healthy competition, the development of the state, society, and the beauty of cities are impossible. Such is the dialectic. They pollute the society spiritually

and materially and elevate it.

The middle class is the basis for the stability and prosperity of the state. They are not so rich that they can't be tempted, falling into evil and not so poor as to become beasts with all the ensuing consequences. For Russia, the minimum level of the middle class is 350-1000 dollars per month per family (family member); the maximum is \$ 10,000. Anything higher already refers to the rich. So, the one who has capital, income, creativity is rich. States, nations, ethnic groups as well as people also have a soul and a body, thus soul and bodily qualities. Their souls are geniuses and talents, representing culture, art, creativity of the people. It is about the state, the people that we learn through the work of his talents and geniuses. Did Pushkin, Lermontov, Tolstoy, Chekhov, Dostoevsky, Sholokhov, Tchaikovsky, Repin, Serov, Pavlov, Lomonosov and other geniuses express the soul of Russia, its essence? And what about the soul of France? Therefore, states, nations can also be poor and rich, happy and unhappy; finally, alcoholics, homeless people (for example, the state of Kurdistan).

There are also a few rich countries (10-15% out of 200 states). Rich states differ from the poor in the level of governance, the potential of capital, culture, technology, production, and jobs. All this is at their highest level. The democratic governance, the optimal combination of personal, private and public forms of ownership, high investment, significant contributions to science, art, creativity (at least 2-3% of GDP). All this applies to countries such as the United States, Japan, the Netherlands, Canada, Norway, Switzerland (a total of 26 rich countries). Many of them are among the lucky states, i.e. the wealth, quality of life and happiness are closely correlated with each other.

## The World Bank published the ratings of the world's

<i>Country</i>	<i>National wealth per capita (in US dollars)</i>
<b>1. Switzerland</b>	<b>648,241</b>
<b>2. Denmark</b>	<b>575,138</b>
<b>3. Sweden</b>	<b>513,424</b>
<b>4. USA</b>	<b>512,612</b>
<b>5. Germany</b>	<b>496,447</b>
<b>6. Japan</b>	<b>493,241</b>
<b>7. Austria</b>	<b>493,080</b>
<b>8. Norway</b>	<b>473,708</b>
<b>9. France</b>	<b>468,024</b>
<b>10. Belgium-Luxembourg</b>	<b>451,714</b>

According to calculations by World Bank experts, an average of 439,000 US dollars of national wealth per inhabitant of rich countries, and about 7,200 dollars per person from poor countries.

The African countries are recognized as the poorest. The last place is occupied by Ethiopia - \$ 1 965 per person.

Russia is classified as the lowest part of the middle category. For one Russian, there is \$ 38 709 of national wealth of the country.

The share of natural resources in this indicator is \$ 17,217, which is almost half. The countries of the top ten has 1-2%. Almost all the rest are the production capital, and the rest of the leading countries have 11-30% of the total amount. Intangible assets, which include technology, human capital and the quality of social institutions in Russia are \$ 5,900 - 15%. The richest countries have from 63 to 87%. The share of Russian national wealth per resident is 17 times less than in the richest country in the world (Switzerland), and 13 times less than in the USA.

The main wealth of poor countries - natural resources - is declining, and production capital and "intangible assets", which the wealth of the rich is based on, are growing. In the coming decades, this will lead to

the increase of the gap between the rich and the poor.

(The Izvestia newspaper, February 16, 2005).

Let's give a model of the wealth of the state

$$R_t = k + k_1 \cdot H_t + k_2 \cdot D_t + k_3 \cdot P_t + k_4 \cdot L_t + k_5 \cdot Y_t \quad (24),$$

where  $R_t$  is the level of wealth (in points);

$H_t$  is the level of science, art (monetary unit) as a share in the budget;

$D_t$  is the level of democratic governance (in points);

$P_t$  is the share of jobs in relation to the able-bodied population at the time;

$L_t$  - the number of rich people in monetary units (the number of rich people and their total income is also fixed);

$Y_t$  - GDP.

In turn, the GDP model looks like:

$$Y_t = a + b_1 M_t + b_2 J_t + b_3 J'_t + b_4 (N + K) + b_5 C_t, \quad (25)$$

where  $Y_t$  is the GDP;

$M_t$  is the money supply at a given time  $t$ ;

$J_t$  - internal and external investments;

$J'_t$  - investment in educational institutions;

$N$  is the number of students as a sum of money for tuition paid by them or by sponsors (the state) (the number of students and their total payment is fixed);

$K$  is the number of universities as the sum of money invested in buildings and equipment (the number of universities and their total cost is fixed);

$C_t$  is the consumption expenditure.

As we can see, one of the main components of GDP is the expenditure on higher education institutions. And the more of them, the faster the GDP grows.

It should be noted that the level of science and art is important not only as a share in the state budget, but also as a level of spiritual culture, accumulation of knowledge, skills, educational

methods of youth, so that it does not turn into wild beasts, without intelligence, honor and conscience. In this regard, let's talk a little about schools and universities, the peculiarities of their origin in the world.

Schools, as places regularly engaged in the education of the younger generation, began to appear, primarily in Europe in the XI-XII centuries. Before that, they had been taught casually and mainly in places where geniuses (Plato, Pliny, Socrates, Confucius) had appeared and worked with their small groups of students. Small places to learn reading and writing existed in China, Ancient Egypt, etc. Only in the Middle Ages, when schools attached to the convents and large episcopal departments began to appear where the "seven liberal arts" - grammar, rhetoric, dialectics as an elementary level and arithmetic, geometry, astronomy, music as the highest level, were taught. Some of these schools have grown to be universities, for example, in the XII century there were the Paris and Bologna universities. All classes were given in Latin in all educational institutions in Europe, and the main faculties in the universities were legal, theological and medical. The first Russian university - Moscow University - appeared 250 years ago (in the mid-18th century).

As soon as educational institutions became systematic and regular, the economic potential of cities, regions, states increased dramatically. Industrial inventions, social changes, the desire of enlightened people to live in human conditions, the desire for democracy, freedom - schools, universities, academies have become the points of growth that created such a powerful economic and military potential of Europe. - Philosophical reflections, writing poems and novels, composing music, observing the stars (and then even cheerful student revels) gave that measure of being a person who allowed them to calm down their passions, move away from anger and hatred, boredom,

from which crime emanates.

The acquisition of knowledge and the ability to use it (by the way this is the most important thing in an institution that should be taught to students) is the point where social stability converges (young people should not stagger through the streets in a drugged, illiterate and poorly informed state, capable of using drugs at discos, and ultimately commit crimes) and economic growth (only highly educated people are able to work on high-tech equipment and invent such).

The size of GDP per capita in rich countries is not less than 10 thousand dollars.

Many seek to get to an elite club, but their number is limited. Why? If we were to imagine for a moment that this number had grown and there were not 10-15% of rich countries, but 60-80%, then the absolute figures for production, consumption, waste would have dismayed us and the Earth would have refused to serve us for a long time: 20 trillion. Kilowatt-hour would be the electricity consumption, 150 million cars, 15 billion tons of oil. Today only the United States give 25% of waste, gas, nitrogen, carbon, Russia gives 10%, the rest percentages fall on Europe and Japan, China, India, it is terrible to imagine that many countries would develop like the US? Deserts grow, for every 11 trees cut down, only one new is planted, and annually the forest area is reduced by 11 million hectares. More and more places on the Earth become unfit for habitation (Africa, Asia, Central America). The processes are irreversible. The poor states can not establish non-waste production, and the rich do not want to do this because of their selfishness, reduction of productive potential, struggle for the voter, etc.

In conclusion, we note that in Russia there are about 50 billionaires, whose fortune is estimated at 200 billion dollars,

and more than 100 dollar millionaires. In Bryansk there are 40 millionaires (in rubles), in the region - 140; 35 thousand people earned from 100 to 500 thousand rubles / year; 410 people earned from 500 thousand to 1 million rubles; 570 thousand earned less than 100 thousand rubles (see AiF, 2004). By the way, Moscow after New York is the second city in the world with most billionaires (25).

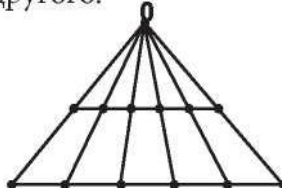
So, there should be just 10-15% of poor people, and then only those who cannot work due to illness or do not want to work, to earn, to save. Otherwise - social instability, riots, revolutions. The rich, unfortunately, should also be few (10-15%), because their bio waves of egoism, envy, anger, murder, violence, temptations, and material waste are too great. They consume a lot and give a lot of waste.

Accordingly, there should not be many poor people and poor states as a source of instability on Earth, wars, dictatorships, torture, and terror (they also should not be more than 10-15%). But the number of poor states constitutes the overwhelming majority of about 70%. Also, there should not be too many rich countries (10-15%), since they give the most waste (for example, the USA gives a quarter of the world's waste polluting everything), as well as selfishness, self-will, malice and murder. Both the poor and the rich, exceed the measure in everything, and only the middle class does everything in moderation.

