

**Ph. D. & Dr. Sc. LEV GELIMSON: HEALING FIRST HOLISTIC AND ACCEPTABLE
UNIVERSAL SYNERGIC COMMULTISCIENTIFIC COMMULTILINGUAL
WORLDVIEW 1/104**

**HEALING FIRST HOLISTIC
AND ACCEPTABLE
UNIVERSAL SYNERGIC
COMMULTISCIENTIFIC
COMMULTILINGUAL
WORLDVIEW**

Ph. D. & Dr. Sc. Lev Gelimson

**Academic Institute for Creating Universal Sciences, Munich, Germany
Publishing House of the All-World Academy of Sciences “Collegium”, Munich, 2017**

**Ph. D. & Dr. Sc. LEV GELIMSON: HEALING FIRST HOLISTIC AND ACCEPTABLE
UNIVERSAL SYNERGIC COMMULTISCIENTIFIC COMMULTILINGUAL
WORLDVIEW**

2/104

**HEALING FIRST HOLISTIC AND ACCEPTABLE
UNIVERSAL SYNERGIC COMMULTISCIENTIFIC
COMMULTILINGUAL WORLDVIEW**

**Gelimson Lev Grigorevic,
literary and artistic pseudonym Leo Himmelsohn,
Ph. D. & Dr. Sc. in Engineering
in the section “Physical and Mathematical Sciences”
by the Highest Attestation Commission Classifier,
Director, Academic Institute for Creating Universal Sciences,
Munich, Germany,
Russian, Ukrainian, English and German poet,
Director, Producer, Literary and Artistic Manager,
Multilingual Literary and Musical Theater, Munich, Germany
E-mail: Leohi@mail.ru**

Web: http://kekmir.ru/members/person_6149.html

Abstract. The Universe is holistic, infinite, changeable. A true worldview is vital. The worldviews of philosophies, sciences, religions, ideologies, mythologies are one-sidedly limited. The first holistic and acceptable synergic metafolkloric commultiscientific commultilingual uniworldview (with a discovered hierarchy) of unilifecreating as unicommulticreativity with a hierarchy of own unisciences is healing with exactly measuring the (over)infinite and first in 2500 years solving Zeno's paradoxes refuting change.

Keywords: healing metafolkloric hierarchical universal commultiscientific commultilingual worldview of universal life creativing, universal commulticreativity with a holistic synergic hierarchy of own universal sciences, worldviewwise necessary immobilizing Zeno's paradox, exactly unimeasuring overinfinities, commensurate overpointwise actually continually infinitesimal uniparticle of continuum, unipsychophilological uniphilosophy with unilogic, uniphilology. UDC 00:1:50:60:8

Publishing House of the All-World Academy of Sciences

“Collegium”, Munich, 2017

References to some subsequent works by the author on the subject may be added

**Ph. D. & Dr. Sc. LEV GELIMSON: HEALING FIRST HOLISTIC AND ACCEPTABLE
UNIVERSAL SYNERGIC COMMULTISCIENTIFIC COMMULTILINGUAL
WORLDVIEW** **5/104**

**ЦЕЛИТЕЛЬНОЕ ВПЕРВЫЕ ЦЕЛОСТНОЕ И
ПРИЕМЛЕМОЕ ВСЕОБЩЕЕ СИНЕРГИЧНОЕ
ЕДИНОМНОГОНАУЧНОЕ ЕДИНОМНОГОЯЗЫЧНОЕ
МИРОВОЗЗРЕНИЕ**

Гелимсон Лев Григорьевич,

**литературно-художественный псевдоним Лео Гимельзон,
доктор технических наук в разделе «Физико-математические
науки» по Классификатору Высшей Аттестационной Комиссии,
директор, Академический институт
создания всеобщих наук, Мюнхен, Германия,
русский, украинский, английский и немецкий поэт,
директор, продюсер и литературно-художественный руководитель,
Многоязычный литературно-музыкальный театр, Мюнхен,
Германия, E-mail: Leohi@mail.ru**

Web: http://kekmir.ru/members/person_6149.html

Аннотация. Мироздание едино, бесконечно, перемененно. Верное мировоззрение необходимо. Мировоззрения философий, наук, религий, идеологий, мифологий односторонне ограничены. Целительно впервые целостное и пригодное всеобщее синергичное метафольклорное единомногонаучное единомногоязычное мировоззрение (с открытой иерархией) унижизнесотворения – униединомноготворчества с иерархией своих всеобщих наук. Впервые за 2500 лет точно измеряется (сверх)бесконечное и решены апории Зенона, опровергающие изменение вообще.

