

**THE HUMAN PSYCHE: PSYCHIC
AND ENERGETIC APPROACH**

Varii Myron¹

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Abstract. The subject of the research in the scientific work is the energetic conception of the functioning of the human psyche.

The methodological foundations of the psychic and energetic conception of the human psyche serve the positions on the quantum-mechanical idea of human biology, that has helped in a new way to consider the concept of biological space and time, fields and energies, the principles of functioning and conservation laws that operate in living systems, the highest embodiment of which is a person and his mental activity, which means that the nature of man in this way is represented in all its completeness, entirety and unity with the surrounding world and its laws of information energy exchange; the close interconnection of the processes of energy and information exchange of all living things of our planet; the ability of the human psyche to store and transmit from generation to generation any diverse information without the direct help of reflective properties of real matter, including the brain; the human biofield, whose biowaves are not only a mechanism of radiation, but also a mechanism of human perception of the biowaves of other people; the existence of psychoenergy, which ensures the interaction of various forms and types of psychic past, present and future; the effect of interpenetrability of the mental, the hypothesis of the infinite number of psychic spaces in the Universe; the correspondence of the human psyche to the Universe as a holographic and quantum-mechanical system; the quantum-wave nature of the human psyche; the man as a material object and a boundless field of consciousness.

There have been used methods of analysis, synthesis, comparison, abstraction and grouping of available knowledge about the human psyche, manifestations of the unconscious, the subconscious, conscious and

¹ Doctor of Psychology, Professor,
Head of the Department of Theoretical and Practical Psychology,
National University "Lviv Polytechnic", Ukraine

superconscious in it, the role and place of the brain and the nervous system in life, their connection with the psyche, as well as the psyche with the Universe, the matter and energy in it, about the unity of the Cosmos and Man.

The purpose of the scientific research is to substantiate the psychic and energetic conception of the human psyche, to reveal its essence, content and the main principles of functioning.

By the essence and content the human psyche is proved to be a relatively independent individual holographic information and energetic formation with its psy-code, that holds information about the past, present and future of the subject of the psyche, its internal and external world, and also reflects their significance for it. The human psyche functions at the energy level. It has its own unique psy-code.

The human psyche has multilevel and multisystem structure, but it is a holistic and independent existing formation that exists simultaneously in the individual and outside it. According to the operational and functional capabilities the human psyche is a process of constant interaction of psychoenergy of external and internal and internal-internal mental. The functioning of the human psyche occurs due to the presence of appropriate psy-programs in it that represent an instrument of implementation in it of operational and functional transformations and external and internal psychic on the basis of available mental, its psychoenergy, its receiving, processing, transformation and transmission.

The psy-program is internal psychic, formed on the basis of an unconscious or conscious fixed attitude with its psy code that activates another internal and/or external mental, in accordance with this code, and directs it to the implementation of the information contained therein (fixed attitude). The human psyche functions on four levels: the unconscious, the subconscious, the conscious, and the superconscious.

1. Introduction

At this time, advanced thinkers say that further development of human progress does not depend on natural resources (reserves of ore, oil, gas, water, etc.), but on human psychology, the expedient use of the resource, which is mortgaged in its psyche. In our opinion, these thinkers mean use of the resource that is at a conscious level to a lesser extent, and above all, which is on the unconscious, subconscious and supercon-

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scious levels of the human psyche. It is through this resource that you can acquire fundamentally new knowledge and create the latest technology. However, over the past hundreds of years, hundreds of thousands of discoveries, inventions, etc. have been made in science, which have changed picture of the world, but little has changed in psychological science. Today, the human psyche, like hundreds of years ago remains a mystery, despite thousands of works on psychology. The paradox is that most textbooks, tutorials, monographs, dissertations on various aspects of psychology written without reference to a specific concept or model of the human psyche, regularities, principles and operational-functional capabilities of which should be well known to the author, otherwise, the authenticity of such knowledge is doubtful, since psychic phenomena, processes, acts of behavior and human activity are considered separately, detached from the context of the functioning of its psyche. And this is not true, because the behavior of a person or its development, behavior and activity depend on the functioning of the whole psyche, and not from individual psychic phenomena, for example, memory, thinking, character, mental state, motives, etc. By the way, at this time, in fact, there are no serious studies of the functioning of the human psyche. Therefore, the study of the human psyche, the laws of its functioning on the basis of psycho-energetic principles is relevant.

The purpose of our research is to substantiate the methodological basis of the psychic and energetic concept of the human psyche, to reveal its essence, content and basic principles of functioning.

The objectives of the study: 1) to carry out a comparative analysis of concepts and models of the human psyche; 2) to reveal the methodological basis of the psychic and energetic concept of the functioning of the human psyche; to reveal the essence, content and psycho-energetic principles of its functioning.

To substantiate the psychic and energetic concept of the human psyche, its content and the basic principles of functioning we used methods of analysis, synthesis, comparison, abstraction and grouping of available knowledge about the human psyche, manifestations of the unconscious, subconscious, conscious and superconscious in it, the role and place of the brain and the nervous system in life, their connection with the psyche, as well as the psyche with the Universe, the matter and energy in it, about the unity of the Cosmos and Man.

2. Analysis of the Conceptions and Models of the Human Psyche

The analysis of works on the problems of essence, content and regularities of the functioning of the human psyche shows that the scientists explain them differently [2; 6; 9-13; 18 and others].

Let's analyze the basic conceptions and models of the human psyche.

The first is *the animist conception of the psyche*, in which, as you know, the ancient notions of the surrounding world are connected with animism (Latin anima is a soul, a spirit) – by faith in the hidden by the visible things the cluster of the spirits (souls) as special “agents” or “ghosts”, leaving the human body with the last breath, but on separate doctrines (for example, the famous philosopher and mathematician Pythagoras), they are immortal and travel forever in the bodies of animals and plants. However, this idea of the soul was associated with matter.

The “body-machine” model of the psyche emerged on the basis of Descartes' ideas. Its essence is that not only such muscular reactions as reflexes, but also different mental states arise automatically. They are carried by the body, not the soul. Descartes formulated the “body machine” project, whose functions include: perception, reflection of ideas; keeping ideas in memory, inner aspirations. These functions occur due to the location of its organs: they are carried out like clock movements or other automatic device.

Thomas Hobbes's views laid in the basis of *the materialistic-mechanical conception of the psyche*. Its essence is that material things, affecting the body, cause feelings. By the law of inertia, representations appear from the feelings in the form of their weakened trace. They form links of thoughts that appear in one another in the same order in which the feelings have changed.