## **Section 7. The finite and the infinite.**

With the finite everything seems clear. Of course, everything that is limited in space and time. But in mathematics it is proved that an interval of one unit in length contains an infinite set of real numbers (a numerical continuum). In other words, the infinite sits in the finite. One can prove a one-to-one correspondence between the points of two segments of different lengths (see Fig.). Here,

we can put in correspondence any point of one segment of the corresponding point of another segment, though one is evidently longer than the other.



***Fig. 5. The correspondence between the points of two segments of different lengths***

Here experience cannot serve as a criterion of truth, as is argued by the Marxists. And it's quite unusual when you cannot measure a segment. Thus, it is proved that there are segments whose lengths are incommensurate with unity. These are irrational numbers.

As for infinity, it is difficult for us to understand and imagine it because we are finite beings. There are actual and potential infinity. The actual infinity is one that you can still imagine as infinite in the finite. A potential infinity can be understood, but not imagined. For example, an infinitely large number. It is in potency, but cannot be imagined. And, of course, it is difficult to imagine that there is an infinite sum of numbers which, no matter how many numbers we add to it, nevertheless, has a finite limit. For example, the infinite series  $1 + 1/2 + 1/4 + 1/8 \dots$ , the sum of which is 2. And, for example, the series  $1 + 1/2 + 1/3 + 1/4 + \dots$ , which goes to infinity, that is, does not have a finite sum. In other words, there is a finite infinity, and there is an infinite one.

So, in the finite there is an infinite and in the infinite it is finite. Or, infinity is finite, and the finite is infinite, such is the dialectic of life. Therefore, when the Gospel states that the Kingdom of God is within you, it means



that the infinity is within us, finite beings. Our soul is finite and infinite at the same time. It is finite, because it's with us, and infinite, because there is an infinite particle of the Infinite God. And we can now understand the words of the church service, saying that "Oh, Lord, to your eyes a thousand years are like yesterday" (Psalm 89). Here a very large number of days, that is, 365,000, or more, is concentrated in one day, which is now not surprising taking into account the theory of the infinite in the finite. In one moment, the past, the present, and the future are instantly observed. Time is compressed almost to zero. That's why God knows everything. Our Universe is both finite and infinite, since it has a beginning, a unit volume and has no boundaries; and therefore it is alone. It is our paradise and hell. It will become single again, ceasing to expand. And from here it will again become an endless paradise for some and an endless hell for others, depending on whether you managed to create the Infinite Kingdom of God in yourself or not.

*So, grow up the garden of your Soul,  
Where imagination is good  
Among the flowers, murmuring streams  
And marble paths.  
Let the demon roar behind the fence  
It is made of marble, it is reliable!*

## **Section 8. Freedom and slavery.**

Fichte defined freedom as an agreement with yourself (see Fichte, vol.2, p.17-19). If we add harmony with the world around us, it turns out that he is free, who lives in absolute harmony with himself and the world around us. But everyone understands perfectly that we have never lived and cannot live in harmony with ourselves,

and even more so with the world around us. First, we cannot know ourselves to the end (most know no more than 10% of themselves), and when we want to act this way, and not otherwise, arising out of nowhere thoughts and feelings make us do what we do not want. For example, criminals often say that they did not want to kill: it just turned out that way. About what kind of consent can we talk? Well, the consent with other people, the nature in general are impossible. Everything in us is discordant: faith, love, intelligence, hatred, envy, nationality. I would like to live in harmony, but, alas ... And St. John Chrysostom claimed that "the perfect freedom means not requiring anything at all" (St. John Chrysostom. Homilies on the Gospel of John the Theologian, vol.2 Moscow Patriarchate, 1993, p. 541). But in this world we always need something: love, sympathy, pity, money, conversation, work, rest, etc. Therefore, we can say: man and mankind are never free. We depend on each other. We are the slaves of our feelings, thoughts, passions, the place where we live, our nationality, the age, the time in which we live.

Freedom, probably, lies in decreasing the number of these dependencies. These dependencies will never be reduced to zero, but you can reduce something to one. Is freedom is a captive of one thing? But what thing? What is the only and basic, dependence on which gives you maximum freedom? This one you must trust and know for sure that it will not let you down. And a person, thought, passion, time are by default insidious, and it is impossible to predict the prospect of their development! This alone can only be absolute, not subject to change and decay, that is, immaterial. In other words, God! The servant of God is a true free being. He will not be able to lay hands on himself because of the betrayal of his friend or his beloved! Passions do not enslave him, for the servant of God escapes them by absolution from sins

on the stone of the Faith. His thoughts are aimed at self-improvement, helping his neighbor, doing good, creativity in God and the glory of the Eternal! So, dialectically in form - a servant of God, and in fact - the most free; you, a person, gain spiritual freedom - as the only meaning of his creative existence. By obeying your Will and Freedom to the Will of God, you thereby gain them. Alas, beyond this, no matter how you declare your freedom, you depend on whatsoever; you do not have a solid foundation on which you could set up a garden of your soul. Idols and passions are by nature temporary and transitory and there is nothing and no one here you can rely on!

At the same time, free will means that you, using your mind, your feelings, your instinct, create either good deeds, or evil deeds, or both. After all, whatever you practise: science, art, physical labor, you are still doing actions that either harm people, nature, your children, the future of mankind, or deliver good and benefits. In this case, we must remember one thing. If the same poles repel from each other in physics, in human's life good deeds attract good through the spiritual network of people a hundredfold more, and evil deeds attract evil to you and your children, many times exceeding what you did.

But once you make a choice, you become a prisoner of good or evil. For example, you attract evil so abundantly, that it is difficult to get out of it. However, this can be done, relying only on God! After all, in fact only in God the good and the evil are in a random form, which the first person has attracted by the first sin. Divine Providence is that if you appear in a given epoch, in a given age and year, then you are called to fill the spiritual network of humanity with your given

good and evil! This, however, does not presuppose rigid prescription, since you have free will and, when choosing good or evil deeds, you can determine your transition to another node of the spiritual network or, in general, free this place at a given time.

At the same time, we must remember that when you choose to enter into contact with another person, you thereby allow you to contact a foreign biofield. Having caught on, the biofields enrich each other. And if it was a biofield of a person with evil deeds and intentions or a sick person, or a complete given sin, then that evil, illness, sin will pass to you. His problems, cares will pass over to you whether you like it or not. This is probably the cause of mental epidemics. Therefore, choosing goodness and good people, you are enriched with good and your choice is stronger.

So, we are free, if we opt for love and good and, relying on the help of God, we go our way half way, and God comes to meet us, passing his half. Freedom is the dialectical unity of your choice under the influence of the world around us, people, your feelings and thoughts and Divine help, predestination. We are free, as the image and likeness of God, and at the same time not, because there are great temptations around us and inside us. The probability of our free choice is small, but it still exists.

So, the freedom for the man maybe inside and external; inside, if the man freer from doing sever mortality sins and outward, if he freer in choise places and forms of works, religions, morals.

## **Section 9. Life and death.**

A person's life is a candle burning in the wind, and even then prone to self-extinguishment.

Poets and artists spoke about the moments of life, its transience. Byron exclaimed:

*Oh, our life!*

*You're a fake sound in a world chorus,  
From clan to clan  
You are the grief left by our patriarchs...  
Byron, vol.2, p.272*

*Apukhtin wrote:*

*Oh, life! You are a moment,  
But the beautiful moment,  
An irretrievable, dear moment  
Equally happy and unhappy,  
They do not want to part with you.*

Tao (Le Tzu) remarked: "To be born in time and die on time is the blessing of the sky" (Zhuang-Tzu, Le-Tzu, p. 255).

Pushkin in our birth noticed a happy moment:

*Not for everyday excitement,  
Not for self-interest, not for battles.  
We were born for inspiration,  
For sweet sounds and prayers.  
Pushkin, vol.2, p.140*

This opportunity does not become valid for many. And someone in this life only exists.

So, life is a creatively joyful awareness of oneself, of your place on this earth; it is a voluminous vision of the world, of itself, of feeling; it's deeds, creative impulses. Karl Jaspers called us to become ourselves, to be self-sufficient. At the same time, the life of each of us is a unique combination of circumstances - ridiculous and terrible, nightmarish and strange, or quiet, majestic and beautiful. You can live well in a totalitarian society, and bad in a rich, democratic. A second slipped like a bullet

at the temple, and you still live; yet your life has not ended. So enjoy this second, for the next second you can get the strike in the temple and ... die.