**Ph. D. & Dr. Sc. LEV GELIMSON: HEALING FIRST HOLISTIC AND ACCEPTABLE
UNIVERSAL SYNERGIC COMMULTISCIENTIFIC COMMULTILINGUAL
WORLDVIEW**

7/104

**Ключевые слова: целительное метафольклорное
единомногонаучное единомногоязычное иерархическое
унимировоззрение унижизнесотворения,
униединомноготворчество с целостной синергичной
иерархией собственных всеобщих наук, мировоззренчески
необходимая обездвиживающая апория Зенона, точное
всеобщее измерение сверхбесконечного, соразмерная
сверхмножественная актуально континуально бесконечно
малая уничастица континуума, унипсихофилологичность
унифилософии с унилогикой, унифилология.**

УДК 00:1:50:60:8

Мюнхен: Издательство Всемирной Академии наук «Коллегиум», 2017

**Добавляются ссылки на некоторые последующие труды
автора по теме**

INTRODUCTION.

THE APPARENT INADEQUACY OF THE CLASSICAL WORLDVIEW

The classical concept of worldview [10, p. 375–376] in the basis of consciousness with identifying world contemplation, sensation, perception and understanding with useful additions [9, v. 2, p. 578–579] is clearly insufficient.

The psychological nature of worldview and its hierarchy are not revealed.

The corresponding world is not defined. The unconscious [10, p. 52–53] in the holistic psyche, animals actively adapting to their niches in the Universe, activity, modern mythology (brainwashing and consciousness manipulation), language [7, p. 604–608], speech [7, p. 414–415] and philology [7, p. 544–545] are left aside. Common sense [10, p. 90] as the life basis of everyone, even of scientists outside of their scientific activity, is understated. The language with speech as the people’s living soul expresses common sense worldview.

Worldviewwise necessary prejudice [10, p. 526] including prepossession is generally considered harmful. The Universe is infinite [10, p. 52] in breadth and deepness.

But there were no exactly measuring the infinite and no understanding any continuum [10, p. 433–434] including space and time [10, p. 541–542], motion [10, p. 138–139] and change in general. For 25 centuries, worldviewwise necessary Zeno’s paradoxes [9, v. 2, p. 44; 10, p. 31–32, 190], purely logically refuting even the possibility of motion and generally change, are unapproachable for classical philosophy and science.

Therefore, all former worldviews are limited.

This inevitably reduces life quality.

There are many other defects in the worldviews of classical philosophy [9, 10] and science [10, p. 403–411]. They consider that vitality and animation are far from universal. Present culture [10, p. 292–295] with an extremely one-sided technosphere [10, p. 682], which produces spiritual inferiority by excluding the needs to write letters and numbers, to know the multiplication table, to creatively express themselves and even to communicate directly,

is contrary to nature [10, p. 529–531] and the self-preservation of mankind [10, p. 769–771] in its natural niche. Contrary to the proverb “Don’t bite the hand that feeds you” as an expression of people’s wisdom, mankind’s behavior [10, p. 504] is thoughtless, random, uneconomical and much worse than predatory. After all, predatory animals with their precisely predetermined ruthless cruelty occupy their own niches in the natural food chain, have the appropriate zoology and physiology, are naturally limited in their appetites

to the achievement of satiety, eat the weakest and sick animals usually lower in this chain and dead and thereby make their phylogenetical [10, p. 725] contribution to the development and purification, preservation and improvement of nature. Predators' prey is perishable and allows no serious accumulation and no artificial conditional expression, for example via money, the more purely virtual in the computer number form. Often it is money that enslaves humans and makes them behave not only in antihuman way, but also worse than animals.