The empirically-introspective conception of the psyche emerged on the basis of John Locke's ideas who professed the origin of the entire composition of human consciousness from experience. In the experience the scientist distinguished two sources – a feeling and a reflection. Together with the ideas that bring the senses, ideas arise from reflection as an internal perception of the activity of our mind.

The psyche develops, since simple ideas form complex. All ideas appear before the court of consciousness. Consciousness reflects the perception of the person of what is happening in her own mind.

The human psyche is revealed through the processes of association in *the biological conception*, the processes are independent of the conscious-

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ness of the motor reactions of the organism, based on the fact that the associations itself manifest themselves in the form of intellectual, semantic processes. Hence it turns out that the psyche is biological reactions of the body, which is not subject to consciousness, but aimed at adapting the organism to the environment in order to survive in it.

The psychophysiological conception of the psyche explains the appearance of the mental (psyche) as a consequence of the ability to pass the nerve impulses with the reflex arc through the human nervous system. The reflexion scheme of the nervous system proposed by Descartes was found to be plausible due to the discovery of the differences between the sensitive (sensory) and motor (motor) nervous pathways leading to the spinal cord.

The psychoreflex-ring conception of the psyche arose on the basis of the model of the reflex ring by which I. Sechenov replaced the reflex arc. If the ring does not lock, the action is broken. The self-regulation of the organism's behavior by means of signals is the physiological basis of the Sechenov scheme of mental activity. According to Sechenov the initial link of the reflex is not the external, mechanical impetus, but the stimulus signal. The difference between the stimulus-stimulus and the stimulus-signal needs to be paid special attention. The stimulus action limited the excitation of nerve fibers. The signal plays a dual role – it is addressed both to the body that perceives it and to the external environment, the properties of which distinguishes. As a result, it informs the body about the situation to which the working organs (muscles) with sensitivity must join. They have built-in sensory devices that transmit signals to the brain about the achieved effect, forcing, if necessary, to adjust the behavior automatically.

The leader of New Psychophysiology G. Helmholtz, who discovered the law of conservation of energy, considers the psychic as an instrument of energy conversion.

The physical (psychophysical) conception of the psyche consists in the fact that the mental equates to the momentum, which depends on the intensity of the stimulus, which, in turn, determines the intensity of the sensation. It is based on the psychophysical law of Weber-Fechner and Stevens Law that consider the logarithmic and degree dependence between the intensity of the stimulus and the intensity of the sensation. But in it the mental image is not determined by the final structure of the physical object, which is reflected in it.

Close to the physical is *neurophysical conception of the psyche*, which equates the human psyche with the process of the usual neurophysical reactions – raven sportons, metabolites, mediators, passage of electrical signals and other.

The emotional theory of the psyche consists in the fact that it forms the basis of the psychic emotions that arise on the basis of instincts (blind impulses) and represent the motive forces of behavior. Charles Darwin noticed that without instincts, whose roots reach the history of the species, the body can not survive. The instincts are related to emotions. The scientist reviewed the instincts not from the point of view of their awareness of the subject, but by applying objective observation of expressive motions. Once such movements were of practical importance, this is reminiscent of the clenching of fists or grunts of teeth in a modern man. Such aggressive reactions meant readiness to fight.

The chemical conception of the psyche explains mental activity as a consequence of chemical reactions in the human body. So, the effect on the psyche of pharmacological substances causes the phenomena (say, hallucinations) that can not be explained on the basis of the substance formula.

The cognitive conception of the psyche defines it as a system of obtaining, processing and fixing information inherent in living organisms, the system that cognitivists imagine by analogy with the functioning of computing devices.

Freud's conception of the psyche considers it as one that consists of three components, levels: “ID”, “EGO” and “SUPER EGO”. According to S. Freud, the Id is an unconscious part of the psyche, which manifests itself as a roaring cauldron of biological congenital instinctive inclinations: aggressive and sexual. The Id is saturated with sexual energy – “libido”. Since the Id is unconscious and irrational, it obeys the principle of satisfaction that is pleasure and happiness are the main goals in human life. The second principle of behavior – homeostasis – is the tendency to maintain exemplary internal equilibrium.

The second level of the human psyche, the Ego, is consciousness, which is in a state of constant conflict with the Id suppressing sexual desires.

The third level of the human psyche is the Super Ego which serves as the bearer of moral standards.

The Ego is influenced by three forces: the Id, the Super Ego and a society that makes its claims to a person. The Ego seeks to establish harmony

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between them, obeys not the principle of satisfaction, but the principle of “reality” [10-12].

Neo-Freudian socio-cultural models of the psyche recognized the social and cultural factors that lead the mental mechanisms to the movement, instead of biological determinants, as the main. It can be talked about the models of the psyche grounded by K. Horni, A. Adler and others.

Complementary conception of the psyche, developed by C.-G. Jung, reveals the psyche as a mutually supportive space and time interaction of conscious and unconscious components at the continuous exchange of energy between them [16-18]. For C.-G. Jung's unconsciousness was not a psycho-biological cluster of rejected instinctive tendencies, displaced memories and subconscious bans. He considered it a creative, intelligent principle that connects man with all humanity, with nature and the Cosmos.

The transpersonal conception of the psyche, which was based on S. Grof [6], is that in the human psyche (its consciousness) does not have clear limits and limitations. A person mediating the psyche can again come back to the past, to experience it.

On the basis of this S. Grof highlights four spheres in the human psyche that are beyond our usual experience of consciousness:

- 1) sensory barrier, which allows empirically, that is through experience, enter the sphere of the unconscious by overcoming it;
- 2) the individual unconscious that involves squeezed out of human life unconstrained conflicts, experience-injuries, any events or circumstances of human life from the moment of birth to the present moment, which have a high emotional significance and which a person can realistically experience again;
- 3) the level of birth and death (perinatal matrix);
- 4) transpersonal sphere [6].

