

Models and experiments in fate science
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Introduction

Fateology is a line of research that studies the corridor of possible life scenarios realized by a person in the reality that encompasses him. Currently, fate science, despite the keen interest shown in it in society (including commercial), is not a scientific direction. This is due to the fact that:

- no rigorous scientific language has been developed that could be used to describe fateful phenomena. There are no definitions of the most basic concepts of the alleged "subject of cognition", for example, the concepts of "fate" or "change of fate";
- there is no set of basic theoretical (i.e., speculative) models, on the basis of which it is possible to propose and / or verify, first of all, experimentally, certain hypotheses in this hypothetical area of knowledge;
- finally, basic experimental methods have not been developed, with the help of which it would be possible to test the one or the other fateful hypotheses, at least even proving them insolvency.

Meanwhile, if we deviate from the field of strict science into the field of "living" empirical knowledge, we will see that both mankind in general and our contemporaries in particular have accumulated a truly enormous fateful material that exists in an unprocessed, not codified, from the point of view of modern science, form ... There are more than a dozen known sciences alone that predict certain patterns of the future fate of a person, according to a certain system of signs existing in the present. Among them are astrology (in numerous versions), palmistry, graphology, ... and even such formally quite correct branches of psychology as the fate analysis of Zondi (Szondi [5]).

It is interesting that one of the authors of this work (together with Yu.V. Gotovsky) made an attempt to "forget about strictness" to construct fate-oriented methods of BR therapy of the patient, led to chronosemantics [2-3], which has proven itself:

1. On the one hand, as an effective method within the framework of ART-BRT, sometimes allowing to solve problems that cannot be solved by other methods, at least in this technique [6].

2. On the other hand, as a method that is informal, intuitive level is assessed by the doctors who apply it, as directly related to the change fate (also understood intuitively) of the patient. WITH informal point of view arguments in favor of the fact that chronosemantics changes the fate of the patient to whom it is made seem very convincing [7-8].

From our point of view, the current situation requires (including in the interests of the "most common" areas of knowledge, such as: traditional medicine, homeopathy, as well as psychology, which are currently actively

"fate-oriented" methodologies are used) formulations at least:

- the main theoretical models of how the process of the formation of fate in an individual can proceed, at the first stage even not strict (informal);
- descriptions of the main classes of experiments with which we could establish, or, on the contrary, to refute: first, the individual's objective existence fate, in some. a fairly clearly delineated sense of the word; Secondly, objective change this fate with one or another suitable influence on this individual.

According to the authors, there are two main theoretical models of fate:

1. In accordance with Model 1, the reality that encompasses a person is passive in the sense that it does not have any goals and objectives of its own in relation to him. Accordingly, its impact on a specific individual is reduced to the reactions to his actions conditioned by its internal structure, and these reactions depend only on the nature of the individual's actions, and do not depend on any identification marker attributed to him by this reality.

It is model 1 that is described in the famous Russian proverb: "sow an act - reap a habit, sow a habit - reap character, sow character - reap destiny".

In this model, changes in the fate of a person are possible due to a change in his character, as well as, possibly, some of his biological characteristics, such as, for example, his life span or his resistance to certain external influences. From a certain point of view, the determining factor of the successful fate of an individual in such an environment is one or another of his abilities. Moreover, these abilities are "ordinary" - these are his usual qualities that determine the effectiveness or ineffectiveness of his behavior in this environment.

Model 1 of fate is actively exploited in psychology, including in psychology dealing with the so-called personality transformation [1]. In this area of psychology, the development of an individual's personality and career depends only on the structure of his character and on the abilities he has, but does not depend, for example, on the social status and material condition of his parents, or the original his social status (class, caste, etc.).

Within the framework of diagnostics and therapy using ART and BRT, the problem of correcting the character and development of (ordinary) abilities is solved with the help of chronosemantics and / or with the use of special preparations: constitutional homeopathic preparations, systemic spiritual adaptants, psychosocial loads "Medpharma", preparations "Bach Flowers" , Roy Martin preparations, etc.

Even if we restrict ourselves exclusively to model 1 in fate science, it is not difficult to understand that such a (above) solution of a fate-logical problem may turn out to be insufficient or even completely incorrect under certain conditions.

Indeed, within the framework of ART, the scheme of differential diagnostics of personality structure has not been worked out to date. And therefore, it is not possible to determine the degree of adequacy of the applied fate therapy. The solution to this problem requires:

1. Within the framework of ART: the development of new systems of test-indicators of psychological directionality, allowing the ART methods to determine the direction of the correction performed.

2. In addition to ART: using correctly selected systems of psychological tests, in particular, tests for certain abilities, which make it possible to track changes in the structure of the patient's personality in the course of therapy (for example, Cattell's test [10], Zondi's fate-analytical test [5], etc.).