***Consider every hour as the last!  
You will be happy then,  
Like a stubborn eccentric!***

And at the same time:

***It's not easy to live in this world!  
That's why we must live!  
Enjoy the happiness of pain and loss  
To sail in the ocean of tears and sorrow;  
Just spit on everything without arguing!  
Though it's impossible to spit on everything!  
You pay a lot, you sow badly,  
That's why you reap what you reap!***

After all, the days of our life are like a big pile of sand in our hands. But for a few more moments there was almost nothing left of her: everything went wrong. A human lives for only 10, 15, 20, 25 thousand days. What do you remember from the past days? Sometimes, I look into my past, and events unfold as if in a dream. My grandmother cooks something, so I run with friends, play hide and seek, go to war, learn. Here I am a student and so on. Things that have already occurred a month ago seem like a dream. Truly, everything is woven from a dream, as Shakespeare once said. But when you start to live, it seems that you will walk a long time with such a brisk step. But then comes fatigue, illness, troubles in the family and at work, some intrigues, quarrels, parties, restaurants, which, apart from bitterness, leave nothing. Then you will think about the meaning of life. Why did you view these few thousand days like in a movie, like in a dream? They are now,

like grains of sand, do not express anything anymore? Why were they on their hands and went away? It turns out that these grains of sand, these days of life themselves are meaningless. They should be meant for something. But for what or for whom? If life is the activity of the soul, then it is clear that the meaning of life in the direction of this activity. Without any directivity, these escaping grains of sand are really meaningless. So, grains of sand slipping through the fingers (the days of our lives) only then make sense when they give a clear focus to the activities of your soul. And, evidently, this direction of your soul, which you find, its vector will allow you to move infinitely in the direction given to you. Hence, our present material life, the form of the soul movement, has meaning for us insofar as we are able to determine the vector (direction) of the activity of our soul. Otherwise, without finding our direction, we will not find our soul and its chaotic movements from good to evil, from one to another, from love to hatred, it will lead the soul only to endless torment. Not finding a vector (direction), your soul plunges into the chaos of pain and suffering, eternal torment and suffering!

Of course, one who has aimed the vector of his activity only in the direction of evil (although he has rare convulsive movements towards good and love) is doomed to forever drink the cup of painful suffering, for his soul initially has an orientation towards good and love. But it can freely choose the vector of its movement (because it is the soul) or choose no direction, so doomed to the agony of chaotic movement.

Days are short, grains of sand slip through fingers quickly. Hurry, before it's too late, determine the vector of the movement of your soul! This is the first. Secondly, and most importantly, we must cleanse our soul and body of our sins and sins

which came to us from our ancestors. And, finally, try to find out your mission, with which you came by the Will of God into this world and still live in it. To find out your mission means to try to fulfill it, i.e. not to bury talent in the ground. Missions can be different: teach children, adults, lecture, stand at the bench, work on the ground, in the field, sweep the street; may even be "cannon fodder" and die in 20-25 years. Some missions can be unpleasant: be the "sanitar of humanity", namely: imprison those who exceeded the measure of sins, who killed, robbed, etc. All this, of course, is the sins of both. But they are inevitable in this world, and woe to those through whom they pass. The Gospel according to Matthew about this: "Temptations to sin are sure to come, but woe to the one through whom they come!" (Matthew, Ch.17).

Whether you want it or not, but what you came to this world for, will be done by you. So put up and pray. The Lord will help you to know your mission, to be cleansed from your sins. This is the meaning of your life, the activities of your Soul. It can be said in another way. The purpose of life also resides in studying life itself in all its forms and manifestations (for example, through creativity, love and travel) and gaining joy through it, and sometimes even suffering. You will feel life and know its meaning, if you say - you will.

*I want to embrace the immensity,  
I want to experience almost everything!  
I want to understand the incomprehensible,  
I want to moan with happiness!*

\*\*\*

*Creativity, love and travel –  
Almost all my basis are about them!  
This is the basis of happiness, pleasure,  
The basis of compassion and dreams!*



But if you do not study life, it becomes dull and meaningless for you. And from here there is the direct path to drunkenness, drug addiction, and sometimes to suicide.

So find the same delight and enjoyment from the study of Life, and it will appear before you in all its fullness, volume, color and beauty. And try to learn and fulfill your mission. For life is nothing, and mission is everything.

So, the meaning of life is to foresee your missions and fulfill them with creative fervor and zeal.

Indeed, show me how a man has died, and I will say what he is worthy of and how he lived. Since,

***Death will tell you how you lived!  
How you ate and how you slept,  
How you've worked, rested!  
How much evil have you brought to people,  
How you've been thankful for good deeds,  
How you loved and how you killed!***

Death is different: violent and non-violent, from disease and accidental confluence of circumstances, the most terrible and inevitable. There can be mass death due to acts of God or a Man while you are in the airplane or shipboard, in a city, in a country, as punishment for the same sin (sins) of all the people at the same time, as having fulfilled their mission, and also having approximately the same virtues and qualities of the soul and body. Thus, the inhabitants of Sodom and Gomorrah were destroyed by God for the same sin - the sin of manhood. Submariners on the nuclear submarine "Kursk" possessed about the same qualities of soul and body, otherwise they would not have been sailors. And many of them, together with their parents, had a premonition that they were on their last voyage.

All these patterns come into effect only after death. There is no death of the city, airplane, ship, building, etc. – it means that all these factors did not come together. Thus, death is either a punishment for sins, or elevates a person to a level of holiness. This is, as a rule, a violent death. Death speaks of the end of your mission and serves as a lesson to a close one. Do not tell me how you live, think about how you will die! Life and death are subjective and depend on objective factors. They come when a person needs to die, because he fulfilled his mission. For example, it's time to die for Pushkin, and then a duel turned up, and if he lived a hundred years later, he would be shot as an enemy of the people.

*And death walks nearby!  
And death walks nearby!  
Even course it, -  
It still comes to the house!  
It still comes to the field,  
The river, the street, the road...  
You cannot fool her with a look,  
It only remains to go crazy?  
Or live with a last sigh,  
With the last kiss,  
Travel, work.  
With the last rest close to nature,  
With love, pity and sleep!*

By the way, violent death or death in diseases covers up, diminishes your sins. That's why the murderers do not have to be sentenced to the highest penalty, for this reduces their sins. Better replace it with a life sentence in prison.

So, life passes into death, and death into a new life

either in Love and Paradise, or in Hatred and Hell for ever and a day. Well, and "who does not believe in a future life, he is already dead in the present," as Lorenzo de' Medici, the ruler of Florence, an art lover and contemporary of Michelangelo, elegantly said. "The History of Painting in Italy" by Stendhal v. 8, p.299).

Life is "criminally" short, so short that you do not have time to realize that you lived, and assess how you lived. It remains only to hope for a future life.

### **Chapter III. About the Soul.**

*"I do not ascribe to myself no erudition,  
No holiness, I'm not sure that there's a spirit in me, but I  
just want to diligently tell you what's bothering me. "  
Erasmus of Rotterdam (1469-1536)*

People have been talking about the soul since time immemorial. The first systematic review of the soul was given by Aristotle in his treatise On the Soul. He wrote quite fairly: "It is almost infeasible to know something precise about the soul... If there is any activity or state peculiar to one soul only, then it could exist separately from the body. - Apparently all the states of the soul are connected to the body..." (Aristotle, M., 1975, vol. 1, pp. 371, 373). And then Aristotle actually discusses the bodily qualities, calling them spiritual. In those days, the soul was considered fire, water, or evaporation; divided into bodily, sensual and reasonable; it was called a form and entelechy. Voltaire wrote in his treatise on the soul: "Soul.. in fact is nothing more than an ability. This is a property given to our organs, but not a substance at all" (Voltaire, Works, M., Nauka, 1969, p. 550).

In other words, there is no soul as such, but there are some

properties in humans that people call spiritual. The fathers of the Church, theologians, saints, monks, devotees always speak about the soul, various aspects of its activity; but what is it? they did not ask such question. And further, by the 21st century, we still have not figured out whether the soul exists and what it is, although we measured the aura of a person which is now called the soul, saw its colors and know that the aura (biofield) even after the death of a person still operates, lives about three days (there are corresponding schedules). And the glow of inanimate objects in the electromagnetic field does not change with time, but the vibrations in the electromagnetic field vary in brightness, size and density of the aureole.

So, the most important thing is to distinguish such properties of the soul that can be separated from the properties of the body. And it turns out that the human body can think, feel and move, but then why is it ascribed to the soul as philosophers have been doing for hundreds, if not thousands of years. Therefore, it is important to separate the characteristics, the qualities of the body as the dominant. These are qualities, characteristics, feelings of hunger, sex and libido, egoism and property inherent only in the body. They give contradictions to our nature and, if used inordinately, lead to evil - murder, drunkenness, pride, gluttony, vanity, envy, immense delights and so on. A person cannot live without them, but few can satisfy them in moderation. The sins of man correspond precisely to these properties as excess of the measure in their use. Well, the qualities, properties of the "Soul" (Spirit) are Faith, Freedom, Love, Creativity, Travel. They are not corpulent, they are sincere, although they belong to the body. And by love we mean only tears of happiness that a loved one is with us. Belief in something or in someone, in God, in the Motherland, in parents in the hope that they will always help in a difficult moment, they will not let you down, they will not get in wrong. Freedom is first and foremost an opportunity to choose something freely enough, though under the influence

own reflections, surroundings, not in coercion; freely move, travel, set the degree and measure of the functioning of the qualities of the soul and body, do something without coercion of the external, dictatorial. To create and travel is the flowering of your thoughts, feelings, actions, possibilities.