The transpersonal and dynamic conception of the psyche, which was developed by Italian psychiatrist R. Assagioli [1], is based on the assumption that a person is in a constant growth process actualizing its unidentified potential. The structure of the psyche of the person, according to R. Assagioli, is complex and has seven dynamic components:

- 1 – the Lower Unconscious (depressed desires, repressed complexes, in-stincts, long-forgotten memories);
- 2 – the Middle Unconscious is the sphere where all our psychological skills and states that can be arbitrarily transferred into the field of consciousness are located;

3 – the Higher Unconscious – the evolutionary future of man, all that he can achieve in the process of development (higher parapsychological abilities, intuition, creative inspiration, ecstasy, spirituality);

4 – the Field of Consciousness – the continuous flow of feelings, images, thoughts, senses, desires, available for conscious analysis;

5 – the Conscious self or “I” – the center of consciousness of the individual, but it disappears when a person falls asleep, is under anesthesia;

6 – the Higher Self (or “One’s own”), which is above the flow of thought and states of the body and is not subject to their influence; and the Conscious self is only a reflection of “the Higher self”, its projection on the field of personality;

7 – the Collective Unconscious (according to C. Jung, “collective unconscious – a prerequisite of each individual psyche, just as the sea is a prerequisite for each individual wave”). The processes of “mental penetration” occur all the time between man and other people [1].

The structural conception of the psyche is in its disclosure as human consciousness through its elements. For example, Titchener distinguished three categories of consciousness elements: 1) feeling; 2) image; 3) sense. Everything else, according to its structural school, does not belong to consciousness, for example, abstract thinking.

The functional conception of the psyche consists in the fact that it covers mental functions (and not elements) as internal operations which carries out not a disembodied subject, and the body in order to satisfy its own need for adaptation to the environment.

The teleological principle (the principle of expediency) in Functionalism has become main in explaining the development of mental life. Different types of feelings and ways of thinking have reached the present state precisely because of its usefulness in regulating human influence on the outside world. Thus, W. James believed that all mental processes are accompanied by certain bodily phenomena and they are a function of brain activity.

Gestalt Psychology conception of the psyche reveals it as a device capable of forming only integral structures (gestalts) from the facts of consciousness, which in principle can not be formed from certain elements. Gestalts have their own characteristics and laws. The only psychic reality, according to Gestalt psychologists, is the facts of consciousness.

The psychosocial conception of the psyche manifests itself in that the human psyche is a product that contains and uniquely peculiar mental, and

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social, which are interconnected and interdependent. A peculiar understanding of the relationship between the individual and the social environment was established in French psychology. Personality, its actions and functions were explained by the social context of interaction of people. In this way, the inner world of the subject is revealed with all the unique features.

The societal conception of the psyche considers it as a system that includes information not only about reflective but also genetically-universal and historical-stimulating components. “It means its ability to store and transmit from generation to generation any diverse information without the direct help of the reflective properties of the speech matter (for example, the human brain)” [7, p. 32-33]. Next O.A. Donchenko explains: “The data of modern sciences ... allow us to talk about energy and information aspects of the psyche that express its natural and universal human qualities, about individual life-long and transpersonal components, about substrate and procedural characteristics of a function that correlates with the level of both real and virtual, noospherical” [7, p. 32-33].

The materialistic conception of the psyche considers it as a systemic property of highly organized matter (brain), which consists in the active reflection by the subject of the objective world, in the construction by the subject of the integral part of this picture of this world and self-regulation on this basis of his behavior and activities.

The teleological conception of the psyche actually equates it with the immortal soul given by God.

Esoteric conceptions (models) of the psyche (they are also called “symbolic systems”) represent the mental, whose apparatus makes it possible to structure the Space of the Invisible, to articulate what is contained therein. The esoteric model is the so-called apparatus, absolutely necessary for orientation in the Subtle World and meaningful classification of all available in it.

The esoteric models describe Psychocosmos as Whole, specifying individual plots, elements and details, flaking and dissecting alive, undivided whole of the Subjective World.

The examples of various esoteric concepts (models) of the psyche are numerous works of theosophical content and close to the monotheistic traditions, and those who are outside the official church doctrines. The latter may include Theosophy of O. Blavatskaya, A. Bailey and O. Roerich, as well as a lot of models of the psyche, created by well-known psychologists during the XX and the beginning of the XXI century.

Thus, the analysis of works on the problems of essence, content and regularities of the functioning of the human psyche testifies to the lack of concepts and models that would, firstly, meet the latest achievements in modern science; secondly, would reveal the operational-procedural side of its activities; thirdly, could explain all mental phenomena that occur in human life. Only a few of them are talking about its energy aspects. Such aspects of the human psyche were studied in one way or another by V. Boyko [3], O. Donchenko [7], D. Kandyba and V. Kandyba [8], E. Fromm [13], G. Hunt [14], M. Harding [15] et al. However, in general, the psycho-energetic concept of the human psyche remains unfounded.

3. Fundamentals of the psychic and energetic conception of the psyche

Scientists consider that the Universe is a gigantic holographic and quantum-mechanical system, and the psyche (reflected world), which regulates the behavior of humans and animals, apparently, must contain the holographic elements having quantum-wave nature. The wave (holographic) view presented here gives an indication of the fundamental level of living matter, at which the general scientific principle of direct adequacy of the image of the imaginary object receives a completely specific natural-scientific significance.

From these positions it turns out that the human psyche corresponds to the Universe and everything that exists in it. This seems absurd and impossible from the point of view of classical logic, but man has a strange duality: in certain cases, people can be successfully described as separate material objects and biological machines that is to equate a person to her body and body functions. However, in other cases, a person can act as an infinite field of consciousness that overcomes the limitations of space, time and linear causation.

In order to describe a person comprehensively we must recognize the paradoxical fact: man is both a material object and a broad field of consciousness, that is, mental in space and time. People can realize themselves through two different modes of experience. The first of these can be called hylotropic consciousness: it gives knowledge of herself as a physical being with distinct faces and a limited sensory range that lives in three dimensional space and linear time in the world of material objects. The experience of this mode systematically supports the following basic assumptions: matter is real; two objects can not simultaneously cover the same space;

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past events have been irrevocably lost; future events are not empirically available; it is impossible to stay in two or more places at once.

The second empirical mode can be called holotropic consciousness: it represents the field of consciousness without certain frameworks; has unlimited, impractical access to various aspects of reality without mediation of the senses. The experiences in a holotropic mode systematically support the opposite (than in Hilotropic mode) assumptions: the substance and continuity of matter is an illusion. Time and space are extremely arbitrary: the same space can simultaneously occupy many objects. You can empirically experience past and future now; you can feel the experience of staying in several places at once.

Some researchers have always and everywhere stated about the all-connected of being, the total unity of the Cosmos and Man.

Esotericism in general recognizes that since the *Creation of the Universe* there were *Life, Substance, Consciousness* (in our opinion, the psychic as an information carrier) always and everywhere, in space and time.

