The Category of "Philosophy" in the Context of Psychology of Fate

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Abstract

The article presents the author's practical reasoning about the essence of the complex concept of "philosophy" in the light of the psychology of fate (or fate-psychology). In terms of logical reflection, it is designed to answer questions about how philosophy is implemented in practice and how philosophical concepts change. It also addresses what needs to be done in order to develop an effective philosophy and achieve not only theoretical results but also practical results in the sphere of personal and professional efficiency, particularly in terms of interactions with other people (such as colleagues, employees, and potential clients). The school of psychology of fate is chosen as a field of practical knowledge that allows for the selection of a valid approach to resolving the aspects covered in practice.

Keywords

philosophy, psychology of fate, I 1 and I 2, spirit, consciousness

Introduction

This article presents a scholarly inquiry into the essence of the category "philosophy" from the perspective of the applied approach utilized by the school of fate-psychology. There is a vast heritage of human thought in the 21st century, offering profound insights into philosophical science (Haufe, 2016; Heis, 2014; Riesch, 2014; Sadykov et al., 2015; Sturm, 2012). An important research field is the question of its application in various fields (Clément-Grandcourt & Fraysse, 2015; De Monthoux, 2015; Laine & Kibler, 2018; Schafheutle et al., 2013; Stefanovic, 2015). One of the most common definitions and answers to the question "what is philosophy", could be noted the following:

Philosophy (greek - φιλοσοφία, verbatim - "love of wisdom") is a special form of cognition of the world, which creating a system of knowledge about the most general characteristics, limit-generalizing concepts and fundamental principles of reality (being) and cognition, human existence, about the relationship between human and the world (Abramova, 1994).

However, adopting this standardized definition prompts contemplation and a quest to address the following inquiries: "Which specific philosophy among the three is under dis-

cussion? Whose philosophy is being referred to? In the context of business, are we referring to the philosophy of the customers or that of the employees?" The crucial question the author of this article presents for contemplation is, "Which philosophy aligns with the current task at hand?" Furthermore, it is important to acknowledge that philosophy, as a multifaceted concept, encompasses all three components (manager, employees, customers) along with their interconnected system of interactions (Amurov, 2016).

Considering the definition of philosophy as "a system of some special cognition," the applied perspective raises a pertinent question: which type of philosophy should be the focus of discussion? Should it be our own philosophy or that of our clients? However, certain challenges arise as individuals, particularly non-scholars in the 21st century, often present their subjective worldview as philosophy, influenced by what is advantageous or desirable to them at a given moment. To test this assertion, a straightforward experiment is proposed: ask yourself, "What philosophy does the person in front of you, be it a client or a random interlocutor, uphold?" It is reasonable to assume that you do not readily have an answer to this question.

Shifting our focus from mere contemplation and playing with definitions, it is essential to transition to the practical aspects of professional practice, whether in management or strategic planning. In reality, most individuals lack a clear understanding of what philosophy entails, and it rarely receives thoughtful consideration. Adding to the complexity, a significant issue lies in the general unfamiliarity with the approach towards "philosophy" itself (Maltsev, 2019).

Exploring the Problem: Link to Research and Practical Tasks

Consider the approach and position of fate-psychology. Notably, psychology of fate stands out due to its utilization of projective validity tests that encompass test indicators associated with philosophy. Unlike other schools of psychology, which lack such tests, fate-analysis incorporates these aspects into its assessments. According to the doctrine of fate-analysis, the Szondi test shows us philosophy as a correlation of two categories - prohibitions (ethics) and limits of prohibitions violation (morality). It also reveals the threshold at which these prohibitions can be transgressed.

Prohibitions and threshold - ethics and morality - are indicators of "e" and "hy" in Szondi test. This is if we look at the question from the point of view of psychology, but what if we turn to philosophy? Let's repeat the above definition:

Philosophy (greek - φιλοσοφία, verbatim - "love of wisdom") is a special form of cognition of the world, which creating a system of knowledge about the most general characteristics, limit-generalizing concepts and fundamental principles of reality (being) and cognition, human existence, about the relationship between human and the world (Abramova, 1994).