So, our bodily qualities: hunger, sex, selfishness, property lead us to enjoyment, welfare as a crown of our life. Epicurus, Plato, Aristotle spoke and wrote about welfare and pleasures. Through exceeding the measure in these qualities we commit sins, become scoundrels and villains. The evil comes from here. And no matter how much the Church wants, you cant get rid of these properties of the body. That's our character. We want to enjoy the benefits, our egoism, our hunger, our sex demand it. We can't live without property. After all, we only live once, as many people say. Of course, the very few can almost immensely loving God, believing in him, suppress these feelings and qualities. They are few saints and hermits. They ate crusts, wore sackcloth and went barefoot, gave everything to everyone. But they are an exception to the rules. Majority, even less than 1% will never be like that. Out of the monks, only 1% are like these. This is not a reproof, but a statement of fact. That's the way we are and we can't be different. And only abstaining, using all this in moderation, we can nurture in ourselves the mental qualities, which should also be used in moderation (for example, exceeding the measure in the faith, leads to superstition). It is not without reason that in the troparion of St. Nicholas it is referred to as "abstention of a teacher", that is, he is an example of the measure in everything. On this earth, we must use the qualities of the soul (spirit) and body in moderation, and only in Paradise we will be immeasurable in our spiritual qualities. And at the time of death, we will bury in the grave our flesh with these four basic characteristics. Outside the body will remain memory, will and consciousness as our content beyond 9 qualities. They

will leave their carrier - the body. This is like a disk or floppy removed from the computer as a carrier with a recorded movie, concert, book, article etc. and stored or re-opened in the same or other computer or Music Center to see and read that information again. It is not for nothing that the writings of the mystics, Daniel Andreev, Dante, Julia Voznesenskaya, Dr. Raymond Moody, say that at the moment of death you see your body as if from outside. You seem to hang under the ceiling and look with fear and curiosity at yourself, that is, memory, consciousness, the will outside the body. Our bodily qualities will die. We will change, we will be transformed as the Apostle Paul said: "... - Not all of us will die, but everything will change suddenly, in the blink of an eye, at the last trumpet; for they will sound, and the dead will be raised incorruptible, and we will change, for this perishable must be clothed in incorruption, and this mortal must put on immortality." This all means that there in the afterlife after the Great Court we will find our body in paradise, but changed, young and only with spiritual qualities: faith, freedom, love, creativity and travel in the measure of fullness, functioning, which we have achieved in our lives. And there, in paradise we will grow in these qualities, nurture them and strengthen, create, believe, love, travel. After all, God has many abodes. Our body will reenter our former will, memory, consciousness (as our essence, content), but into the body without the qualities of hunger, sex, selfishness and property. This will be our Paradise. By the way, in Paradise Adam and Eve had, in addition to their spiritual qualities, three bodily qualities, besides the sense of property (see Genesis, ch. 1). Now this will not happen. Well, in Hell, there will also be our body, where will also enter as will, memory, consciousness, but this body will have only bodily qualities, without souls, and besides they will never be satisfied, always suppressed:

famine, sex, selfishness, property. There will be imprisonment, hatred and despair. This will be our Hell. This was perfectly explained by Dante and Daniil Andreev.

The Lord in every possible way helps our free choice to be made in favor of Kindness and Love, but we have to go our own way freely. Therefore, we must both believe in God and justify ourselves at the same time. The Lord never becomes angry. When we depart from him he simply leaves us, and demons take over. So it seems to us that we are punished. It is both difficult to become sons of God (then you have to love God) and easy (when you do love). But only in this way we will be with our soul, spiritual qualities in Paradise without bodily qualities, but in the body. Otherwise we will see hell only with bodily properties, eternally suppressed and not satisfied, and with zero mental qualities, properties.

In conclusion, let us say that when a person is born, he/she receives in bodily form four bodily qualities and five non-bodily ones, which he/she will be developing throughout the whole life, filling them with content. It is an achievement, and not the way they thought for a long time that God gives the soul to the body. The level of development of the soul was incomprehensible. Whether it is mature, or infantile. And the fact that the Bible says that God has breathed life into a man and he became "a living soul" (Genesis, ch.2, v.7), so it means that a person began to live with his qualities - both physical, and not. And the transmigration of souls and reincarnation are only fairy-poetic fictions. The body that we have filled with content during mortal life remains with us in Paradise, but only with spiritual qualities, and in Hell - only with bodily. And our Spirit is rather our aura, biofield, which connects us with God, the Holy Spirit, angels or demons, other living beings. He possesses spiritual qualities and properties.

So, we have a body with bodily and spiritual qualities, properties; will, memory, consciousness and the "unconscious"

as bodily and spiritual properties, forgotten for a while. This is our content, and form is the body. And so we have our Spirit - our aura, biofield. This is our triple, or better, double "structure".

So the Soul is the dialectical unity of the Spirit and the Body and their constant struggle.

By the way, the biofield is the electromagnetic field of a living being.

## **Chapter IV. On Knowledge and Faith, Science and Religion.**

Faith is the knowledge of things, phenomena, ideas, material and immaterial worlds without evidence, without justification.

I know that God exists and does not exist simultaneously; He is here and there, but it is impossible to prove it.

I know that mother will always come to the rescue of her child, I believe in it.

I know that a friend will not fail me in a difficult moment, because I believe in this, although there is no evidence.

Knowledge is the search for the laws of the functioning of the world around us and ourselves in a firm belief that they exist. And science is a set of knowledge, like Religion is a set of beliefs.

Man is cognizing, because he believes that he is cognizing. He believes, because he knows, and knows, because he believes. Never any person undertakes any endeavor unless he believes in the success of it. Newton would never have discovered the law of gravity if he did not believe that it exists in nature. He just would not do it. Einstein would not have developed the theory of relativity, and Lobachevsky his geometry, if they did not believe in their truth.

As you can see, in any element of cognition, creativity is an element of faith and, conversely, in any element of faith there is an element of knowledge. Never would academicians Korolev and Landau make their discoveries (they said) if they did not believe that they strengthened the power of the most



just body politic. Ufologists believe that there are extraterrestrial civilizations and are looking for evidence of their presence on Earth, that is, they accumulate all knowledge, positive or negative. And I do not believe in it and therefore I am not occupied with this science.

A. Losev wrote in the *Dialectics of Myth*: "Science is always not only accompanied by mythology, but also really feeds on it, drawing its initial intuitions from it ... For example, Newtonian mechanics is built on the hypothesis of a homogeneous and infinite space, which is a myth. And the myths about the endless progress of science, society and culture! Science is not born from myth, but science does not exist without a myth, it is always mythological. The laws of physics and chemistry are exactly the same under the condition of the reality of matter and under the condition of its unreality, pure subjectivity.

For science to be a real science, only a hypothesis is needed and nothing more. The hypothetical science does not prevent it from building bridges, dreadnoughts, or flying in aeroplanes.

Faith in its essence is true knowledge; these two spheres are not only not disconnected, but even indistinguishable.

You can only believe when you know what you need to believe in, and you can know only when you believe that the object of knowledge does exist" (p. 403, 405, 407, 411, 413, 415, 497, 499. From early works).

On the other hand, if we look at the history of the development of civilization, then humanity began with the belief in the spirituality of natural phenomena, their good and evil, passed through the euphoria of the omnipotence of the mind, where it seemed that there was no place and again came to believe that the earth is the only, heavenly corner of the universe. And we are destroying this place with our own supposedly sensible actions of mastering nature, but we don't have another place. We come to believe that the scientific and technological revolution does not determine the meaning of the development of mankind. The laws of nature open

for our minds, bring more evil than good when we use them. Indeed, the fruit of cognition is bitter. Hegel wrote: "Knowledge is evil" (Philosophy of Religion, vol. 2, p. 261. "Mysl" ("Thought"), M., 1977).

Faith and Knowledge as two opposites in their unity and struggle give a contradictory picture of the universe and our actions, ourselves.

On the one hand, they are inseparable, and on the other - Faith goes its way in our life searches, and Knowledge goes its way. Where do these paths start and where do they end? We learn the laws of the development of the universe and man using logical reasonings, deduction and induction, mathematics as the foundation of the quantitative-qualitative theory of the world.

And then, the opened laws of dialectics show that the material world develops only in contradictions and through contradictions. Otherwise, it would not develop. Hence, the truths that we discover are also contradictory, both true and false, since their criteria - practice and consistency - are themselves contradictory.