It is indisputable that the laws of conservation are firmly in force in the Universe, from which we have grasped the ones that were available to experiment or theoretical studies – the laws of conservation of mass and energy, which were later united into a single law of conservation of mass energy. All living things of our planet are closely interconnected with the processes of energy and information exchange. Man is also linked with these processes with the Cosmos. All this suggests the existence of two other laws – the law of preservation of *Life* and the law of preservation of information. Such a connection is possible only due to the availability of a corresponding single information and energy field.

Also the detection that material parts can be formed from pure energy and again turn into pure energy in the reverse process has become an important scientific discovery for the psychic and energetic conception of the psyche. The representatives of quantum theory Yu. Ungner, E. Walker, Ch. Myuzes and others give the psyche a key role in the interpretation of the discovery of quantum reality. However, the concept of the psyche does not have an unambiguous definition in them, although there is a tendency to recognize its independent existence.

At the same time, due to the successes in psychoneuroendocrinology, psychosomatic regulation, parapsychology and research of psycho-energetic processes in borderline personality disorders, some ways to rational

understanding of the problem are outlined. This was first of all facilitated by the introduction of quantum-mechanical ideas into human biology which has helped in a new way to consider the concept of biological space and time, fields and energies, the principles of functioning and laws of conservation, which operate in living systems, the highest embodiment of which is man and its mental activity. The nature of man in this way is represented in all its completeness, integrity and unity with the surrounding world and its laws of information energy exchange.

The proof of this is the study of V. Vernadsky, who identified the existence of the noosphere – the mental layer which is common to all humanity and specifically common to certain cultures and peoples. And the role of an individual is to translate information that can perform both destructive and creative functions in “noospheric processes” [5].

Of all kinds of energy we know only three: 1) electromagnetic; 2) gravity; 3) nuclea. However, they are numerous and among them, probably, is a biofield. The concept of “biofield” is one of the most used and debatable at the present stage.

American scientist, founder of cybernetics Norbert Wiener (1894-1964) in the early 60's of the twentieth century put forward the hypothesis that the human brain generates electromagnetic waves. Such hypothesis was soon confirmed experimentally. Now these biowaves are recorded on special devices for obtaining electroencephalograms. The human brain emits a huge amount of electromagnetic waves of different frequencies: alpha waves (8-14 Hz), beta waves (14-30 Hz), theta waves (4-8 Hz), delta waves (1-4 Hz).

N. Wiener established in several experiments: biowaves are not only a mechanism of radiation, but also a mechanism of human perception of the biowaves of other people.

Biowaves are a very complex and mysterious channel of information transmission, which far exceeds the possibilities of speech, emotional and other forms of communication of people through the senses. The scientist advanced the hypothesis, which was subsequently confirmed by many experiments: people are able to communicate at a distance even when direct contact between them is impossible. The most striking proof of this fact is telepathy.

Obviously, in the biofield, or separately, there is also psycho-energy (and maybe the biofield is a psycho-energy). This assumption is confirmed

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by the fact that during the clinical death the EEG¹ is a straight line, and consciousness in such patients can be preserved, obviously, in an independent, isolated from the brain state. Thus, it is likely that the interaction between the brain and the psyche is carried out at the energy level.

Psychoenergy is a fundamentally new term for contemporary consciousness, unfamiliar even to academic professionals. This is a higher, too thin energy. However, in our opinion, psycho-energy should be considered as the sole basis of communication.

Scientists D. Candyba and V. Candyba argue: the psyche, or psychic energy, acts out of time and space and is present everywhere and in all [8]. Consequently, in their views, we observe incredibly irrational ideas: it is possible to have a psychic not only in humans and animals, but even in plants and minerals. Similar assertions were recognized by ancient Indian philosophy, and later by prominent scholars of Europe, especially in the Renaissance.

According to S. Freud, psychoenergy is in the unconscious of a person, namely, in the “libido” [10-12]. Subsequently C.-G. Jung defined the potential of psychoenergy of the collective unconscious and its influence on human behavior [16-18]. A little later, a scientist M. Harding already examines the various types of psychoenergy that cause various mental disorders [15].

4. Psychoenergy and Psychic

The results of the analysis of achievements in various fields of science testify to the need to revise previous approaches to the interpretation of psychic, mental activity and human psyche.

A number of arguments are given, which is due to this.

So, the detailed analysis of all the concepts and models of the psyche has evidenced that relying on each of them one can not explain the emergence and course of most psychic phenomena that occur in human life. For example, the phenomenon of instant knowledge can not be understood, limiting itself to the idea of the brain as only about the set of systemically organized cells, or from the positions of psychophysiological, psychophysical, neuropsychological, chemical, emotional, Freudian and other concepts and models of the psyche. The phenomenon of instant knowledge suggests that there is an interaction between the instance where the impression came and the one where the image was stored: it allows you to extract material from memory

¹ EEG - electroencephalography

without its sequential search, and this implies the presence of these interacting instances on the principle of intracranial radio.

Physiology and cybernetics are well known: the image of the object is encoded using the double state of the nerve cells (excited and retarded) and can not be considered satisfactory today. The question arises: how each cell of the cortical fields can reflect the various qualities of the subject – color, sound, material, internal structure, spatial contours, etc.?

Similarly, it is impossible to understand how through cells, with the help of only the brain or through chemical reactions, or by means of motor reactions of an organism, either through instincts and emotions, or through the passage of nerve impulses by the reflex arc through the human nervous system, or by means of neurophysical transformations and the like, information passes very quickly not only about the items, phenomena and connections between them, but also about their significance for a person; how is a new opinion, idea formed, an invention is being made; how does the inspiration happen; it is impossible, for example, to understand why a man loves this particular person, and not another and etc.

Apparently, such interaction is possible due to psycho-energy, in which information is available not only about the image, subject or phenomenon, but also about their significance for a person. However, such psycho-energy is not generated and is not contained either by the human brain, its nervous system, or its organism. The human brain is one of the most advanced devices created by nature (and not yet studied by man), it does not generate the psyche of an individual, but is just that instrument that can and receive and radiate psycho-energy, transform the external mental energy into the inner and vice versa. Similarly, the TV does not “produce” the various images that we see on the screen, but accepts electromagnetic waves, which contains the relevant information. Consequently, the brain, the human nervous system, is a kind of antenna-feeder device that receives, decodes, transforms and emits psycho-energy.

