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FUNDAMENTALS



ORIS. IISSIIDIOLOGY. Volume six.

IISSIIDIOLOGY Fundamentals. Bioenergy processes of Self-Consciousness Focus Dynamics formation

The given book represents a part of the combined 20-volume informational series including «IISSIIDIOLOGY Fundamentals», «Commentaries to the Fundamentals» and authorial texts to the Songs with high spiritual content, written on popular and favorite melodies.

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Design and layout: Dauirrkhlss, Sllouyssgort, Astiyraalls
Translation: Assmaulklimmlis, Astiyraalls, Uksstukkullur, Vualttrass

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ISSIIDIOLGY Fundamentals

Volume Six

**Bioenergy processes
of Self-Consciousness
Focus Dynamics formation**

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Dear reader!

For an advanced reader of Iissidiology this book is a logical follow-up to the 5th volume in the informational series called «Iissidiology. Fundamentals». Being an author of the given article-annotation, I am sharing with You my thoughts about an attempt to provide within this book amplificational (from the perspective of human development direction) principles of cause-and-effect predetermination and logic-sensuous validity of nuances of synthetic processes within mixtum manifestation resopasons of NUU-VVU-Forms. This perspective has been used by Oris at writing previous and the given volumes. I hope You will understand if I try to figure out together with readers of the book, why Oris presents to us lots of biological content after giving us Information of the previous volumes, which is objectively supervirtual for our perception systems, but extremely detailed, high-frequency, logical, and intellect-sensuous. The content of the 6th volume is rife with high-professional, neurophysiological, and psychologic-psychiatric vocabulary. In the same time, its information is complemented with orthodox, ampliatively transformed theories of chakram-energoinformational structure of Focus Dynamics of Self-Consciousness Forms at mixtum STCs.

Due to that, it is natural that the new volume of the series «Iissidiology. Fundamentals» is a reasonable consequence of consideration of biological mixtum NUU-VVU-Form-Types that was started in the previous volume. For our deeper understanding, it draws our attention even more at iissidiological approach to the matters, which are related discretely by contemporary scientific community to philosophic anthropology in general and to behavior theories of personality in particular. At more objective, transcendent, gabitual (primordial, objectively deep) discussion, it becomes clear that the given material leads a reader maximally to objectivization of own conceptions about relations among personalized, unconscious, and subconscious levels of Self-Consciousness at the background of developing invizusal (imperceptible by our sensor systems and measuring devices) mechanisms of anatomy and brain neurophysiology, accompanied by dominant dynamics of the first IISSIIDI-Centers pair.

It is likely that many prepared readers of Iissidiology may have questions. Firstly, how philosophic anthropology is relevant alongside sophisticated and usually, objectively speculative behavior theories, which possess polymorphism. The latter is recognized by psychologists and psychiatrists of the «modern» STCs groups (space-time continuums) and is expressed as initial branching of philosophic anthropology theories into religious, cultural, and biological ones, which were logically diversified and conversed into barely connected behavior theories of personality (interactionism, social learning theory, situationism, humanism, behaviorism, trait theory, type theory, psychoanalytic theories, and others). Secondly, let us allow for the possibility of iissidiological associations to philosophic anthropology, which has declared from Protagoras time investigation of a «human as a measure for all the things» despite of the lack of uniformity in explanation of the term «personality» (what is more – lack of understanding a person as a Self-Consciousness Form) in this discipline so far. Misunderstanding may have aroused in logical connection between the given scientific-philosophic direction and the content of the 6th volume. At superficial consideration, this volume represents not so much a conception of Self-Consciousness development as a symbiosis of cognitive neurobiology of human brain and modified chakras theory.

To ask these questions it is reasonable to think of that in our scenarios' groups, from Plato times, the idealistic paradigm of worldview looks like arpeggio (playing a musical instrument when sounds of chords are consecutive) – consistent dynamics of self-knowledge on the scheme: macrocosmos – soul – Self-Consciousness – behavior. The iissidiological conception approves this succession as well at practicing subterransiveness (in this context - «individuality») of personal, not abstract-philosophic interpretation. The latter separately reveals that succession as diametrically opposite informational-logic one: from primarily significant assertion of behavior reactions (by Self-Consciousness Forms around) to indifferent theoretical discussions on ephemeral and polyreligious questions about Macrocosmos's structure. However, this very understanding, appropriate for perception systems of mixtum Self-Consciousness Forms, is fundamental for «filling» NTCs' and ODSs' structures with the given aspectable conceptions (in the context of their «visibility» i.e. individually meaningful and solipsistic self-awareness). It is a necessary and sufficient condition for conversion of this information, designed as philosophic anthropology and behavior theories of person, into more amplificational (as for the iissidiological knowledge – into more ampliative) interpretation. For a more thoughtful and prepared reader, it is obvious that as a tribute to