However, animals can be also spoiled [4] by the artificial introduction, quite feasible for their learning, of the commodity-money relations of modern capitalist consumerism [10, p. 517–518] even with markets, banks and stock exchanges that correspond not to the human but to the not highest animal level.

This was proved at the Yale University whose library represents the author's first two poetry books with forewords by his poetic teacher Boris Chichibabin, the USSR State Prize Winner.

Those experiments were with relatively low developed Capuchin monkeys called walking stomachs. Also in the vegetable and mineral kingdoms, consumption is limited by natural needs only. The author's "leovic": "If life has the size of things, // then a human never wins." Animals live without bribery, nature destruction, self-destruction by smoking, drunkenness and drugs, and even enrichment in general, and especially on other animals' vices and manias (addictions) as their initiator, distributor and engine.

In addition, the violence of animals in relation to their own kind is naturally limited to subordination for control without any local and global wars and extremely rarely comes to extinction even in the absence of state law enforcement punishment. Further, people usually consider difficulties as obstacles and barriers only but not as challenges that require self-development and suggest its capabilities and ways. Too many people have trifling dreams. Random factology instead of orderly methodology [7, p. 299–300; 10, p. 364–367] overloads the psyche and makes it incapable of managing and being managed [10, p. 704–706].

A harmful worldview leads people to self-problems including imaginary self-deprecation, self-stress and self-indulgence with causeless fears [10, p. 656], stress and depression and even psychosomatic diseases [10, p. 551] as “woe from wit”. Moreover, the imposition on individuals and entire societies of worldviews, that are clearly contradictory to nature and common sense and declare as normal many kinds of perversions in life and culture with science and art, leads to personal and even social mental illnesses, and in cases of their duration even to the extinction of peoples.

Personal stupidity (on which, along with the artificial inflating of envy and other vices, too much is held in consumerism) is not only used for enrichment, but is sometimes brought to public idiocy. Well-known psychiatry is the psychiatry of a person [10, p. 314–316] only. It is necessary to also create the psychiatry of society [10, p. 448–452]. And for each of these psychiatries, the concepts of both personal and social worldview and common sense are the cornerstones.

To avoid perversions, call all things by their names in the native language with finding responses in the souls making perversions unacceptable for the individual and society. After all, language and speech express common sense worldview as a support for personal and public health and healing. Universal healing sense and worldview are extremely useful and even necessary for life.

THE APPARENT INADEQUACY OF CLASSICAL THINKING AND LOGIC

In wise nature ordering and according to Heraclitus [10, p. 109–110] “everything flows”, but in the logical ordering of Aristotle [10, p. 35–38] everything is “laid out on the shelves”, or cells, invariable, finite and discontinuous.

James introduced a “stream of consciousness” [10, p. 152–153].

Kelly considered the universality of the processes in reality and improved with his constructs [5] the dichotomy of Aristotle.

De Bono [1] in dozens of books for half a century suggests a transition from “stone logic” [10, p. 316–322] of classical thinking [10, p. 391–392] by Socrates [10, p. 625], Plato [10, p. 496–499] and Aristotle to the “parallel”, “lateral” “de Bono thinking” based on “water logic”.

THE LIFE NECESSITY OF UNIVERSAL WORLDVIEW

The Universe with the denotata [7, p. 128–129] of language [7, p. 604–608] and speech [7, p. 412–416] is unified, holistic, infinitely wide and deep, eternally variable. For the life even of an animal and, all the more, of a person in the own ecological niche, with respect to the vital part of the environment, acceptable active universal worldview as psychical formation is necessary.

Universal worldview is the core of the holistic psyche [10, p. 547–548] with its consciousness [10, p. 622–624] and unconscious [10, p. 52–53] including the biological (generalizing the vegetative) unconscious, temporarily unconscious, subconscious and even superconscious [10, p. 623] also with experience [10, p. 462–463] communication and transfer to others and to offspring even in the animal kingdom and especially in human society with linguistic-speech education and parenting, or child rearing. Hence the great worldviewwise significance of philology is clear.