The fact that the human psyche is functioning at the energy level is con-firmed by other facts, for example, parapsychological ones. Actually parapsychologists suggest the following consideration: the human brain generates a corresponding biofield even in the form of concrete images and this image can only be perceived by another brain, as the only adequate apparatus for the percetion of such bio-informative radiation. However, this bio-informative radiation is “thrown” into space, cosmos. But if it is capa-

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ble of influencing the conscious and unconscious level of the psyche, then it means that there is a psychoenergy of a certain magnitude and polarity. On the other hand, such radiation can spread in space and time, and, therefore, interact with other biofields (psychoenergies).

In our opinion, all these phenomena occur due to the existence of psycho-energy, which ensures the interaction of various forms and types of mental past, present and future.

The ability of psychics to read, taking into account the subject, the information from it (the phenomenon of psychometry) about place, people, events, dependence, etc. related to this subject is the convincing proof of this. The study also confirmed that various psychics from the same subject always read one information. If this is possible, then such information, memory of events related to this subject, in fact, exists, and in the form of psycho-energy.

Applying the scientific discovery that material parts can be formed from pure energy and turn into clean energy again during the reverse process, we assume a similar connection between mental and psycho-energy. Material, informational, historical, spiritual, political, ideological, cosmic, planetary, effective, thinking, sensory and behavioral forms of mental existence are transformed (are disactivated) into a certain psychopotential, and the latter, under the appropriate conditions, is objectified to these forms of existence of mental.

Modern anthropologists have also realized the impossibility of reducing man and his problems to mechanistic model ideas about the work of the body and the psyche. Many of them argue: such a necessary synthesis of scientific knowledge should be based on the mental, spiritual organization of the world as the initial and main.

Therefore, psychic and energetic models of the psyche with their all-connected and penetration and simplicity can be the basis for a new scientific synthesis. No wonder the philosopher Teilhard de Chardin outlines a number of provisions for the study of the psyche (including the universal space). His position on the effect of interpenetrability of the mental, the hypothesis of the boundlessness of mental spaces in the universe, the assumption of increasing expansiveness due to the more and more degree of compression of mutual influence through the mediation of a single mental can also serve as a methodological basis for the study of the energy concept of the human psyche and the mental. He also assumes that, in essence, any energy has a psychic nature.

We believe that every subject and phenomenon is a mental one that holds on psychoenergy (information about it and its significance). So, *the psychic is that which contains the psychoenergy of any polarity and can interact with the human psyche and other psychic.*

The unit of the mental is the quantum of energy, in which there is minimal information that already has a certain significance. Exactly the information of various content is stored in psychoenergy.

We can admit: psychoenergy exists in the form of specific psy-waves, which are wave functions (that is, the carriers of the psychic nature of a particular subject, phenomenon). These psy-waves are instantly distributed not only in the human brain, but in any point in the Universe.

Person's thoughts, feelings, volitional acts, ideas, etc., and their significance for her are encoded in the psychoenergy of person mental. At the same time, every thought, statement, emotion, feeling, act, action, act of behavior, the behavior itself and activity of the individual has a certain amount of psychoenergy that is thrown (influences) on other subjects of social life.

Psychoenergy forms the basis of a holistic and integrational beginning in man. Connections, based on the dynamics of psychoenergy, are characterized by high informational saturation with externally weak power (rude energy) manifestations. The psychic and energetic influences are causal, extremely thin. These are systematically organizing influences that control the dynamics of human physical forces.

Psychoenergy (mental) contains two components: 1) informational; 2) energy. Informational component covers data about phenomena, processes, events, intentions, attitudes and etc. Energy component reflects the magnitude (the degree of significance of the content of information), that is, the energy power of the mental. The actual energy power (its increase or decrease) depends on how this information is important for a person, how strongly and deeply she experiences it and believes in its implementation. Actually, the degree of significance reflects the power of the mental, the power of its influence on any other mental, and hence – the deeds and human behavior. This degree is denoted by the term “energy power”.

In every mental (psychoenergy) information and a certain amount of power energy are contained. However, in the human psyche there is a large set of different internal mental, and each of them holds relevant information and has some energy power. Together, they form the psychic and energetic

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potential of the psyche (as an internal mental). This also applies to the external mental, which affects the human psyche.

Consequently, the psychic and energetic potential is a positive or negative value of an integrated set of a particular external or internal psychic. It reflects the overall integrated volume of information and its weight (integrated total of energy power).

The psychic distribution is divided into internal and external.

To **internal psychic** belongs everything that concerns the inner world of the individual – emotions, feelings, experiences, images of representations, states, properties, motives, values, attitudes, views, thoughts, stereotypes, different mental formations, etc. Each of these phenomena exists in the form of a mobile layer of independent psychoenergy in the psyche. This also includes the mentally-psychic, i. e. what is transmitted to an individual from an ethnic group and a nation. Different mental has a psychoenergy with a certain amount of positive or negative potential.

External mental exists outside the individual and contains psychoenergy and affects his psyche. Such psychoenergy can be unequal in both volume and polarity, and in relation to the impact on human behavior and livelihoods – positive, neutral or negative.

At the same time, the individual, reproducing and transforming the external mental, embodies it in his norms of behavior, principles, emotions, feelings, customs, value orientations, social psychological attitudes, relationship, activities, creativity, etc., that is, the external mental can turn into an internal mental.

The psychoenergy coming from the external environment interacts with the existing mental. As a result, information and energy in the human psyche are accumulated. Energy power may increase not only due to the action of the external mental, but also through the action of the internal mental with each other. Only one unpleasant or terrible thought, having missed in the brain, when let it be free, can cause a whole cascade of thoughts, each of which will be even more unpleasant, terrible, and in general everything will end with a change (increase) in negative psychic and energy potential, that can be subject to appropriate actions and behavior.

They also distinguish the psychic past, the psychic present and the psychic future. In our opinion, the psychic past exists in the form of psychoenergy with a certain content and a psy-code. It is because of the same psy-code, for example, ethnophors and relatives, the psychoenergy of the past

interacts with the human psyche. Moreover, there are several psy-codes in the psychoenergy of the past. The first psy-code gives a person the opportunity to interact with the universal psychic, the second – with the racial, the third – with the ethnic, the fourth – with the national, the fifth – with the genitive, the sixth – with the family.

The psychic of the present is what is contained in the psyche and beyond and was formed as a result of the influence of existing factors in social and personal activity.