less informationally capacious theories, philosophic anthropology in general and behavior theories of person in particular could have been used not as much an orthodox definition of person but as a maxim of overall and unique internal and external human characteristics. They represent agreed feelings, thinking, and behavior, which are used by us often for self-discovery, comparison, and understanding of separate humans. Yet, those characteristics may be considered by us mostly in the integral (inherent in the iissiidiological paradigm), abissal approach to Macrocosmos's mechanism, to synthetic process as a whole, to specifics of mixtum forms development in particular, and eventually to nonclassical interpretation of the term «person». It is described in Iissiidiology depending on context either as a Focal Configuration or as a vivaxes' projection (as Form-Creators), and as a Self-Consciousness Form as a whole.

There are definitions by I. Kant, used for declaration of anthropologic philosophy as a science which strives for responding to four questions: «What can I know?», «What have I do?», «What can I expect?», and «Who is a human?» It is quite curious to compare those definitions with the iissiidiological approach to creativity of mixtum NUU-VVU-Form-Types. This approach reduces all capabilities of human (physical and psycho-mental activity) within specifics of current STCs to as if fatalistic predetermination and facilitation by common influence of the first IISSIID-Centers pair against the background of certain dominance of argllaamunic component described in the 6th volume of iissiidiological Fundamentals. This provides exhiberational function of strict, NNAASSMM-VLOOOMOOT-wise, objective determination and conditional programmed constitution inside the entire structure of anthropologic behavior dynamisms. More resembling the given iissiidiological approach theories are biological or naturalistic, philosophic-anthropologic theories consisting of corresponding behavior theories. Attempting to discovery of human essence, determining a human role in nature (in inorganic, animal, and plant realms), investigating the basic laws of biological, psychic, and social development, those conceptions unwittingly became the forerunners of more amplificational (from iissiidiological perspective) comprehension of human as a Self-Consciousness Form, energoinformationally self-developing and having certain advantages in human continuums. Moreover, exactly representatives of the naturalistic philosophic anthropology have caught most clearly, intuitively and described the mixtum development stage. They mean it as development of a human kind, qualitatively homogenous to the rest biological reality, with conscious self-organization – the lluuuvvumic potency according to Iissiidiology. The human kind is one which nature is based on the conflict between

the origin of self-organization (recently acquired consciousness and social skills) and fundamental unconscious-vital origin.

In doing so, almost all existing behavior theories of personality are the manner of transition from phenomenological, qualitative-describing approach (objectively inherent in all European, North American medical schools generally and in psychiatry, psychology in particular) to causal, then, on the next stage to a priori intuitive, and then – to profound-meditational way of cognition.

It is clear that the fact of multifactorial etiology of various conceptions means some interstitial, not universal solution. In this regard, potentially unconditional priority is given to the iissiidiological conception. It proves objectivity of inertial dynamics of changing scientific models in general and of behavior theories of personality in particular. In the specifics of the 6th volume, in context of matters of personal behavior, Iissiidiology often uses amplificationally transformed elements of foregoing theories. There are the most significant ones:

The basic conception of psycho-dynamic and psychoanalytic theories is «motivation», standing in Iissiidiology for «current» and «essential interests». From amplificational perspective it is conditioned on a set of certain emotions, but it determines the interest-motivation as a function related to subterraneously unique set of emotional mindforms, which play the paramount, crucial, motivational role in formation and development of our thinking skills, intellect, efficiency, and life creativity as a whole. Meanwhile, the iissiidiological approach «declares» that every split second (from 1 of 328 to 1 of any other conditionally digital, configurational-objective feature, i.e. of any specifics of space-energoinformational causal-determined multiplicity), the primariusive (predominant) role in Focus Dynamics (FD) of our mixtum Self-Consciousness Forms (SCFs) is performed by SFUURMM-Forms of several different-qualitative «current» interests. Out of them we resonationally (in correspondence with peculiarities of our NUU-VVU-Configuration) choose an option, the most covarllert to «current» realizational initial significant capabilities namely of brain's Creators. Due to that option, any type of our creative activity, providing development and improvement of our mental abilities, is necessarily accompanied by some psychic tension or emotional initiation of the dynamisms, which support procession of heterogeneous (different-scheme and conditionally different-sub-scheme) synthesis through our FDs. Summing up, the main concept of psychodynamic and psychoanalytic theories – the motivation concept through essential and current interests – can be determined as simultaneous (peculiar to all SCFs), tendentious, organizational, directed egglegoliftivity. It is expressed in the given amicirations resopason as regular aspiration

of every biological mixt-components of every doolls constituent unit of NUU-VVU-Form-Types' FDs in human STCs to their birvulyart essential interest. Nevertheless, our integral FD becomes reduced usually to the imperative of any different-protoformal current interest;