The classical limitation of worldview [10, p. 375–376] by consciousness only is fully unacceptable not only because of the presence of involuntary attention and reactions.

Functioning the organs themselves including the organs of speech production and sensations [10, p. 473–474] (sight, hearing, smell, taste, touch and the vestibular apparatus) is essentially purely biological and physiological and, therefore, unconscious.

Consciousness is able to only control voluntary attention, the choice of the objects of expression and perception [10, p. 92–93], tuning them, the angle of view in the direct and figurative sense, the degree of the concentration of the psyche with its attention [10, p. 86–87] and perception, other external conditions for the organs, but not their physiology. In addition, very much in worldview rests on the basic unconscious habits and forebodings, on the following of experience and on rituals, customs and traditions including behavior rules. In the infinite psyche and worldview as part of it, the ratio of the volumes of conscious to the volumes of unconscious is infinitesimal.

**LANGUAGES AND SPEECHES
AS THE CARRIERS AND PRODUCERS
OF CULTURES WITH WORLDVIEWS**

Languages and speeches as the carriers and producers of cultures variously define the souls [10, p. 179–180] (including worldviews) of peoples as the carriers and producers of languages and cultures. Such mental including worldviewwise and cultural differences take place at the metalevel above the level of purely linguistic differences. The study of foreign languages helps to overcome language barriers only.

For initially understanding the souls of foreigners, get used to their literature, especially poetry and folklore with multilingual proverbs [7, p. 389] and sayings [7, p. 379], and to their culture. However, such understanding is infinitely far from impossible and very harmful self-identification with the representatives of other cultures. A. N. Vertinsky (with whose traces in New York, Los Angeles with Hollywood, San Francisco and spiritual traces in “bana-lemon” Singapore many things were connected in the author’s around-the-world journey

and rhetorical question “Can we twist the roots of fate?” in the author’s dedication to N. A. Zabolotsky), far from being the only one, correctly remarked: “The Germans need to be born as the Germans”, of course, to become the Germans. But all humans who want to live their own lives and to be of interest to others must always be themselves with their own achievements also in foreign languages. The Russian, Ukrainian and English poet without German began in Germany composing his German poetry, reminding Schiller’s poetry

to native Germans, for 10 anthologies in one and a half months after the beginning of the six-month intensive German course with his self-living in German and getting used to the Duden German academic course. This is important always, also in intercultural communication. And living in a foreign language and culture expands the horizon, develops worldview and multiplies life.

Languages propose to add world structure, order, outlook, cognition, imagination, requital, co-creating, co-management, peacefulness and peacemaking to world contemplation, sensation, perception and understanding in universal worldview.

**HEALING FIRST HOLISTIC UNIVERSAL
SYNERGIC COMMULTISCIENTIFIC
COMMULTILINGUAL WORLDVIEW
OF UNIVERSAL LIFE CREATIVING AS
UNIVERSAL COMMULTICREATIVITY**

The worldviews of separate mythologies [8], religions [10, p. 576–578], ideologies [10, p. 199–201], philosophies [9, 10] and sciences are one-sidedly limited. For the first time, the holistic (like the Universe) and universally acceptable (unlike other healing worldviews within psychology [10, p. 549–551] only) synergic metafolkloric commultiscientific

commultilingual worldview of universal life creativing as universal commulticreativity with the hierarchy of own universal sciences [2–4] is healing. These universal sciences are the projections of universal life creativing on the relevant sciences as wholes.

For the first time in almost 2500 years, the infinite and even the discovered overinfinite are exactly measured. The overelementary, overpointwise and oversetwise actually continually infinitesimal uniparticle essence, structure, composition and consolidation of any continuum including space, time, motion and change in general without their atomism [10, p. 41–42] as the limit of divisibility are discovered.

Worldviewwise necessary Zeno's paradoxes, refuting change at all, are completely solved metacognitively and metametacognitively.

The discovered, vital because of the apparent excess of the unconscious over the conscious, universal healing sense with its hierarchies [10, p. 201–202] and development [10, p. 561–562] methodologies, irreplaceably useful universal prejudice, as well as languages with speeches as peoples' living souls, arts [10, p. 222–223], mythologies, histories, philosophies, religions, sciences and ideologies give their worldviews with the pictures of the vital parts of the Universe, of the environment and of the subject [10, p. 661] in them.