From an experimental point of view, let us outline the most important question, which was also posed to the expert project team: "From this definition, does anything make sense to you? Has 'philosophy' reached its full potential as a category? Can you discern the appropriate course of action and how to proceed based on this definition?" Fellow lawyers and individuals with a strong sense of logic and rationality responded negatively, expressing that the definition lacks functionality. And I express solidarity, since the definition is completely dysfunctional. "A special form of cognition of the world" - it turns out that there is also "not special" but ordinary? How to define this form of cognition? There are a lot of questions and no answers. Let us approach these questions with impartiality and seek clarity.

Methods

Examining the "Philosophy" category through the lens of fate-psychology can be both captivating and profound, intertwining philosophical concepts with psychological aspects linked to an individual's comprehension of fate and life trajectory. Several potential methodological approaches include:

1. Analyzing texts of philosophical works: delving into the writings of philosophers who explored themes of fate and free will.
2. Discerning pivotal concepts and ideas associated with fate: involving philosophical interpretive analyses to construct a framework for understanding the psychological dimensions of fate.
3. Investigating the impact of diverse philosophical systems on views regarding fate and individual growth.
4. Empirical research: employing experiments or surveys to uncover how perceptions of fate affect psychological well-being and decision-making. Examining how an individual's life shapes and transforms philosophical beliefs about the influence of fate.
5. Interdisciplinary approach: collaborating with experts in philosophy and fate-psychology to construct a comprehensive understanding of the subject. Integrating knowledge of philosophical currents with contemporary theories on fate.
6. In-depth case studies: Examining specific instances from individuals' biographies where the impact of philosophical beliefs on their fate was distinctly evident.
7. Cultural examination: Investigating the effects of cultural and social factors on the philosophical understanding of fate.
8. Existential analysis: Utilizing the principles of existentialism and other philosophical movements emphasizing freedom of choice to scrutinize individual scenarios of fate.
9. Investigating the intersection of philosophical concepts with inquiries into the meaning of life and individual growth.
10. Cross-cultural examinations: Contrasting diverse cultural and philosophical perspectives on fate. Assessing how various philosophical systems might impact psychological well-being in distinct cultural settings.
11. Semiotic scrutiny: Analyzing symbols, metaphors, and language in philosophical texts on fate. Assessing how these symbols shape psychological perceptions of fate.
12. Hermeneutic methodology: Employing hermeneutic techniques to interpret philosophical texts and comprehend their influence on the interpretation of fate. Investigating the interplay between texts and the comprehension of fate within the cultural and temporal context.
13. Transcendental exploration: Examining how philosophical notions of fate can be connected to transcendent aspects of human existence. Delving into the relationship between spirituality, the meaning of life, and the impact of philosophical beliefs on the personal journey.
14. Anthropological perspective: Analyzing the impact of philosophical beliefs regarding fate on the development of the human personality. Investigating how these convictions can impact an individual's attitudes, values, and conduct.
15. Cultural perspectives: Scrutinizing how cultural attributes shape philosophical perceptions of fate and how these perspectives evolve across different societies. Analyzing the impact of cultural norms on the development of perspectives regarding the meaning of life and fate.

It is crucial to identify overarching trends and individual viewpoints on the subject, considering the influence of contemporary philosophical and psychological trends on ideas about fate-psychology. Exploring the correlation between prevalent trends (e.g., such as positive

psychology and transhumanism) and ideas about fate. These methodological approaches offer a comprehensive comprehension of the connection between philosophy and fate-psychology, uncovering both theoretical and practical dimensions of this interplay. These methodologies contribute to a more profound understanding of the interrelationship between philosophy and fate-psychology, delivering valuable insights into the comprehension of life's meaning, freedom of choice, and individual development.

Results

It is important to highlight that at the outset, when the expert group was presented with the inquiry, one of their objectives revolved around "formulating a philosophy for the new company." In essence, philosophy is a prerequisite for the Spirit to "judge strictly and impartially." The spirit functions as a judge, and for effective judgment, it necessitates laws, a guiding principle – and this guiding principle is referred to as "philosophy." The nature of this guiding principle, the law by which the Spirit adjudicates everything (and everyone) else, raises another question. However, without it, the Spirit is incapable of judging "I-Consciousness" and "I-Memory".