In fact, practice is changing in a given society, in a given era, and the truths are changing. And as Kurt Gödel has shown, the consistency of mathematics cannot be proved without touching the very logical principles, the closure of which is very doubtful.

It follows that the rules of deductive reasoning set by the Aristotle, such as the Law of contradiction (no statement can be both true and false) and the law of the excluded third (any statement must be either true, or false) are both true and false at the same time, that is, contradictory.

The classic example of this is a liar's paradox. Is the saying "everything I say is a lie" true

or false? If a person is really lying, then, arguing that he is lying, he is telling the truth, and if a person is telling the truth, then arguing that he is lying, he is really lying. Note that the meaning and essence of objects, things and phenomena can be expressed in different words and sentences. Words simply clarify their meaning not always in clear form and remain in the memory of mankind. One and the same phenomenon can be described in different words and sentences-everything depends on the intellect of the describer. And so there is no need to look for too much meaning in words and phrases. They only faintly reflect the essence of things.

So, in arithmetic it is asserted that  $1 + 1 = 2$ . However, mixing 1 liter of alcohol with 1 liter of water, we will get 1.8 liters of alcohol solution. It is clear to everyone that  $A+A=2A$ , but in the theory of sets  $A+A=A$ .

Having connected in an electric circuit simultaneously two resistors with resistances  $R_1$  and  $R_2$ , we will get resistance by magnitude

$$\frac{R_1 R_2}{R_1 + R_2}, \text{ not } R_1 + R_2.$$

In other words, arithmetic does not allow to describe correctly what happens to many physical and other phenomena, i.e.  $1 + 1 = 2$  is true and false simultaneously, depending on the view on it, that is, on what exactly you sum.

Thus, to what extent the number is abstracted from the thing it counts, how true or false this calculation is. To sum one chair and one more chair or one apple and one pear. In the first case there will be two chairs, and in the second it is necessary either not to abstract from these subjects-and then nothing would sum up, or to abstract-and there will be two subjects.

As Plotin said: «... a number is a calculated amount of things, or it would be contemplated integrally with a calculated

thing, or it is like any eidos" (treatise "On Numbers", p. 430).

Moreover, the concept of the number has been very advanced since the beginning of the Christian era. At the time of Plotin, only natural numbers were known, and at the present time these are rational, real, irrational, complex (imaginary), algebraic, transcendental numbers. Moreover, if the combination of real numbers forms a numerical continuum or a one-dimensional numerical space, in which each number serves as a coordinate defining the position of a certain point, then the notion of multidimensional numbers or n-dimensional is introduced, where each number represents a point whose position is determined by the coordinates. In other words, a n-dimensional numerical space is formed.

For example, complex numbers are bi-dimensional numbers; quaternions - four-dimensional numbers and their continuation: Clifford-numbers, hypercomplex numbers, etc. Is it possible to count the usual objects around us with the help of n-dimensional numbers? It is possible, probably, if to abstract more and more from the concrete thing, but, most likely-not. Because the n-dimensional numbers are the Eidos, i.e., independent entities.

When you look at a number from one point of view, you are in conflict with the other. The number is controversial (true and false). This was said by Plotin (204-270 years), considering the number as eidos (an ingenious guess). In fact, considering the number in terms of the account (one-dimensional number), we put it to something, so we calculate, and it does not exist on it's own. And, considering the number as a point in space-a multidimensional number, we see that it exists on its own (eidos) and won't calculate already anything. Thus, the number may be not a number at all-depending from what point of view to look at it, so it is true

or false by nature.

So, any assertion (phenomenon) is true only if it is false and vice versa. Accepting one or another confirmation, the person can only believe in it.

In 1931, the famous mathematician K. Godel proved the theorem of incompleteness, which asserts that if the formal theory of T, including the arithmetic of the whole numbers, is consistent, it is incomplete. Or, in the form of Rosser, the Godel-theorem sounds like this: if the K-theory is consistent, there is an insoluble sentence in this theory. It follows that in arithmetic there is a true statement that proved, and therefore is insoluble.

Since arithmetic is the foundation of all the sciences without exception, which mankind has developed during its existence, then the mind, knowing the nature and itself, is based on the assertions, the truth or the falsity of which it cannot prove. The reason is only to believe that at the moment there are some laws in this Universe. Their truth, consistency cannot be proved. And the practice itself, confirming them at the moment, is in its turn short-term and contradictory. The Palace of Science is based on the foundation of Faith.

For example, it has been proved for centuries and decades, that the body that has a weight, cannot spontaneously, without resting on anything, break away from the Earth, take off. However, Indian Yogis demonstrate this. It was believed that the laying of hands, without touching the body, cannot heal the patient. We are witnesses of this (for example, the experiments of Juna, Vanga, etc.). Both in XVIII and XIX centuries people laughed at those who believed in the afterlife, because there was no evidence. And now people who have been under clinical death, affirm the existence of the afterlife, the soul of the person, the separating

from the body.

Here are the truths that were once truths that have become a lie at the present time.

Let's dwell upon the concept of "truth".

The truths are divided into: relative and absolute; false and truthful; temporary and eternal. Thus, the relative truth is all that moves to God as the absolute truth. So progress is possible that the truth is recognized as false and replaced by the next truth and so on. And since our knowledge as our belief and a set of creative possibilities of the person, on which the creative aspirations of the person and mankind are possible, as relative truths aspire to absolute, then they aspire to God. Truth is freedom, because knowing the truth you are more free in your actions.

If there was a previous belief in contradictions, and science was in a subordinate position. If science now develops in contradictions, and faith plays minor role in human priorities, there comes a period when faith and science are recognized as two parallel, finally fused together and heading to absolute Truth in step with each other. The time is close when cognition of faith as a belief of knowledge approaches to the recognition that Absolute truth is always present, it is possible to understand it, and it is impossible to imagine, as it is impossible to imagine Nothing! Not existing without contradictions, but which is always present, and surrounds this little island called Something.

The dialectic of the relative truth is that it is false because, as everything in this world, it moves, develops in contradictions, and is true to the extent that it is justified by practice as a stage of human development, which also cannot be the ultimate truth, which is also contradictory. And in the next stage of development of a man and mankind it will be replaced by another

practice that will test other truths.

What now is false (ideas, principles of physical laws, ethical and aesthetic categories) was once true. And then it was also tested by practice. If freedom as the absolute truth for the person, so at some moments of development of history, the unfreedom and even slavery are true, for they are justified, confirmed by that practice (necessity to develop industry, to create industrial potential of the state, impossibility for all to engage in creative, intellectual activity, etc.).

Our truths are always relative and contain lies, as well as falsehood is true at this stage. Therefore, any assertion is both true and false. A is A and not A at the same time, because the fact that A contains not-A, is a key to the development of this A, replacing it with another A1 as the progress of any phenomena, claims, objects, things. The scheme is as follows: A - not A - A1 - not A1-.... The assertion is true only if it is unprovable.

Progress would not be possible if the statements, phenomena, essences were only true. Then they would be eternal, it would not be Something, but Nothing! It is the contradiction of statements, phenomena, entities that leads to their development, substitution by other statements, phenomena through destruction or development of the former. And the eternal truth is only one - God, because God knows everything.

If I claim that  $2 \times 2 = 4$ , this only takes place in decimal notation arithmetic: the development of mathematics leads to the emergence of other numeral systems, where this is no longer observed.

Physically, the laws of the world around us that were once opened were true then; and now they are true only at first approximation ("roughly" reflect the world). The development of science and faith requires others or significantly improved laws for the same phenomena

For example, the transmission of thought at a distance requires the introduction of a biofield; Newton's laws do not reflect exactly this phenomenon, etc. Now it is established that the range of biofield is 7-8 mm, and the person is an open resonant contour.

So we live in a world of relative truths, because they are false as they are true only in the small area of the Universe. The existence of the world around us, like ourselves, appears to us. The truth of being is impossible to know as a content, but it is possible to know a number of its phenomena as a form. Today this genesis is in one form, and tomorrow in another, the day after tomorrow - in the third, etc. But what is this being indeed? Alas! It is impossible to cognize. So, the person familiar to us in certain circumstances appears today courageous, beautiful. And tomorrow, in other circumstances he/she is cowardly, somehow ugly. So, what kind of person is he/she in truth? Nobody knows even this person himself. But everybody aspires to it! Thus, being is the content that we know through imperfect devices (mind, intellect, feelings, intuition) in various forms-phenomena that are relative because of being transient.

If the existence of our World, Earth today is in the form of the world gravity, it is quite possible that tomorrow the form of such a phenomenon will be different. The essence of existence of the world, its truth, we know only through its appearances to us which are volatile and transient. In the light of the above, one can speak of the trinity of God. If God, as an Absolute truth, Absolute being is not known, then through his love for us, he appears to us in the form of Jesus Christ, and the connection of Content (God) and his Form (Christ) is the Holy Spirit.