«holism» in humanistic theory is not a literal translation from Greek («priority of the whole over its parts»), but a holistic investigation of personality. Each element of personality is interrelated and interdependent. In doing so, the iissiidiological conception objectivizes the approach and amplifies this term up to Energy-Informational Structural-Macrocosmos point of view. There is one more emphasis on significance of non-molecular mechanisms for informational exchange among any (first of all) synthetic SCFs, including constituents of our biological forms;

«subjective psychic experience», also considered by the humanistic theory, is compared with «subterransive ODS» in the iissiidiological conception. «Subterransive ODS» is regarded as an informational connector, basis for any SCF's memory usually self-recognizing in certain scenarios of the given STCs' group.

«social learning theory» (prototype of epigenetic approach) is utilitarian projection of informational-energetic interdynamisms of heterogeneous Form-Creators at structure of mixtum SCFs. Those interdynamisms happen against strategic predominance of lluuuvvumic and near-lluuuvvumic STCs;

«gestalt theory and gestalt therapy by F. Perls» are forerunners of intellectual-altruistic or intalt-therapy. There is not a wordplay. This new term implies development of a fundamental practice that would include all the amplified things from previous behavior theories. This practice is conducted by Ayfaarians and aimed at formation of an «intalt-personality» by means of generation of conscious interest for amicirations in ampliative development direction;

The list of the most significant behavior theories would not be full if omitting classical conditioning (behavioral theory) by I. Pavlov and archetypal psychology by C. Jung. From the iissiidiological perspective, the first theory is characterized by slight neuro-biological emphasis at explanation of unconscious resonationness. The second theory includes speculative and mystic theorization at disclosure of interdynamic tendencies among unconscious, personalized, and sub-conscious Self-Consciousness's levels. Having studied the 6th volume, you see it clear that profectively (less perversely) the influence of lluuuvvumic Creators-regulators of nuclear genome on our behavior – our FDs – is a priori scanty against mixtum dominance of conceptions and imperatives, caused by creativity of mitochondrial genome and focal interests of different-protoformal civilizations, which provide energo-

informational interconnections inside the collective unconsciousness.

Nevertheless, I have to add that namely Pavlovian and Jungian behavior models serve in particular the superficial, meaningful link to informationally more profound comprehension of nuances of behavioral dynamics taken in Iissidiology and then – to more amplificational comprehension of principal concepts of Macrocosmos's structure, to role of personality as a Self-Consciousness Form within the given STCs' structure, to predetermination and objective necessity of synthesis of the first IISSIIDI-Centers' pair inside FDs of mixtum Form-Types, which is reflected in peculiarities of its behavioral dynamics. On the other side, unification of neurophysiological and psychological approaches, adopted in the above-mentioned scientific concepts, gathers logically the both conditional parts of the 6th volume (the iissidiological approach to description of brain's structure and iissidiological meaning of argllaamunic-inglimilissal interactions).

In the given exhiberational resopasons, in accordance with specifics of scenarios of STCs' groups, any ideological paradigms, including philosophic, anthropologic, and behavior theories, reflect subterranean thinking of Self-Consciousness Forms. Those paradigms stagnate due to the extreme extent of dualization with subsequent discrete concretization of objects and subjects. It does not allow to recognize objectively falsity of ambivalent logics, particularly, in respect of philosophic-anthropological and behavior theories. Nevertheless, I am going to try to use them for overview of the 6th volume.

Let us start from that at certain extent of shock value at studying the 6th volume, it would be possible to fall into the dual trap and to associate inertially and habitually the material with amplissive (multiquantitative in Macrocosmos) misrepresentation of the information that is perceived steadily and habitually by readers of the first 4 volumes of «Iissidiology. Fundamentals». If having no idea about modern discoveries in neurobiology, it is likely to state falsely that the first half of the book is totally dedicated to unique (from the perspective of modern biology) consideration of anatomic-physiological features of central nervous system, which are unknown in the given STCs' groups. Otherwise, this material may be recognized as simplified reminiscence of medical-biological, professionally and generally accepted, modern, anatomic, neurobiological, neurochemical, and neurophysiological theories of human brain. History of their origination and examination dates back in groups of our scenarios to mesolite. It was proven anthropologically that successful craniotomy had been performed those days and had not resulted in lethal effect. Aims of those trepanations, whether therapeutic, occult, or another, are not the point of this article

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