Personal vital logics (the orderings of objects, feelings, images, thoughts, memory, will and actions), philologies (linguistic and speech activities and all their internal, oral and written works from current and business to artistic and scientific works), philosophies (efficient worldviews) and psychologies (vital feelings, perceptions, thinking with understanding including reflection [10, p. 579–580], remembering and reproducing [10, p. 475–476], imagination [10, p. 91], will expression [10, p. 90–91], behavior [10, p. 504] and activities [10, p. 151–152]) are necessary.

The universal vitality of the Universe with its hierarchy is discovered. Universal commultilingual first true healing worldview, philosophy, psychology, logic and philology lead to universal commultidiscoveries and commultiinventions of universal life creativing. Universal philology as the synergy of its namely creative universal linguistics, literaturology and scientistics builds up universal life creativing.

The universal worldview of universal life creativing proceeds from the primacy and teaching of synergic nature, from the need for saving nature with harm overcompensation, from the harmonious correspondence of culture to nature, from mankind's niche improvement, self-preservation, self-development and self-enlightenment with great dreams, successes, achievements and creativing all life activities. The focus is on the order, decency, methodologicity, usefulness, sanity, intelligence, wisdom, persistence, calmness, peace, concentration on the good, forgetting the bad. Natural difficulties are regarded as incentives to useful development.

UNIVERSAL VITALITY OVERHIERARCHICALITY

Classical philosophy [10, p. 186–187] and science consider the mineral kingdom and man-made objects to be inanimate, but, contradicting themselves, they are talking about the artificial intellect of man-made objects. Universal life creativing [2–4] discovered overhierarchical vitality universality. Overhierarchicality is a multilevel subordination with overlevels, levels, underlevels and their orders.

Everything that exists is alive because of the exchange with the environment and the objects life spans.

Universal vitality overhierarchicality from the bottom to the top is as follows:

1. The overlevel of relatively slowly and longly living with the levels of the mineral kingdom and of the man-made objects and further underlevels of behavior reflection [10, p. 470–471] and (self-)expression up to the underlevel of the owners of artificial intelligence.

- 2. The overlevel of the vegetable kingdom with the level of individual organisms and the supra-organismic level, as well as further classification underlevels by the International Code of Botanical Nomenclature.**
- 3. The overlevel of the animal kingdom with the level of an individual organism and the supra-organismic level and further zoological underlevels.**
- 4. The overlevel of mankind and aliens with the personal (individual organismic) and social (supra-organismic) levels, further personal (by knowledges, skills, abilities, achievements), social (group, family, genus, tribe, people, mankind) underlevels.**

5. The overlevel of holistic ecological systems [10, p. 789–790] with niches and food chains with the levels of planets with satellites, star systems with planets, constellations, star clusters, galaxies, other parts of the supramentally ordered Universe with further astronomic underlevels.

6. The overlevel of universal personification with the panvitalism, pananimalism (hylozoism), panpsychism, panlogism [10, p. 115, 476] levels and their abilities underlevels.

UNIVERSAL WORLDVIEW

It is very useful to deepen the notion of universal worldview via tracing its own generating in addition to [3]. The universal worldview of a subject (an individual, not only a human, but also a sufficiently developed animal, distinguishing oneself from the environment) is the own system of fully developed and stable efficient and active main, most general ideas about environment parts vital and/or even interesting for oneself.

For the acceptability of the current concept of “worldview”, it is logical to call this world of the subject such an infinitesimal part of the whole Universe, but this part is also infinite in depth. The subject’s world throughout the subject’s life changes partly objectively due to changes in separate objects of consideration, sets of objects of the environment and the subject’s vital, genuine needs [10, p. 518–519], partly subjectively due to changes in the subject’s own behavior, activities and interests [10, p. 213–214], as well as representations [10, p. 526] about own needs.