And we know God through Jesus Christ in our own way, as he appears to our sinful soul, changeable, according to our Faith, knowledge, feelings, thoughts, sins, and



virtues. Therefore, there are Catholicism, Orthodoxy, Islam, Buddhism, religious sects, etc., which are experiencing different forms of their existence, rushing from superstition to sophism and vice versa. Let's sum up:

Essence-phenomena-their connection-is the same as the Content-forms-their connection, the same as the Absolute truth-the relative truths-their connection; the same as Spirit-Body-Soul.

So what is the truth? Truth is everything that is false at the same time.

Let's give the following definition of "truth". The truth is possible in statements and things, objects of the surrounding world, various phenomena.

The statement is true if it is logically consistent and follows from the laws of identity, sufficient ground, the excluded third, contradiction.

And the subject, the object are true, that is, you know their truth-if we can predict their behavior in all possible situations. To know the truth of the object, the phenomenon is to predict and to know all its phenomena, manifestations. But it is almost impossible.

For example, the Healers in Brazil do painless operations without anesthesia and narcosis. So what is the truth of pain?

For example, a person died and was taken to a cemetery. Everyone is sure that in 1, 5, 10 years there will be only bones in a coffin, and maybe even single, small fragments. Such is a phenomenon of death. But, in 1927, Hamba-Lama Dashi-Dorzho died and after almost 80 years he was dug up and so what: his organic matter of skin, hair and bones is no different from organic matter of living organism, the joints bend, the soft tissues puncture, the body is fragrant, and the body-temperature is 32 ° and he can sit without support. It seems that he is asleep, is in a state of lethargy. If they say that in

Buryatia there is a special land and the body remains unchanged there, so why only lama is like an alive? Other dead are rotted long ago! So what is the truth of death? Can we predict all the manifestations of death? More examples: in the village Lokot of Bryansk region the icons in the Murashkin family are fragrant, exhale the myrrh. Those who visit them say as if they have been in a flower shop. But the icons are like the usual tree or paper, or plastic and cannot smell. So what are the phenomena of such an object as wood, paper, plastic in the form of an icon? It seems that our eyes are intended to see the outer shells of objects when light falls on them. But, Natasha Demkina from Saransk sees right through a person, sees his organs, and if desired, may not do this. So what is the truth of the eye? Just look at objects with the help of light? Sergei Semivolos from Saratov reads not with his eyes like all of us, but with his nose, mouth, hand (only this one can be understood), the back of his head. So what are the truths of human organs, their manifestations? And can we predict all their manifestations?

Therefore, it is said above about the falsehood of truths and truths of lie. It is like a truthful lie and false truth both in form and in content.

Let's sum up.

The world is really full of something that we never dreamed of. Knowledge is only a small island in the ocean of faith. The fundamental principles of science, of mind, based on which they function, have to be taken only on faith. Through one point, lying outside a straight line, only one direct line parallel to it can be drawn, - let's believe in it. Through one point, lying outside the right line on a plane an infinite number of right lines, parallel to the given one can be drawn, - it is necessary to believe in it also (see. Geometry of N. Lobachevsky). If science, as a system of knowledge, is consistent, then it has a proposal, the truth

of which cannot be proved or refuted. And no matter how science develops, such a proposal will always take place. To understand such an offer it is necessary to involve the extrascientific concepts - faith, intuition, etc.

Faith and knowledge, going hand in hand, help a person to pave the way to the unknown. And the violent separation of Faith from Knowledge (as it was in the Middle Ages) and Knowledge from Faith (as was the XVIII-XX cc.) led to the death of many thousands of people on the cowards of the Inquisition and in atomic explosions. People denied the presence of the Divine spark in their soul, the commandments of Jesus Christ and came to the impasse of civilization. Do not lapse in superstition, but also do not be sophistic.

There is no Faith without Knowledge, and Knowledge without Faith. And their ratio should be one to one in every movement of man and humanity. Faith illuminates the road like a torch and indicates the pathway to knowledge and creativity. I believe that only this way will lead me to the opening, otherwise I would not go this way. And at every turn I call on Faith, because I don't know where to turn. There are many roads, but only one way leads to discovery.

By the way, it is difficult for people to prove anything because they are not only based on facts, knowledge, but also on believing in its truthfulness. Therefore, disputes are often meaningless. Everyone defends his faith in something or someone up to hoarseness, justifying facts, theories, and scientific positions.

## **Chapter V. About God.**

Man cannot but perceive, as well as he cannot but believe. The knowledge of God as all and everything is contradictory, mythical and hypothetical.

Faith as one of the properties of the basic qualities of the Soul allows us to believe in God, to love Him to various extent.

The concept of God, like all the other concepts of things and phenomena of nature and man, developed together with the development of the degree of knowledge of the world by a man. At first there was the animism, the deification of the stars, the moon, the sun, the river, the tree, the leader, the pharaoh, the emperor, etc.

Animism, fetishism, pantheism, polytheism, monotheism - these are the milestones in the way of knowing God by mankind and of perfecting the Faith in God!

God is omnipotent, omnipresent, kind, good. The Bible speaks of the jealousy and vindictiveness of God, for those who believe in him and see his miracles should not depart from him. And his miracles are astonishing: indulgence of the Holy Fire at Easter, myrrh-streaming of icons, etc. God is invisible, but sometimes he manifests. Because, Jesus Christ - the Son of God, said: "The Father is in me and I'm in Him" (The Gospel of John, 10:38) and further: "He that sees Me sees Him who sent Me"; "I am in the Father and the Father is in Me" (chap. 12, 14). On the one hand, according to the Bible, God told Moses that it is impossible to see Him, "because a man cannot see Me and remain alive" (Exodus, ch.33, v. 20). On the other hand, God as the Absolute, the absolute essence, the absolute content is manifested in the form of Jesus Christ, the Son of God. Form cannot be torn from the content and the form displays content but not everything, and not in general. The content is one, and the forms can be a lot of this content. As the name worshipers said, God's name is God, but God is not a name. And here, God is nothing, is infinite, unchangeable and absolute, invisible to us from our material, relative, corrupted, contradictory and destructive. And as goodness, the love of God manifested to us, Jesus Christ-the Son of God is sent, as the form of this content - of God. This is another example of how the infinite content is put into a finite form.

Another form of God, His Quality is the Holy Spirit. So the Holy Spirit is the Divine Aura, the Biofield that is here,

and not here, because it is everywhere. He is everywhere, because God embraces this ball - our Universe, penetrates everywhere, like Aura, Biofield, He is here and not here. It comforts us, especially in transient, focal points of life, helps us to fight the demons and the devil. Tells us that those who wander away from God will always suffer, live in unfreedom, worry and yearning, to want and be incapable; live in darkness, in a word, in Hell, which have been much, well and correctly told by Dante, Daniil Andreev in "The Rose of the World" and Julia Voskresenskaya (see. "My Posthumous Adventures").

The trinity of God is such that we do not know its content, and hardly ever get to know. But we know and have seen Jesus Christ - the human form of God (that is why we are the image and likeness of God). We also feel and sometimes see the Holy Spirit, the Divine Aura, the Divine Biofield that penetrates and embraces our universe everywhere. In truth philosophers and theologians did not understand how God is here and not here, everywhere and nowhere. Now it is clear: The Divine Aura is everywhere, so it seems that God is here and not here. This Divine Aura is the Holy Spirit, which can change any point of the universe (by the way the biofield of some people can change the properties of water, tell something to other people and do a lot of other things; for example, Kulagina's experiments on the movement of objects; knowledge of what happens to a relative, when he is far away from you, etc.). Naturally, Jesus Christ has his Divine Aura; He is God, the form of God and it means the Holy Spirit - it is inseparable. The content - God - Father (his Freedom, Love and Creativity, as well as divine Will, Memory, Consciousness) is completely unknown to us as the form, it was not for nothing that Moses was told that it is impossible to see God. But His form--Jesus Christ and His Holy Spirit--His divine Aura we see!!! For example, our content-will, memory, consciousness, as well as four bodily qualities, five mental ones

and all the consequences of them to varying degrees and extent, and the form is a human. In other words, God is one (God - Father) and trinary (God-Son-Jesus Christ as a form of content - Father and God - the Holy Spirit as His Divine Aura, the Biofield that is everywhere).