To comprehend the essence and substance of these laws, or simply "philosophy," we can examine the instrumental complex known as the "Rastrub" and its logical framework. By analyzing the structure of the "Rastrub," we gain an initial system of orientation. This system enables us to explore 12 directions and categories within philosophy: Is it feasible to create or generate something without a comprehensive understanding of "philosophy" in general? What constitutes a distinctive form of world knowledge? The progression of this experiment and its outcomes is a focal point of description in this article, among other aspects (Maltsev, 2019).

Let us embark on a comprehensive exploration of this question, taking into account the human structure as per the fundamental criteria of psychology of fate. Our analysis will encompass three key elements: Spirit, "I 1" (I-Consciousness), and "I 2" (I-Memory). Let us pose the question: among these three elements, which one exhibits characteristics that align with the concept of philosophy? What part of a human being necessitates the application of philosophy?
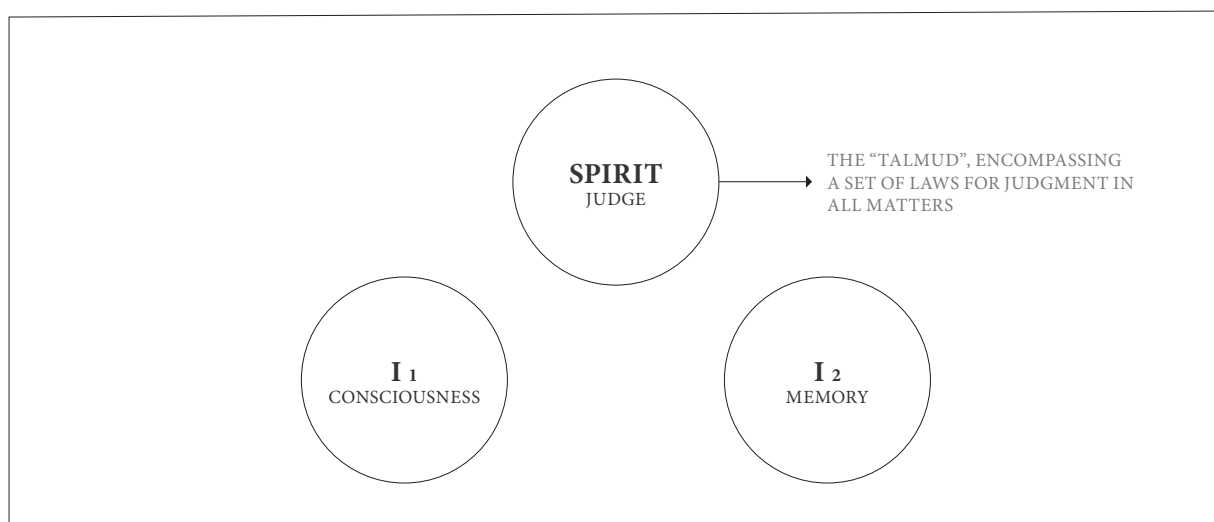

Figure 1. Free form of cognition

The Spirit necessitates philosophy as a category to serve as a basis for "strict and impartial judgment." Functionally, the "Spirit" assumes the role of a judge, and in this capacity, it requires grounds, a law, or a "philosophy" to govern its judgments. The nature of this law,

which the Spirit employs to evaluate everything, including I-Consciousness and I-Memory, remains a separate question. Nonetheless, without philosophy, the Spirit would lack the capacity to adjudicate (Maltsev, 2019).

To comprehend the essence and content of these laws, or "philosophy," we can **refer to the instrumental complex "Rastrub"** and its logical structure. The "Rastrub" provides a system of orientation that enables the examination of 12 directions and categories of philosophy (Popov, 1951).

1. **The first philosophical category is "truth-untruth".** The teachings of truth and untruth - including the teachings of crime and punishment, as an example. This principle of the first philosophical category extends its relevance not only to the legal domain but to every sphere of human life.

2. The second philosophical category encompasses **the teachings of three roles**: the spiritual role, the professional role, and the gender roles (male and female). It involves exploring the characteristics and behaviors associated with each role, defining appropriate conduct for men, women, and professionals. In the past, leaders possessed the valuable ability to determine and enforce parameters, issuing decrees that introduced regulations and rules. A notable instance of this is exemplified by Peter the Great's legendary decrees, which detailed how subordinates should present themselves.

3. The third philosophical category involves **the teachings about the model of human behavior.** It delves into how individuals should conduct themselves within society and within the established system of coordinates (different situations). The objective is to guide people in behaving justly and honorably, earning the rightful title of a "human being."