Accepted in classical science, the requirement of the approximate reproducibility of the results of the experiment with its repetitions is often acceptable with respect to longly and slowly living nature considered to be nonliving in classical science, but, as a rule, is unacceptable with regard to a briefly and rapidly living nature considered to be alive in classical science. For example, the birth of the next child after the next pregnancy (to exclude identical twins), even from the same parents, never leads even to the complete portrait resemblance to the previous child.

Needless to say, of these, quite different personalities are emerging. The demand for an approximate reproducibility of the results of the experiment with its repetitions is here clearly violated. However, it is absurd on this basis to doubt the possibility and presence of children's births, all the more to declare the idea of such possibilities and the existence to be unscientific.

A newborn subject, forcedly and inquisitively, begins the life with the own (much broader than scientific) research [10, p. 226] of the world.

Gradually, experience (not without imitation) and sanity grow as the fruits of behavior, activity and learning [10, p. 407], education and self-education, as well as parenting. Their data (information [10, p. 217–218]), as far as sense-making [10, p. 618], understanding [10, p. 513] and experience, lead to representations as impressions in the long-term memory that constitutes the subject’s universal worldview. Cognitive [10, p. 506], emotional [10, p. 795–796] and volitional representations as mental formations are the intermediate results of psychic processes of the same names.

The totality of cognitive representations forms knowledge [10, p. 192], and the totality of active representations forms skills [10, p. 393–394]. Thus, the subject’s universal worldview is holistic psychic, namely cognitive, emotional (including beliefs), strong-willed and active.

Own universal worldview was even originally researchwise creative [10, p. 670–671] with partially only conscious settings [10, p. 708] to universal systematic, methodological knowledge understanding and assimilation by unconditionally completely refusing

both any memorization without understanding and a useless, even very harmful thoughtless, disorderly, psychic heap of incoherent individual data preventing oneself from finding the desired and, moreover, from creating. Of course, in childhood there were no such concepts, but the instinct (intuition) led to the goals almost without reasoning and errors. By the possibilities to change the past, not much and not the main changes could make sense, e.g. devoting more time to music by reducing the time spent by playing football and other games.

The original children's logic convincingly proved the natural (at least on the meta-level above randomness [10, p. 421–423], often cause-and-effect [10, p. 531–533]) namely essential connections of the objects of the world with events and processes. All objects of the holistic Universe are always changeable with influences on one another. That is, the infinite set of all the other objects of the Universe infinite in breadth and depth affects each object in one way or another. For example, the flights of seagulls in New Zealand's Auckland, abundantly observed during the around-the-world trip, somehow influence the cutting of a piece of bread in Munich today.

However, even the joint influence of an infinite set of all such purely theoretical influences is insignificantly small. Taking them into account in life is not necessary and even impossible because of their infinity with the finiteness of the own life, which, moreover, would be drastically reduced by the inability to cut bread and generally to cook and eat anything. Therefore, life itself forces neglecting everything insignificant and considering everything essential only for the desired and/or required activity. In this case, it is the presence of a sufficient amount of fairly soft bread, a cutting tool sharp enough, sufficient time, need, desire and willingness in the absence of interferences including mental ones (feelings, thoughts and will).

It is not necessary to have a clearly useful table and lighting, because with sufficient experience, skill and caution, one can cut a piece of bread to the touch in weight in the dark. Such sets of essential influences and conditions also in many other vital cases are not only finite, but their numbers are very small. Actions are very often successful even unconsciously, due to habits, experience, common sense and without reasoning at all.

DISCOVERING THE HIERARCHY OF UNIVERSAL WORLDVIEW

The universal worldview hierarchy representable as a mountain is discovered.

This mountain is similar to the mountain representing steady consciousness [4].

These mountains gradually narrow from the bottom to the top at the levels of experience, habits, rituals, customs [10, p. 454], traditions [10, p. 692], universal sanity (healing sense), namely vital faith and confidence, confident knowledge [10, p. 192], universal prepossession, universal prejudice, reasoning (classical logic) [10, p. 567],

heuristics [10, p. 786–787], understanding [10, p. 567], cognitivity [10, p. 263] (theorizing [10, p. 676–680] with reflection [10, p. 579–580]), metacognitivity, metametacognitivity, sapience, intuition, wisdom, insights [10, p. 209] and universal logic with universal discoveries and inventions of universal life creativing at the top (vertex). [10, p. 526] narrows prejudices to superstitions and prepossessions as supposedly subjects to an indispensable overcoming.