Moreover Jesus Christ besides the Divine Qualities (Freedom, Love and Creativity) had one mental quality of the person-a property of travels and two bodily qualities-feelings of hunger and sex - as a male, used in the zero measure, therefore, Jesus Christ had two Wills - the divine and the human. And to assert, as fathers of church and theologians did, that Jesus Christ had two Natures - divine and human is too general and non-specific, as it is not shown, what they are based on. After all, a person has still feelings of sex as libido, egoism and property, which are suppressed only by the very few. The qualities of God must also be specifically described. We have only corporeal and spiritual qualities, properties. And there, in paradise, people do not marry, and cannot die, because they are equal to the Angels, that is, only spiritual qualities remain (the Gospel of Luke, ch. 20, art. 35,-36). And at the moment of Resurrection, Jesus Christ was transformed, i.e. threw away the qualities of the body and of the soul of man: feelings of hunger, sex and travel and there are only three qualities of God that remained with Him: Freedom, Love, Creativity. No wonder He says to Mary at the Sepulcher: "Do not touch me, for I have not yet entered My Father..." (The Gospel of John, 20:17), i.e. he instantly transforms, and we do through the Sepulcher. He tells of the Father figuratively, so that is clear to people and by virtue of the Mission on the Earth.

Let us also note that to be possessed by Angel, Demon, means to have will, memory and consciousness mastered, to be distorted by something in favor of its will, memory, and consciousness. Angels, unlike us, have spiritual qualities: faith,

freedom, love, creativity and travel in the body, as well as three bodily ones: sex, egoism, property (such as the Archangel Gabriel appears to the Virgin Mary), but this body can be for us both apparent and invisible, and, moreover, freely move in space and time, which we cannot do. Angels are mentors of people (see. "On the Celestial Hierarchy" by Areopagite). And the Demon and his Camarilla together with hate, i.e. zero love, have freely exceeded the measure in the qualities of egoism, property and gender (want to master people as their slaves).

So, God is infinite and with his Divine Aura penetrates our single Universe as a small ball in the palm of the hand and at the same time is finite in the form of Jesus Christ. His Divine Aura is the Holy Spirit, this is Him and God, for He is God Himself.

Let's see now how God was learned.

Throughout its history, man tries to understand God, to define Him, to unravel his properties and qualities.

God is the Word and Love, - John the Theologian taught. God is the Absolute Truth. God is with us and speaks as "equal with equal", - wrote Newton. Perhaps this is because "we are the image and likeness of God." Hegel in the Philosophy of religion wrote: "God is absolutely true, in himself and for himself universal, all-embracing, all-bearing and giving stability to everything" (see "Philosophy of Religion", M., 1975, vol. 1, p. 273). God is Something and Nothing, He is everywhere and nowhere, He is one and trinary, existent and non-existent, infinite and finite, because is above the one and the other. Trying to define God, people, scientists, philosophers tried to prove its existence. Defined God through affirmative concepts, terms, and through negative, he is not this or the other. Evidences can be divided into three large groups: cosmological, teleological and ontological.

Cosmological evidences emanate from an accident, finiteness and dying of the world, things and objects, and the infinite, absolutely necessary being, which is God. If the universe and man are finite, they develop in contradictions, are random, passing their stages of self-abnegation, and perish. And it means that there is Something absolutely necessary, infinite, in which all this is not inherent. Thomas Aquinas gives the following reasons: there is a first-rate engine, the first reason, absolute and necessary. As still justly noticed A. Losev: if there is a relative, then dialectic requires that there must be an absolute.

Teleological evidences emanate from the notion of expediency. Everything in the world does not just exist, but it is subordinated to some purpose. Still in "Genesis" (see. Bible) God told the man that the Earth was given to him for good, happiness, reproduction, enjoyment of this world. Thus, Thomas Aquinas asserts that objects deprived of reason, obey expediency, and if they can not do it themselves, that is a reasonable being, God, that implicates the goal for everything.

Ontological proofs transfers the concept of God into its existence. "I am the Existent," says God to Moses (Exodus, ch. 3, art. 14). The absolute Being of God is absolute, because it is not final, not contradictory, not subject to dying.

So, God manifests to us in miracles, regularities and Love for us, that is, the infinite can manifest itself in the finite (miracles, laws of the Universe) and infinite (Love). Therefore, we cannot know the truth of God, that we cannot predict all His manifestations, which can be miracles, i.e. they can be both natural and not (resurrection from graves as manifestation of death, flights of people, as a manifestation of gravity; for example, Seraphim



Sarovsky could rise a few meters above the ground and hover in the air, prophetic dreams as a manifestation of sleep, etc.).

The revelations of God are amazing and, probably, many people, if they think about their life and fate, will remember something that happened, but they did not attach any importance to it (fertile, prophetic dreams, phenomena incomprehensible in nature, strange conversations with strange people, etc.). That is why we believe in God and know Him at the same time and it is good! And evil, unlove in the world come only from us; because we are endowed with the freedom to choose good or evil, to freely exceed the measure of the qualities of the soul and body. We are not puppets, but the image and likeness of God, free and capable of becoming the sons of God. Alas, there are not many such people, one can say. But we must strive. Soon the time will stop (it shrinks quickly, because the Universe expands faster) and the expansion of the space will cease, the Second Coming of Christ and the judgment of the people comes. And then, the space will quickly shrink and the unit volume of the Universe will be restored with unchanged finite space and time. There will be no movement, and therefore destruction! Space and time will always stand in the unchanged balloon of a single volume-that will be Heaven and Hell.

In conclusion, we note that theologians, Fathers of the Church in theological works and at the Ecumenical Councils have developed the concept of essence and hypostases. The essence is God - Father, and his hypostases are God-Son and God-the Holy Spirit. And our arguments given above just show more clearly that hypostases are the forms of the manifestation of God-Father as a content; it is a human form - God-Son and the Divine Aura, Biofield - God - the Holy Spirit. And then the conclusions of Arius, the Gnostics, Monarchians, Nestorius, Origen, monophysites, and Monophysites are simply ridiculous. And the fact that, as Gospel says, during the Epiphany in the Jordan

there was a voice of God saying that Jesus Christ is “my beloved Son”, simply means that since Jesus Christ was the son of man, it is natural to speak of Him as the Son of God, for to tell the people about the form and content, essence and hypostases, especially at that time - it's like saying absolutely incomprehensible things. Well, we are the image and likeness of God; we are the image, because we have the human form in which our Lord Jesus Christ was, and we are the likeness of God, because we have the spiritual qualities of freedom, love, creativity, as God only in human measure. Let's note that God through the miracle, interfering with the natural order of things created life only on Earth and helps us to live. How the man don't live without communication with like myself, so and God, because Trinity, not how Allah.

## **Basic, fundamental laws of the Universe, Nature and a Human.**

There are seven of them: the law of indestructibility of matter (mass and energy), the law of impossibility of constructing eternal engine, the law of transition of quantity to quality, the law of unity and struggle of opposites, the law of the negation, the law of indivisibility of good from evil and the law of exceeding of evil over Good.

The essence of the first law was beautifully expressed by the Great Russian scientist M.V. Lomonosov (1711 - 1765): "All the changes that happen for real are of such a condition that, as one body loses something, this will be added to another one".

All this concerns our visible matter, which is only five percent in the structure of the Universe. Seventy percent is dark matter that does not interact with us; and twenty-five percent is dark energy.

According to researches of scientists, thanks to the dark matter, we have planets, stars, galaxies. Because, the law of gravity is not enough to put together the flying pieces of matter of different magnitude at the initial explosion: they would just come across and fly away. And the dark matter as the "invisible hand" of God has collected all this into planets, stars and galaxies and already after that the law of gravitation-the law of Newton began to work. And the dark energy acts from the beginning of development of the Universe and breaks, expands it. Galaxies move away from each other with ever-increasing speed. What is the structure of dark matter and dark energy? Scientists have no answer today. For our part, we propose the following hypothesis. If in the basis of our visible matter there is an atom with a neutrons, positively charged protons and negative charged electrons, then at the basis of dark matter there is an atoms with a neutrons and protons connected by Divine force, which includes strong and weak interactions, gravitational and electromagnetic, which among us. And at the heart of dark energy there is an atoms with a neutrons and electrons, also bound by Divine power. That is why dark matter and dark energy are invisible to us.

As for the second law, it can be noted that since the Universe once arose and someday will perish, die, so it can be nothing eternal in it, including the eternal engine.

According to the mathematical model of the law of the negation of the negation (see my book "Mathematical Philosophy"), any phenomenon, object, including the Universe pass from three to six stages of the negation and perish. For example, a man in his development goes through five stages of self-denial before dying: childhood, adolescence, youth, maturity and old age (if the fate did not off life before). And humanity will pass six stages of the self-denial and perish, - this is the socio-economic structures: primitive communal, slave-owning, feudal, capitalist, socialist and post-industrial. At the same time, the latest socio-economic structure is characterized by mass contamination of the habitat, the robotization of industrial and agricultural production, transport, and as a result - mass unemployment, which means an increase in crime, chaos, the growth of local wars, cruelty, anger and hatred. Here is the end.