4. **The teachings about the system of coordinates, about the world around us.** It is crucial for each person to have an awareness of their position and location in the world.

5. **The teachings about religion.** It emphasizes tolerance and how people should treat one another despite differing views. The category also addresses one's own beliefs, the beliefs of others, and how individuals should behave within these belief systems and their interactions with others.

6. Next philosophical category pertains to the **teachings of deeds and human choice**

7, 8, 9. The seventh, eighth, and ninth categories revolve around the comprehensive teach ings of fate.

10. The tenth philosophical category deals with **the teachings of changes over time.** It addresses the eternal nature of time and the importance of how individuals should respond to these changes. It contemplates what is enduring, what is transient, and how to navigate these shifts over a span of years.

11. **The teachings of who "I should be"** - my own idea of it.

12. **The teachings of who "I could be"** - my own idea of this category.

From an applied psychology standpoint, it is essential to consider the projective "Quadro-test," which assesses a person's spiritual potential, representing the stronghold of their divine fate. This photo-test technology enables the identification of two distinct pathways for individuals to achieve success and results: one that facilitates rapid progress within a short timeframe and another that leads to eventual triumph. These two categories, "quick result" and "triumph," are closely connected to an individual's self-perception of who they currently are and who they aspire to become (Maltsev, 2019). The twelve categories mentioned above encompass the entirety of philosophy and its teachings.

It is worth noting that in fate-psychology, the concepts of "ethics" and "morality" correspond to category 11 (the teachings of who "I should be") and category 12 (the teachings of what "I" could be), respectively. Now, the question arises: since the factors "e" (ethics) and "hy" (morality) on Szondi test effectively represent the content of philosophical categories 11 and 12, what do the other factors on Szondi test reveal, and where do they fit into this framework?

When considering the factors "m" and "d" (tactics and conditions, respectively), they pertain to the philosophical categories 7, 8, and 9, which encompass the teachings of fate. Additionally, they are relevant to the teachings of behavior patterns (category 3) - guiding how one should behave. Factors "h" and "s" (human skills, attack, and defense) reflect teachings about human actions and choices (category 6) and teachings about changes over time (category 1o). Factors "e" and "hy" (ethics and morality) are connected to teachings about truth and untruth (category 1), religion (category 5), as well as how "I should be" (category 11) and how "I could be" (category 12). Lastly, the factors "k" and "p" (to be and to have) represent the essence of the teachings of three roles (category 2) and the teachings of the frame of reference (category 4).

The analysis presented above suggests that the comprehensive understanding of philosophical categories and a person's relation to them enables the examination and exploration of Szondi's projective test. However, this scientific system is not the only approach available for describing and utilizing the test. The way we interpret philosophical categories and how individuals perceive them through the test can help us gain valuable insights, but there are also other ways to approach and use the test. Let's now explain the content in simpler terms.

In the table, we can observe an interesting pattern in the Szondi test scores and the ratio of parameters: there is a repetitive sequence of numerical categories - 2-4-2-4 parameters in each block. Now, let's decode each philosophical category, using simple scientific language.

Factors "h" and "s"

Category 10, the teachings of change over time, refers to the concept of choosing a system for one's life path. The system a person chooses has a direct impact on who they will become. For instance, consider the concept of "crime." It arises as a consequence of initially selecting the wrong system for one's life. Another example: if a person chooses "hatha yoga" as their life's guiding system, it may lead to a lifestyle marked by poverty, hunger, and dependence, all while emphasizing notions of "high spirituality and morality." In essence, the system a person adopts to achieve their life's tasks should contribute to their success and align with the societal norms and legal standards of their environment. If the chosen system contradicts these norms, it can lead a person towards criminal behavior.

Category 6, the teachings of deeds and human choice, can be decoded as the teaching of benefit and efficiency—the mathematical relationship between "benefit" and "efficiency." In practical terms, this category involves understanding that a person might be clever or perceive themselves as such, to the extent that they end up outwitting their own intentions. However, a common mistake occurs when a person equates "beneficial" with "effective," assuming they are the same. In reality, these are two distinct concepts. "Effective" means achieving desired results, while "beneficial" refers to gaining an advantage. If something is "beneficial in the long run" for a person, achieving this benefit requires using effective means. Unfortunately, modern individuals often overlook the importance of efficiency and may not even consider it as a concept.