The psychic of the future is in the Universe and acts through superconscious channels. Emphasize, however: in the case of receiving information “from the future”, the factor of time slips out of control of consciousness – you can quite clearly perceive an object, phenomenon or process with which it will have to encounter in the future. However, only in exceptional cases, a person, having received such information, can clearly understand and tell others about the time at which this event will take place.

5. The essence and principles of the functioning of the human psyche

We found, based on the results of the study, that the essence and content of the human psyche is a relatively independent individual holographic informational and energy formation with its psy-code, which keeps information about the past, present and future of the subject of the psyche, its internal and external world, and also reflects their significance for him.

The structure of the human psyche is multilevel and multisystem, but the human psyche is a holistic and independent existing formation, which exists simultaneously in the individual and outside it. According to the operational-functional capabilities the human psyche is a process of constant interaction of psychoenergy of external and internal and internal-internal mental, as a result of which reflects the past development of mankind, race, ethnic group and nation, clan and family, as well as the outside world; the maintenance and reproduction of the internal world of the subject of the psyche; harmonization and streamlining of the meanings of his life, the disobjectification of the internal psychic into the external and the objectification of the external mental to the internal. This is due to the presence of the corresponding psy-programs in the human psyche.

In general, the psy-programs of the human psyche is an instrument for implementing operational-functional transformations in it and also external, and internal mental based on the available mental, on the basis of the

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existing mental, his psychoenergy, its reception, processing, transformation and transmission [5]. The psy-program is an internal mental, formed on the principles of an unenlightened or conscious fixed attitude with its psy-code that activates another internal and / or external mental, in accordance with this code, and directs it to the implementation of the information contained therein (fixed attitude).

Actualized (activated) desires, images of imagination, purpose, convictions, different goals, faith, sense of life, ideas, obsessive thoughts, views, interests, stereotypes, customs, traditions, statements in which a person believes and stably consolidates them in consciousness or / and subconscious, etc., are fixed (program) attitudes for the conscious (conscious level of the psyche) or subconscious (subconscious level of the psyche) formation of psy-programs.

Actualized (activated) in the past (by humanity, ancestors) aspirations, beliefs, different goals, faith, meaning of life, ideas, stereotypes, customs, traditions, etc. are fixed (program) attitudes for the unconscious level of the psyche and situationally actualized images, ideas, facts, aspirations associated with the Universe, its information and energy field – for the superconscious level of the psyche.

Idea, thought, statement, belief, beliefs and another – free psychic, which, consciously or subconsciously, activated in the psyche, grows into a fixed attitude. This mental is a carrier of information (I_n) and a certain power energy (P_n), which reflects the degree of significance of information. Actually power energy (the degree of significance of information) activates the fixed attitude as an internal mental, forcing its psychoenergy to influence another internal psychic, activate it for the perception and transformation of information about what you need (want) to do (to achieve).

When any psychic at a certain level of the psyche has been activated in a person, then information about it is instantly transmitted to all other. These levels of the human psyche, according to information (its content, psy-code), begin to function (to carry out psy-operations), contributing to the development of this psychic phenomenon. The activation of all internal psychic, as well as the transformation in the psyche, occur due to the implementation of psy-operations in it, representing the process of interaction of various external and internal or internal-internal mental, in connection with what the information content and its power energy (degree of significance) are detected and also their transformation and the formation of a new mental.

The psy-program begins to be formed as a result of activation (increase of energy power) of a fixed attitude as an internal mental.

The human psyche has a multilevel structure. So, consciousness comes up as a level that maintains only mental, which provides direct livelihoods. However, according to scientists, this level is insignificant in scope. Most researchers point to the presence of the unconscious level in the human psyche the unconscious level to which both the subconscious and superconscious are enrolled. However, our studies indicate that the unconscious level of psyche is meaningful and functionally different from the subconscious, conscious and superconscious. Although this division is conditional, since the human psyche functions as the only inseparable complex, where different levels perform their functions, but their development for each person may be different. The connection between these levels occurs through psychoenergy.

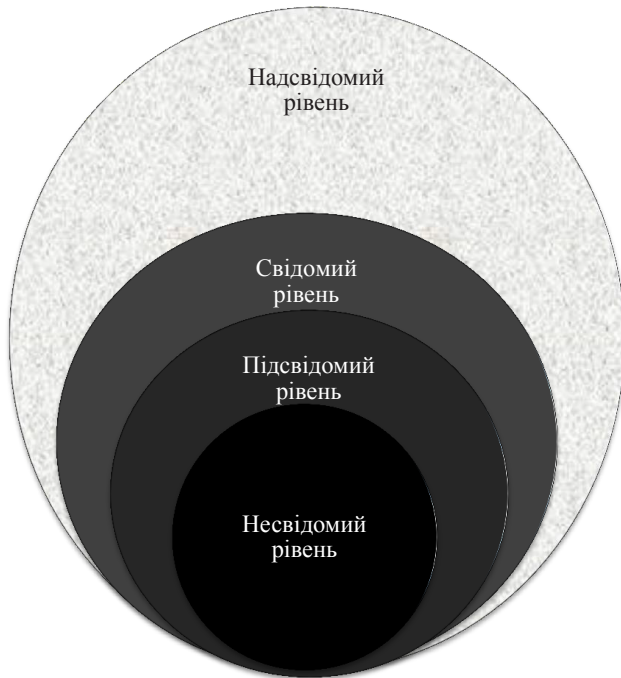


Fig. 1. Levels of the human psyche

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Hence, the human psyche functions on four levels: the unconscious, the subconscious, the conscious, and the superconscious (Fig. 1). Based on the study of what is outside of human consciousness, we have come to the conclusion that the unconscious level of the psyche (unconsciousness) is a set of psychic phenomena, acts and states which are manifested at a profound level of the functioning of the psyche, and completely deprive the individual the opportunity to influence, evaluate, control and realize their influence on behavior, actions and activities. The unconscious, in the broadest sense, is a collection of psychic phenomena, processes, operations and states not represented in human consciousness.

The unconscious of human psyche contains the general human unconscious, racial unconscious, ethnic unconscious, social-state (national) unconscious, genitive unconscious and family unconscious. Each of these layers and in general the unconscious level of the human psyche functions organized with the help of the corresponding psy-programs that have been formed before and are largely common to people. These psyche programs are invisible, but constantly indirectly affect the subconscious and consciousness of a person, his behavior, attitude, activity, choice, forcing this way unthinkingly (at the level of the subconsciousness) and indirectly (at the level of consciousness) to take into account what is laid down in the information of the psychic past.