As for the philosophical and dialectical Law of transition of quantity into quality, it is possible to give an example in its substantiation. It is known that all living things have a gene structure and differ from each other by the number of genes. A person (one quality) has thirty thousand genes; reduce their number by a few percent and you will get a monkey (other quality); and if you reduce their number again, so you can get an elephant, a pig, a cockroach and so on. Therefore, by evolution, you cannot get a person from a monkey or anything else. Therefore, it is necessary to change the gene structure of the living, but evolution does not do it. Evolution is possible only within the form of living. There were saber-toothed tigers, and now they are ordinary, but they are tigers, not different species.

The law of unity and struggle of opposites expresses the essence of life and functioning of reality from man to Universe. In any element of reality (from atom to any phenomenon), it is possible to distinguish positive and negative, attraction and repulsion, good and evil and so on. Only their struggle and contradictory unity gives life to this object, phenomenon. If the contradictions are antagonistic, then the object or phenomenon perish; otherwise, the object or event is viable. Contradictions are opposite, but not all opposites are contradictory.

The law of the negation of the negation says that any phenomenon or object passes through a series of stages of self-abnegations caused by external and internal factors that force it to pass from one state to another, perishes, and the number of these stages of self-negations is usually small: there are maximum three or six. For example, talent or genius as a phenomenon in the family is transferred to no more than two or three generations: father, son and may be a grandson and everybody are talented.

As for good and evil, good is love or favor of a man to nature, neighbor, and, therefore, the wish not to damage or harm. And evil is not love or harm of man to nature and neighbor, and, therefore, the wish to damage. In every good you can distinguish the element of evil, as in every evil you can distinguish the element of goodness. Like every act is fair and unfair at the same time for different people. This is well said by the Russian proverb: “bad luck often brings good luck”, and there is no good luck without bad luck, - we will add. Thus, computers are an undeniable blessing for humanity, they help and facilitate the account, design, experimentation of different variants of the project, which are difficult or impossible to implement in reality. But they also bring great damage to a person working with a computer: the eyesight, the brain deteriorate, headaches appear, the memory decreases.

Robots replace a person for production, they can act as pets and domestic servants. However, they also harm: deprive a person of the workplace, which, at times, is the meaning of life for him, deprive of living communication and warmth, giving only an ersatz, an artificial connection. Sometimes dismissal from work, being a grief for the person, allows him to think, evaluate himself and his opportunities and find his true place in life. The fired officer can suddenly realize that his true place is in the monastery or in the countryside, where he finds happiness. Mobile phones are both benefit and harm that worsen the brain's work.

Genetically modified and artificial products are both good, since many people get rid of hunger and harm, and they bear infertility to women, stomach cancer and so on.

Hitler's attack on the Soviet Union in 1941 inflicted enormous damage on the country and residents, killing millions. But in this phenomenon, it is possible to distinguish the element of good and benefit: the leadership of the country reopened the churches and Orthodoxy - the foundation of life of the Russian people once again began to function, healing the souls of people and setting them on the path of goodness. The socialist revolution was just for some and unjust for those who have been ruined.

By the way, the human body is its material image, possessing qualities or properties of hunger, gender (libido), egoism and property. And the soul of Man is the bioenergy information field of man (the electromagnetic field of the living being), possessing the characteristics of faith, freedom, love (spiritual), creativity and travel. The memory of a person, his thoughts, actions, deeds are stored in his soul. All this after death goes to God for judgment.

Every living person has a soul of varying degrees of development, strength and manifestation.

Let us note that a man at the moment of his birth is like a "fresh ground" with weeds, where the weeds are sins, including seven deadly sins (pride, anger, gluttony, avarice, despondency, envy and fornication). And the Lord tells us: "I gave you life, - so set up the garden of your soul, try to plow this "fresh ground", show your talent, your abilities; try not to give the weeds – sins to ascend, show, cut them, grub them. For sins always bring suffering to you and your loved ones." Envy, for example, not only harms the object of envy, but also destroys you - you do not sleep, you are nervous. Why did he achieve this, he is rich, and you are not? And that could lead to evil, murder. Your meaning of life is built upon all this: to try to create something in this life, to prove oneself, not to destroy neither oneself or the world, to try to suppress the sins and to bring the virtues; to enjoy the beauty of God's world by traveling.

And finally, consider the last law. Good attracts, and evil repels. To the one who does well, they stretch, but escape from the evil one. There is an attraction in the Universe too - gravitation and repulsion of bodies - the Universe expands with ever-accelerating speed and galaxies scatter from each other, so the Universe is rather evil, than good in a symbolic sense. Despite the gravitation, the repulsion, recession of stellar systems and galaxies prevail. And so with us. The bodily and spiritual properties and qualities of a man are such that a human inevitably commits evil. The struggle for a piece of bread, a place in the sun, for a woman and a female, for property and satisfaction of the egoism with necessity leads the person to committing evil, harm to the opponent and victory over it. And the spiritual qualities lead to superstition, fanaticism, dogmatism, struggle for external freedom (the right to work, freedom of conscience, movement of strikes, etc.), which leads to harm and evil to others. There is still inner freedom – this is freedom from the passions and sins of different degrees of manifestation. Reluctantly, we are more likely to do evil, sinful acts than the good ones. In addition, we create evil easily and carelessly. It is not necessary to force us to do it. Slightly created conditions for the manifestation of envy, theft, fornication, as we immediately commit this sin. So. As long as mankind exists, there is a war at least somewhere between people. The temptation is great. And in order to make a good deed, we must force ourselves to do it. Our good qualities as weak cultural plants demand huge cares and works on their cultivation.

The man be born with 7 deathly sins in potential-sleeping state (psalm 50). And, how coming the temptation, so a sin show in the form of the evil different intensive different men! These sins giving childrens to forth generation (Bible, book «Exodus», ch. 20, 5). And, we for them have a punishment, or doing that sins of parents. Also, the people have a punishment after the evil, that doing part of a people, f.e. an army, that killing in another country. The peace lie in the evil, and evil kill myself.

In the XVII century, the moralist F. de La Rochefoucauld (1613 - 1680) described this brilliantly and clearly: "Our virtues are often skillfully dressed up vices." And further: "People do good often only in order to have the opportunity to do evil with impunity." On every act of the good there are, by minimum, two acts of the evil (crime and punishment).

And finally: "We imitate good deeds out of the sense of competition, the evil one—from the *innate malice*, which shame held on, and the example released to the will."

That is why evil accumulates, and when the measure of evil is exceeded, so God's judgment comes. There was a flood, and soon there will be the Second Coming of Jesus Christ and the terrible court will be the Fire for all living. All to the worst in this best of the worlds. And now mutual malice and hatred have got in hands weapons of mass destruction. This is the end.

Alas, only units are capable and can suppress their sins that is to fight with the essence and to rise to Good. And it is very, very difficult. Try to overcome your anger or fornication, envy, stealing. If we imagine for a moment that in people's life good would exceed evil, there would be no wars, murders, larceny, violence, and for those millenniums, people would accumulate so much that they before a flood trampled all food resources and would die from hunger. And they have not lived as much as it should be. Only diseases and natural anomalies of climate and earth (earthquakes, tsunamis, droughts and so on) together with evil more or less regulate the adequacy of the number of people living with the amount of resources on Earth. Moreover, in wars more people die more than from diseases and natural disasters together taken. Already, 7 billion people live now, but will be able to consume in abundance of clean food, water, air, and so on, only 1.5-2 billion people. And this is despite wars, diseases, floods, earthquakes. After all, must live a certain number of people, defined by God. At the same time, everyone still passes his life path within the framework of his destiny, his mission on earth and how not just lives, and not accidentally dies. Everything is natural. You live because you are doing certain missions on Earth (personal, family, public, state and creative — either all or a few of them), also managing or not managing to prove yourself, your talent, to do something in this life and enjoy God's world and die when you have done it or failed, did not want to perform.

So, evil and good in this world are necessary for it to develop. And the excess of evil over good is necessary to end it, to die. And there will come a new world and a new Universe where good and evil, positive and negative, attraction and repulsion will be divided and the visible world will stop in your development and will be eternal in time and space. a world divided into good and evil into a good and evil side.



## **Conclusion.**

We have examined the basic laws and categories of philosophy, have given mathematical models of laws and a number of categories. For all the categories it is difficult to build models at the moment and mathematical philosophy as a science should develop in this direction. Some mathematical models will change, some will be created again. The main thing is that we can better understand the world with their help, more adequate to its content and manifestations. Mathematical models allow to focus on the nodal moments of the formation of patterns. And in cognition and beliefs - there is all the enjoyment of the Soul of man, as well as all the horror of the laws of the developing world. The Golden Age passed long ago; it remained somewhere where a man first stepped on the Earth, banished from Paradise; When everything was for the first time and in abundance. And we just have to contemplate, reflect, believe. And be wise. But one who knows the value of things and phenomena is wise: the best, the worst, and the average; operates according to these prices. Well, of course, he tries to find himself outside of himself, realizing his missions on this earth, which must be fulfilled with creative zeal and a sense of satisfaction and fulfilled duty.

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