We should also note that "benefit and efficiency" and "choice of system" are part of the same block, which influences all human skills. In the Szondi test, the category "benefit and efficiency" corresponds to the factor "h," which represents defense, protecting us. On the other hand, the category "choice of system" corresponds to the factor "s," which signifies the manifestation of "attack." The system allows a person to move forward, pursue their goals, achieve success, and emerge victorious. In martial arts logic, "s" refers to a strike, while "h" represents a parry (Szondi, 1956).

Factors "e" and "hy"

Let us proceed to the second block, which describes the four components. This block is centered around a real and intense struggle, not just a mere "fight," but a brutal "massacre" - a fight to the death between one pair of components and the other within the individual.

On one hand, the opposing pair is formed by the teachings of truth and untruth and the teachings of religion, corresponding to the "hy" factor. This struggle occurs between the individual's own conception of truth, which aligns with morality, and the conflicting truths presented by external sources and other people. The person constantly engages in internal reasoning, filled with uncertainty and indecision, leading to a relentless battle that persists from morning till evening (such as "what if") . This unending conflict creates a state of constant discoordination, leaving the person feeling "disassembled." As a result, the individual struggles to comprehend anything genuinely because "everyone has their own truth," while "the religion of what is happening" also has its own truth. This disparity inevitably leads to a rupture in both philosophy and psychology. Contemporary research narratives gravitate toward interdisciplinary studies on the impact of religion, society, and culture on the individual (Audretsch et al., 2013; Church et al., 2013; Díez-Esteban et al., 2019; Kirchmaier et al., 2018; Oyibo & Vassileva, 2019).

This block clearly demonstrates how philosophy profoundly impacts the psyche, leading to the development of various psychological disorders. In fact, the majority of psychological deviations are fundamentally rooted in moral and ethical religious foundations, accounting for almost 61% of mental illnesses. This highlights the significance of the intense struggle and its consequences in the form of diseases due to the lack of clear human understanding of truth. Individuals are engaged in a fierce battle with the "truth" imposed upon them by others, which is often influenced by personal interests rather than objective criteria. This societal notion of "morality" can lead to conflicts between those who possess their own ideas about truth and its criteria or parameters, often portraying them as "immoral" in the eyes of society, unless they belong to specialized professional groups like scientists, doctors, or lawyers (Kazdin, 2000).

On the other hand, the second pair consists of two perceptions within us, and they are in constant conflict - these are the perceptions of who "I should be" and who "I could be". This ethical struggle represents the essence of the "e" factor. It involves a battle between who "I should be" (a role imposed by circumstances, which I may not desire) and who I could potentially become. The concept of what "I" could be is comparable to "it is not allowed" in a social sense, while "should be" reflects what society and the state consider as "it is allowed." Certain actions, such as "stealing and killing," are "not allowed" due to legal prohibitions. For instance, not killing is considered "allowed," whereas killing is seen as "not allowed." The conflict between "allowed" and "not allowed" in any situation shapes a person's ethics. From a psychological perspective, this conflict involves the relation between "I want" and "I can." The interplay and clash between these elements form the foundation of "my ethics."

In the Soviet movie "Kidnapping, Caucasian style" directed by L. Gaidai (1967), a simple example portrays the universal struggle in human life. The character says, "I have the opportunity to buy a goat, but I have no desire... I have the desire to buy a Volga, but I have no opportunity". This exemplifies the constant clash between desire and capability that people experience daily and nightly. It illustrates the frustration of being offered what they do not want while yearning for what seems out of reach.

The conflict between desire and capability can be resolved through a philosophical approach. By understanding how things should be, individuals can learn how to achieve their desires ethically, doing what is right rather than what they simply want. However, a fundamental problem arises with the question, "Who determines 'the proper way'?" The answer

becomes evident: **no one**. As a result, people mostly act "at their discretion" or "at their own risk," doing what they please.Certainly, legal systems exist in every state, such as civil codes and criminal codes, defining what is permissible and what is not. Nevertheless, human life extends beyond these legal codes, and the most crucial decisions happen before adherence to such regulations. Now, we will explore the most crucial block in every human being's life.