The subconscious of a person (the subconscious level of the psyche) embraces representations, desires, cravings, feelings, states, mental phenomena and acts that once came out of consciousness during life or that arose as a result of the action of the psyche programs of the unconscious, and appear in appropriate situations as if automatically, sometimes without clear and understandable awareness.

The subconscious keeps the mental, accumulated throughout his life, and stays in the psyche as an experience, as well as that which arose as a result of the action of the psyche programs of the unconscious. From all our knowledge at each particular moment in the center of consciousness remains only a small part of them. People do not even know about certain knowledge that is stored in memory. However, special studies have confirmed that in the regulation of human behavior a significant role is played by the impressions received from birth to the formation of a perfect level of consciousness.

The man subconscious has several layers. So, the superficial layer of the subconsciousness includes psyche programs that have been formed

recently, as well as those that help in everyday life (automatisms, habits, etc.). The deep layer of the subconscious covers the psyche programs which are more complicated by functions and the nature than those contained in the surface layer. These are the psyche programs of experience through unfulfilled plans, failures, various aspects of dissatisfaction with life, which for a moment a man realized. There are also psyche programs in this layer of subconscious which formed a long time ago, and the information contained in them was considered forgotten. There are also psyche programs that never reached consciousness, but still are capable of indirectly influencing on behavior, and once conscious psy-programs.

At the same time, there is a mental of equivalent images in this layer of the subconscious; some of them never reached consciousness, others were pushed out of consciousness specially, and some “came” from the unconscious. There are also psy-programs formed as a result of sexual dissatisfaction, loss, lack of dreams, cravings, desires, etc. The psychoenergy of this psychic can be directed both inside and outside the psyche. If it is directed inside the psyche, the negative psychic and energetic potential of a person increases.

The deep layer of the subconscious contains psychic, able to form and implement psy-programs, given by the consciousness. By psy-programs of consciousness you can affect the subconscious.

The boundary deep layer of the subconscious retains the psychic, formed on the basis of the interaction of the mental of the unconscious and the subconscious, the conscious and the unconscious.

The subconscious as a psychic can be characterized not only negatively – in the sense of something unconscious (hidden at this moment, but able to appear in the mind under certain conditions, or doomed to remain permanently undetected). It has a positive feature: it is a specific reflection with its structure whose elements are connected with each other, and with consciousness, over consciousness and unconsciousness, affecting them and feeling their influence.

In general, the subconscious performs a number of vital functions, the es-sence of which consists in effective regulation of its relationships with the reality behind the threshold of consciousness. The corresponding psyche programs are formed by it for this purpose. So, it creates psyche programs that perform a protective function: get rid the psyche of the constant tension of consciousness, when it is not necessary.

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One of the functions of the subconscious is the automation of mental and practical actions during conscious activity, depriving the consciousness of constant observation and unnecessary control over each fragment of action. This is a significant and necessary feature of many mental processes (thinking, perception, speech, memorization, psychomotor, etc.). To do this, there are appropriate psyche programs in it. Their breakdown can paralyze the normal course of mental processes.

The subconscious mind with appropriate psyche programs also performs the motivational function. Man aspires to do something, not understanding, however, the reasons for his desire. This phenomenon was first discovered in studies of hypnosis.

From the standpoint of the energetic concept of the psyche and the mental, consciousness consists in the formation of mature, perfect psyche programs, which provide the expedient transformation of the surrounding world as an external mental through activity, realization of the comparison with previous experience, the isolation of a person from the environment, and the ability to analyze himself and his own consciousness as if from one side. Consciousness of a person has its own layers: initial, low, medium, high and perfect.

Thanks to the properties of the human psyche its psyche energies and under the influence of the external mental from the moment of the birth of a child begins to form consciousness, which develops at different levels – from elementary to perfect. Processually this happens as follows: first, the psychoenergy of the external mental, getting into an internal child mental, interacts with its psychoenergy (information and degree of significance), gradually accumulating and increasing them. In fact, at the same time, the child also has an interaction of internal-internal mental. All this together gradually increases its psychic and energetic potential, that is, information and its significance. And this process continues in a normal person until the achievement the perfect level of development of its consciousness, that is, on which it is capable of forming qualitative “I-psyche programs”, psyche programs of relations, of behavior and activity, reform them, improve in time.

Psyche programs of consciousness directly appear to man in his inner experience before the beginning of one or another theoretical and practical activity, in its substantiation, planning, designing and realization.

In complex work, a man builds dozens of temporary ones and situational psyche programs, and subsequently either destroys them, either rebuilds or

improves. Consciousness directs its psyche programs to the object only at a certain time.

Super-consciousness of the person (the super-conscious level of the psyche) holds out the psychic phenomena, acts and states that arose as a result of interaction with the Universe, and also psyche programs of such interaction. It also has different layers. Thus, the intuitive layer of superconscious provides the interaction of the human psyche with the superficial part of the psychic Universe. Through intuition, dreams, feelings and premonitions it prompts us the necessary ideas and solutions. There is creative inspiration within this layer, accompanied by a sudden “enlightenment” with a new idea and so on.

Outstanding personalities always listen to the intuition. Ability to use solutions that intuition prompts is one of the components of the functioning of superconsciousness. For example, W. Mozart argued that he received inspiration from the inside. A. Einstein, T. Edison, G. Marconi, H. Ford, L. Burbank – this list can be extended by the names of many famous people who directly linked their own successes with intuition.

The dream helped the Nobel Prize winner Dr. J. Watson to discover the enigmatic properties of DNA molecules. He had been unsuccessfully trying to unravel the molecular structure of DNA for many years. Once he saw two snakes in his dream, which wreathed one another. The scientist instantly woke up and exclaimed: “Maybe that's what I'm looking for? Perhaps the DNA is a double helix wreathed around itself?” Such a form in nature no longer exists. He had tested this hypothesis having solved thus the secret of the genetic code, for which he was rewarded.

Listening to the inner voice a person makes the most correct decisions, offers creative ideas and understands things deeply, finding the shortest way from awareness of the desire to its realization.

The segmental layer of superconscious provides the interaction of the human psyche with some strata of the psychic Universe. Let's explain on the example. So, the researchers found that many children with unique mathematical abilities that orally solve complex problems have a low degree of success with other subjects or generally lag behind in development. But the peculiarity is that solving problems they don't make logical conclusions, but see only a ready response which is flashing in their brain. They think using the operations and forms of thinking that are not known to us, and the new ones by which they “read”, see a ready answer.