In the same way, simply carrying out chronosemantics to a patient in order to reveal one or another of his abilities does not allow us to speak about the full realization of his fateful potential. Any stable change in the structure of the personality requires an internal effort from the changing individual. This effort cannot be made by him in the role of a patient, even if he is receiving chronosemantic therapy. From this point of view, the development of fate science (in Model 1) requires:

1. Within the framework of the BRT, the construction of new systems of target markers, allowing to carry out chronosemantics more precisely.

2. In addition to BRT - the creation of a system of special training programs to develop sustainability acquired (for example, as a result of chronosemantic therapy) changes in the personality structure of the individual and his abilities, in relation to possible damaging factors of the external environment.

Thus, even within the narrow framework of Model 1, the model for correcting a patient's fate currently used by practitioners should be substantially supplemented. Required:

- more accurate and more targeted groups of markers of changes in character and abilities, combined into systems of fate-correcting markers;
- additional control of changes in the structure of the patient's personality and the development of his abilities using a specially selected system of psychological tests;
- a system of special trainings aimed at increasing the stability of the personality structures of the individual and teaching him how to use his personal abilities.

Diagnostic and therapeutic techniques using CDT [9] and SDA [8] are intermediate steps for solving this problem, but not yet final.

2. According to Model 2, the enveloping reality of the individual is active. She has goals and objectives in relation to this individual, and these goals and objectives depend on his identification marker in this reality, which determines her attitude towards him. From this point of view, in order to change the fate of an individual, it is necessary to change his identification marker in the reality in which the formation of his fate is considered. Figuratively speaking, change his "passport" (identification marker of an individual in

social reality of the state). At the moment, we do not have diagnostic tools that allow us to say that the change of the identification marker has actually been made. And, accordingly, it is difficult to assess the degree of meaningfulness of Model 2. However, it is still possible to imagine the corresponding processes and parameters that should be measured in order to try to catch the change in the identification marker. Let us imagine that an individual seeks to achieve some goal in the reality that encompasses him, i.e. implementation of some event or chain of events in it. The achievement of this goal by an individual is helped or, on the contrary, hindered by the flow of random events in this reality, naturally complementing the deterministic cause-and-effect relationships in it, arising from its physical and other laws.

In a passive model of reality, randomness that helps or hinders an individual to achieve his goal obeys only the laws of probability theory, those. in such a model of reality, there are no people who are lucky or unlucky in any relationship. In the active model of the enveloping reality, there are individual deviations in a person's luck in relation to a particular goal. Moreover, it can be assumed that the degree of this luck can be changed with the help of a suitably carried out influence on the individual (his fateful therapy).

Do we see such deviations from the laws of probability theory in our life? The answer to this question will be unequivocally "Yes": the manifestations of these deviations are parapsychological phenomena of the control of random processes, widely studied in modern literature [4, 11].

The general scheme of a parapsychological experiment to control a random process is as follows: the operator is asked to control some random process (falling coins, a random number generator, etc.) using only his own consciousness. In this case, two possible parapsychological phenomena are observed:

- the operator controls the random process in accordance with his intention;
- the operator controls a random process, opposite to his intention.

The first type of control can be interpreted as luck operator in relation to the task of controlling a random process posed to him by the experimenter. The second type of management in this interpretation corresponds, in this interpretation, to its failure in relation to the task assigned to it. Thus, in a parapsychological experiment on the control of a random process, we observe exactly the degree of success or failure of an individual in relation to the goals that can be achieved by controlling this process.

This suggests that the ability of an individual to create a happy fate for himself, due to the "successful" coincidence of certain circumstances in his life, may be a consequence of his ability to manage certain random processes in the reality that encompasses him. This type of individual's abilities in interacting with the environment can also be interpreted as his ability to "negotiate" with it, i.e. as the possession of "favorable

identification marker "in relation to it [4, 11].

Parapsychological experiments cannot be directly transferred to fateology: the set of random processes and goals achieved with their help, in relation to which the individual's luck is desirable, from the point of view of building a happy fate for him, can differ significantly from the set of random processes and goals, in relation to which it is found out. luck in parapsychological experiments.

Nevertheless, it can be hypothesized that as a result of the chronosemantic impact of an individual, his parapsychological ability to control random processes can be changed. In particular, it has increased its ability to manage a certain class of these processes in accordance with the existing intention, i.e. the degree of his luck in relation to them and the goals, goals achieved with their help. This hypothesis can be experimentally tested in a certain class

parapsychological experiments. If it is confirmed, then we will have in our hands a real experimental method for the rapid tracking of changes in a person's fate in active reality, based on a change in his ability to control random processes in it.

We also believe that the degree of a person's luck, in relation to certain tasks that interest him, can be significantly increased with the help of special trainings; moreover, without such trainings it is impossible to achieve sustainability of the individual's acquired luck in relation to external influences on him.

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