Factors "k" and "p" - to Have and to Be (Management)

The primary philosophical category within this section pertains to the teachings of the three roles. Upon delving into the essence of these teachings, it becomes evident that they ultimately distill into the fundamental question, "Who are you?" This alignment corresponds to the "k" factor, which is connected to notions of possession or capitalization. The language of the Szondi test helps explain why people in the 21st century are so interested in the question "What do you have?" It is worth recalling that during the Middle Ages and later, the central category in society was the feudal lords, and their primary characteristic was their "estate" - a specific form of property. This determined one's identity, defining who they were: possessing property labeled them as a feudal lord, while lacking it relegated them to being a beggar - "nobody".

Throughout history, people have strived to acquire possessions and surround their lives with certain objects and attributes that would reveal their "true identity." Valuable lessons in management, particularly demonstrated through the works "The Ballad of Valiant Knight Ivanhoe" and "Quentin Durward", illustrate the interdependence between human skills (particularly the art of war, a crucial skill of the era) and the speed of acquiring "possessions" and other attributes of a person's desires (Tarasov, 1983; Thorpe, 1955) .

The next category, represented by the factor "p," pertains to the teaching about the frame of reference - the world around us, our perceptions of it, and our true place and role within it. In essence, it provides an objective answer to the question "WHERE AM I?" Both "WHO AM I?" and "WHERE AM I?" are fundamental questions that express the essence of the philosophical categories within the management block.

Factors "m" and "d"

In this block, we have four philosophical categories, and let us begin by exploring the teachings of the model of behavior (category 3). Understanding these teachings begins with the conflict between the model of behavior and the changes of life scenarios (described in category 8). Therefore, the first conflict in this block reflects the "d" factor.

The second type of conflict in this block arises between a person's intention and their defeats, which is connected to the nature described in category 7 "Creating a scenario" and category 9 "Going through scenarios with defeat or victory." This conflict corresponds to the indicator of the factor "m".

h	s	e	hy	k	p	d	m
6. The teachings of deeds and human choice 10. The teachings of change over time		1. The teachings of truth and untruth 5. The teachings about religion 11. The teachings of who "I should be" 12. The teachings of who "I could be"		2. The teachings of three roles 4. The teachings about the system of coordinates		3. The teachings about the model of human behavior 7,8,9 The teachings of fate	
10. Choice of a system 6. The teachings of benefit and efficiency → h (defense)		1,5 → hy Fight of conceptions 11,12 → e Could be — not allowed should be — allowed The relation between "I want" and "I can" (ethics)		2 — Who are you? ← k (What do you have?) 4 — Our perception of the world shapes who we are WHERE AM I? ← p		Conflict between the model of behavior and changes of life scenarios (3,8) ← d Conflict between a person's intention and their defeats (7,9) — m	

Figure 2. Correlation of Szondi test factors and instrumental complex «Rastrub»

Examine how this system works as a well-coordinated machine. Firstly, we need to ask ourselves a fundamental question: what does the initial beat of this system look like, and where does it all begin? Is it with the question "Where am I?" or perhaps with the conflict between the lack of truth and the attempts of others to "necessarily lead us to the truth"?

The starting point is a person standing in the middle of a room (be it on the street, in a study, or any other location). In this space, the person contemplates, "Where am I?". Lieutenant-General Viktor Pavlovich Svetlov used to say: "It all starts with a sheet of paper and a pen as you sit at a table in an empty room - you're seated but unable to put anything down in writing". "Where am I?" corresponds to philosophical category 4, which delves into the surrounding world and the system of coordinates. It serves as the starting position (factor "p").

Moving forward, the person's position changes as they seek answers to their questions. They face two ethical categories, surrounding them like two "claws":
Category 12 - the question "Who I could be?"
Category 11 - the question "Who I should be?"
Both of these categories hold ethical significance (verified through the logic of fate-psychology). These questions play a crucial role in shaping a person's choices and actions as they contemplate their potential and desired role in life.

The answer to the question "Who I should be?" lies within the teachings of three roles (category 2, the "k" factor). It is a mandatory factor, indicating that a person should be a man/woman, an expert, and a leader. There are no other options (Szondi, 1952).

Continuing to explore the Szondi test, the answer to the question "Who I could be?" leads a person to the teachings of truth and untruth (philosophical category 1).