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There are parapsychic phenomena due to superconsciousness. This level is responsible for telepathy, clairvoyance, etc. In our opinion, its resources are used by psychics, predictors and others who is able to establish a contact with various external psychic of the past, present and future.

A comprehensive layer of subconsciousness helps the human psyche to penetrate completely in the Universe psychic. Buddhists describe four stages or aspects of samadhi, or enlightenment, in the highest of which the limited human mind reaches the harmony with its source, the dharmakāya, a divine body (state) of perfect clarification. The mind of the seeker ceases to be limited and infuses itself into the unlimited mind in this state of ecstasy.

The human psyche is characterized by certain properties. One of them is *objectification and disobjectification of psychoenergy*. The essence of these properties lies in the fact that psychoenergy can be transformed into specific subjects and phenomena, that is, to objectify itself, and under the appropriate conditions to move from objects and phenomena to psychoenergy again, that is, to disobjectify itself. The processes of objectification-disobjectification can be explained by an example of a painting created by the artist. For him, this canvas – the objectification of a certain part of his psychoenergy. But when the canvas is exhibited, for example, in a museum, a gallery of art or put up for sale, then for someone who views it, it becomes an external psychic, which psychoenergy is being disobjectified and objectified in feelings, perceptions, mental and sensory images that arise in the subject of contemplation.

The property of *the synergy* of the human psyche manifests itself in the fact that it is capable of accumulation of psychic and energetic potential (positive, neutral, negative).

Such a property as introvertibility or extravertibility is inherent in an individual psyche. Introvertibility characterizes the orientation of the psyche on itself, its inner mental, their change, co-operation, interpenetration, etc. Extroversion, on the contrary, expresses the orientation of the psyche to the external psychic – the surrounding world, the relationship in it and so on.

Another property of the psyche is its psychological reproduction, that is, the ability to reproduce the previous mental with the same information and energy power.

Reflection as a property of the psyche consists in perceiving and transferring the changes in the external world, its various kinds and forms of

psychic on oneself, in transforming them into their own psychic. All sorts of significant changes in social space and time, during training and upbringing are the psychic that influences (deforms, changes the psychic and energetic potential of another psychic) on the psyche of the personality. The psyche develops on the basis of this property. It also helps a person to adapt to a new reality.

6. Conclusions

1. The analysis of modern works on the problems of the essence, content and regularities of the functioning of the human psyche testifies to the absence of the concepts and models that would, firstly, match the latest achievements of modern science; secondly, would disclose the operational and procedural side of its activities; thirdly, would explain all psychical phenomena that occur in human life.

2. The principles on the quantum and mechanical representations of human biology are the methodological principles of the psychic and energetic concept of the human psyche, that has helped to consider the concept of biological space and time, fields and energies, principles of operation and conservation laws that operate in living systems, in a new way, the highest embodiment of which is man and its mental activity, which means that the nature of man in this way is represented in all its completeness, integrality and unity with the surrounding world and inherent to its regularities of information energy exchange; the close interconnectedness of the processes of energy and information exchange of all living beings of our planet; the presence of a single information and energy field in the Universe; the ability of the human psyche to store and transmit from generation to generation any diverse information without any direct help of the reflective properties of the real matter including the brain; the human biofield whose biowaves are not only a mechanism of radiation, but also a mechanism of human perception of the biowaves of other people; the existence of psychoenergy which ensures the interaction of various forms and types of psychic of the past, present and future; the effect of the interpenetrability of the mental, the hypothesis of the boundlessness of mental spaces in the universe; the correspondence of the human psyche of the Universe as a holographic and quantum- mechanical system; the quantum-wave nature of the human psyche; man as a material object and an infinite field of consciousness.

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3. The human psyche by the essence and content is a relatively independent individual holographic information and energy formation with its psy-code, which holds the information about the past, present and future of the subject of the psyche, its internal and external world, and also reflects their significance for him. The human psyche functions at the energy level, that is, in the form of psy-energy, which is the carrier of information and its subjective significance for a person; every human psyche has its own unique psy-code; all internal psychic (with its psy-energies) contains the same psyche code as the base in the basis.

The human psyche has a multilevel and multisystem structure, but a holistic and independent existing formation which exists simultaneously in the individual and outside it. The human psyche is a process of the constant interaction of the psychoenergy of external and internal and internal-internal mental according to the operational and functional capabilities, as a result of which reflects the past development of mankind, race, ethnic group and nation, clan and family, as well as the outside world; the maintenance and reproduction of the inner world of the subject of the psyche; the harmonization and arrangement of the meanings of its life, the disobjectification of the internal psychic into the external one and the objectification of the external mental to the internal one.

4. The functioning of the human psyche occur due to the presence of appropriate psy-programs in it that represent an instrument of implementation in it of operational and functional transformations and external and internal psychic on the basis of available mental, its psychoenergy, its receiving, processing, transformation and transmission. The psy-program is an internal mental, formed on the principles of an unenlightened or conscious fixed attitude with its psy-code that activates another internal and/or external mental in accordance with this code, and directs it for realization of the information contained therein (fixed attitude).

5. The human psyche functions on four levels – the unconscious, the subconscious, the conscious and the superconscious. The unconscious level of the psyche (unconsciousness) is a set of psychic phenomena, acts and states which are manifested at a profound level of the functioning of the psyche, and completely deprive the individual the opportunity to influence, evaluate, control and realize their influence on behavior, actions and activities. Subconsciousness of a person (the subconscious level of the psyche) embraces representations, desires, cravings, feelings, states, mental phe-

nomena and acts that once “came out” of consciousness during the life or that arose as a result of the action of the psy-programs of the unconscious, and appear in appropriate situations as if automatically, sometimes without clear and understandable awareness. Consciousness (the conscious level of the psyche) consists in the ability to form mature, perfect psy-programs that ensure the transformation of the surrounding world as an external psychic through activity, a comparison with previous experience, the isolation of man from the environment, as well as the ability to analyze itself and its own consciousness as if from the side.

Superconsciousness of a person (the superconscious level of the psyche) holds out the psychic phenomena, acts and states that arose as a result of interaction with the Universe, and also the psy-programs of such interaction.

The process of functioning of the human psyche, its psy-programs at the unconscious, subconscious, conscious and superconscious levels need further scientific development.

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