The teachings of the three roles initiates a person's exploration of the teachings of deeds and choice (philosophical category 6). Consequently, the teachings of truth and untruth lead

a person to the teachings of change over time. Next, the teachings of deeds and choice sets the path towards the teachings about the model of human behavior (philosophical category 3). Similarly, the teachings of changes in time leads to the teachings of fate (philosophical categories 7, 8, 9) (Szondi, 1956).

Ultimately, this system forms a closed loop, and the final step is the teachings of religion (philosophical category 5). This schematic representation illustrates how Philosophy operates as a system. In essence, Philosophy shapes the principles behind the formation of one's individual belief system or the creation of a personal religion.
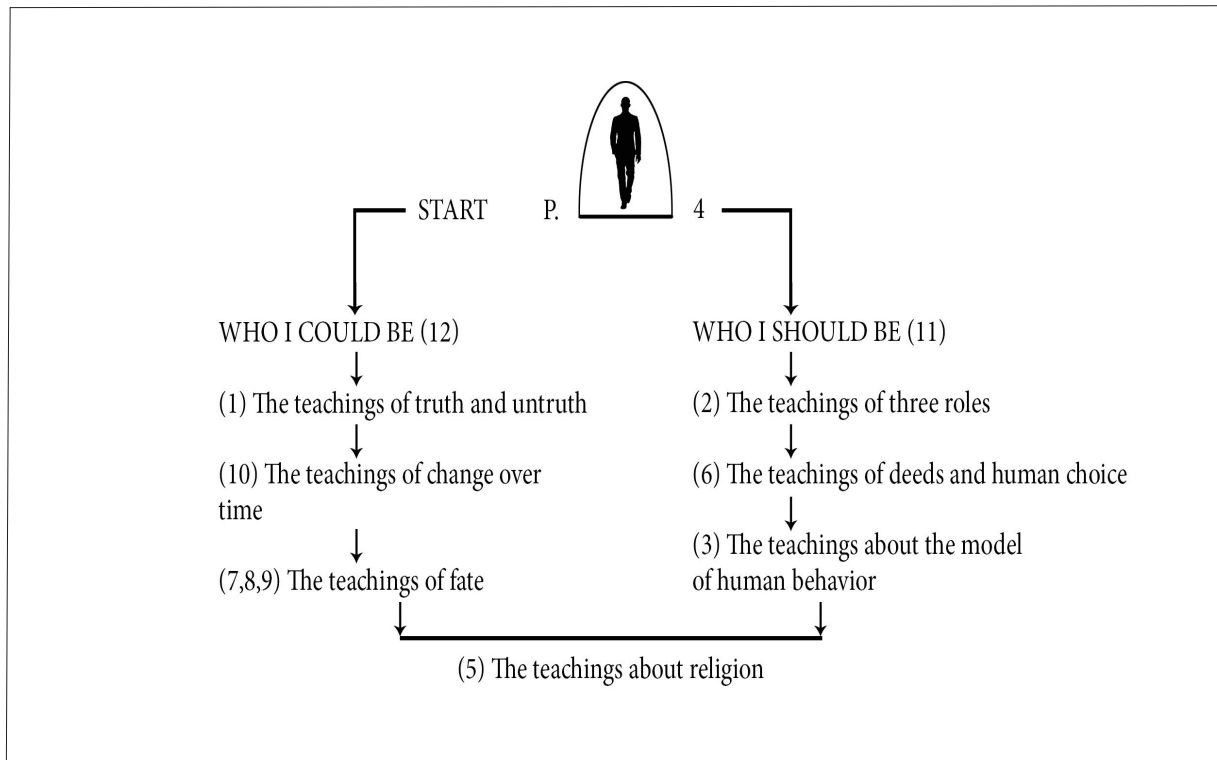

Figure 3. Systematic operation of philosophy

Discussion

In the realm of fate psychology, a rich array of perspectives and theories unveils the complex interplay among fate, life trajectory, and individual development—forces that profoundly shape psychological well-being. Notable figures contributing to this field include Viktor Frankl, an Austrian-American neurologist and psychiatrist celebrated for founding logotherapy. His seminal work, "Man in Search of Meaning," underscores the crucial nature of uncovering significance amidst life's adversities (Frankl, 1947/1959).

Rollo May (1969), an American psychotherapist and philosopher, thoroughly examines the impact of fate and free will on human psychology in his influential work, "Love and Will." Erich Fromm (1941), a German-American psychoanalyst, explores the intricate dance between freedom and fate in his book "Escape from Freedom," carefully considering the individual's role in shaping their fate. Abraham Maslow (1954), an American psychologist renowned for the hierarchy of needs, delves into the psychological requirements and personal aspirations within the framework of an individual's self-development and realization.

Expanding this exploration, Carl Jung, a Swiss psychiatrist and psychoanalyst, scrutinizes the realm of archetypes and the collective unconscious in his conceptualization. Jung (1957) meticulously examines the shared symbols and motifs with the potential to shape one's

perception of fate. Alfred Adler (2002), an Austrian psychotherapist and architect of Adlerian psychology, underscores the pursuit of individual empowerment and the acquisition of a sense of life direction in his theoretical framework. Joseph Campbell (1949), an American mythologist and literary critic, further enriches this discourse by investigating the archetypal frameworks of myths and their connection to individual fate in his renowned work, "The Hero of a Thousand Faces." In parallel, Louis Lavelle (1936), a French philosopher, addresses inquiries into fate and freedom.

Robert Schwartz (2010), the author of "Your Soul's Plan," introduces a distinctive perspective by delving into the notion of a pre-incarnation plan for life and fate developed by the soul in his exploration. Daniel J. Levinson (1986), in his publication "The Seasons of a Man's Life," introduced a theory outlining the structure of adulthood. This theory examines an individual's fate within the framework of various life stages and transitions. Similarly, Erik Erikson (1950) presented a personality development theory comprising eight stages, each linked to distinct developmental tasks and crises. The concept encompasses notions related to the shaping of fate and self-identity. Sheldon S. Korchin (1976), an American psychologist specializing in fate psychology, explores the impact of life events and choices on the psychological well-being of individuals.

Meanwhile, Dan McAdams (2015), an American psychologist known for the Life Narratives theory, investigates how individuals derive meaning in their lives through the creation of 'personal myths' and construct their fate within the framework of their unique life narratives. Rhonda Britten (2011), a writer focusing on self-development and the psychology of fate, explores themes such as overcoming adversity, taking personal responsibility, and reshaping one's fate in her books. On the other hand, Kenneth J. Doka (2013), an American authority in thanatology and the psychology of loss, examines the impact of loss on an individual's psychological well-being and the subsequent shaping of their fate in his works. We have examined over twelve prominent philosophers addressing this issue, underscoring its significance. These thinkers have presented diverse perspectives on the exploration of fate and its impact on human psychology, integrating elements from philosophy, psychology, and spirituality.

Conclusions

Based on logic of fate-psychology and the teachings of the fate-analysis school of Lipot Szondi, we arrive at the following definition:

Philosophy is the practical realization of our concepts regarding what we could be and what we should be, achieved through the creation of our own religion. The process of constructing a religion unfolds through a series of steps, starting with the question "Where am I?" leading to "Who I should be?" and "Who I could be?". These questions set the direction for further exploration, encompassing the teachings of three roles and the teachings of truth and untruth (distinguishing between them). Subsequently, this path leads to the formation of the teachings of choice and actions and the teachings of changes in time. The subsequent steps include the teachings of the model of behavior and the teachings of fate, culminating in the final step of "creating one's own religion" – completing the formation of Philosophy as a cohesive system.

Philosophy teaches an individual to create their unique and personal belief system, or in other words, their own distinct religion. This is driven by the natural need and desire for practical realization of opposing ideas about "should to be" and "could be".

Regarding the emergence of two directions as "two claws" after the question "Where am I?" –it is due to the manifestation of the Spirit represented by the factor "p" within the range.

The left side of the scheme starts with the question "Who could I be?", reflecting the inquiry about the future, which pertains to the manifestation of the "I 1" or I-Consciousness. On the other hand, the right side starts with the question "Who should I be?", arising from the requirements of the environment that propel a person forward. This is the manifestation of "I 2" or I-Memory. The Spirit acts as the Judge, evaluating the correctness and effectiveness of a person's "religion". To ensure objective and impartial judgment, the category of conscience serves as a "thermometer" through which the Spirit checks, measures, and judges what is right and what is wrong.

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