Universal prejudice, including universal prepossession, precedes reasoning [10, p. 567] and helps the universal healing sense via expressing personal and social experience [10, p. 462–463], wisdom, intuition [10, p. 49–50, 216–217, 326], faith and trust.

If everything always has its own place, then the gain in search time is greater than time spent for the ordering. And it will be possible to avoid the nervous overstrain of the searches, as well as the sensations of disorder with their unpleasantly pressing the psyche.

Similarly, the attitudes toward the easy ordering of the awakened thoughts and feelings, as well as the settings onto temporarily incomplete knowledge assimilation with successive approximations to knowledge completion and the attainment of the greatest good are advantageous. Then it is possible to do much more and better without the slightest signs of overexertion and fatigue and, all the more, “brain explosion”.

For those who consider monographs and especially condensed articles (with foregoing preset-forced volume restrictions) to be too complicated, it is very convincing to try to read them through the eyes of a student thirsty knowledge with such settings (attitudes) and readiness to request not immediately understandable terms by searching on the Internet and postpone the inaccessible at first for subsequent readings, if they are useful. This is the need to stop and repeatedly dialectically [10, p. 154–158] reread and ponder the vital difficulty

with the formulation of questions and the search for answers to them, and even expediently postpone them until the ripening of feelings, thoughts and even the own personality. Immediate full accessibility and explicit restriction to the zone of proximal development are the most important along with the clarity, common understanding, validity, proof, accuracy, clarity, certainty, consistency, coherence and persuasiveness of pedagogical (didactic) principles (which are inherent in logic) of educational literature.

It is subject to complete systemic knowledge assimilation, establishes reliable fundamentals and, therefore, is limited to the verified, time-tested needs of teachers and students and hence reasonably conservative. But scientific literature, including encyclopedias, dictionaries and reference books, with the exception of children's books, does not have to be completely accessible to everyone, even to the scientist of the corresponding specialty, especially since no examination answers are required.

For example, a philological article about one of the exotic languages, even in an understandable metalanguage [7, p. 297–298; 10, p. 364], is largely incomprehensible to the overwhelming majority of philologists.

And for scientific literature, the criterion of utility remains the main thing, but it changes its essence.

Here the decisive criteria are as follows:

sparkling multitudes of novelty, universal discoveries of available, universal methodological inventions of the unprecedented;

the awakening of creative thoughts by setting out controversial, unanswered questions, doubts, unfinished reasoning, even the results of a priori reasonable but a posteriori unsuccessful approaches; especially revolutionary achievements boldly refuting the unjustified dogmas of classical sciences. Such breakthrough scientific monographs and articles as most valuable for science and life are subject to first-priority unconditional admission, possibly accompanied by reviews, which may not impede publication.

The indispensable reviewing with the prohibition of publications would deprive humanity of the most valuable scientific, worldviewwise achievements: zero, negative, irrational, imaginary numbers, heliocentric system, etc.

The possibilities of development would diminish incredibly, life would inevitably worsen, even to the point of survival impossibility.

Before the publication of namely breakthrough scientific monographs and articles, it is sufficient to check the degree of involvement in science, the existence and level of scientific thinking and the general scientific qualification of the authors via their scientific degrees and their multitudes of indisputable scientific publications.

THE ACQUISITIONS AND INVENTIONS OF UNIVERSAL WORLDVIEW

Nature lessons by the grandfather, the grandmother's reading poems and fairy-tales, the father's support by two-wheeled bicycles only dynamically stable due to the constructive and personal (involuntary and voluntary) direction correction after the statically stable three-wheeled bicycle, the first long trip with the mother and especially the second trip much later with the grandmother to Leningrad (St. Petersburg) were worldviewwise important in childhood.

Experience gradually grew with developing sanity.

Beyond them, genuine knowledge without any discounts on childhood appeared explosively at the age of 5 when the grandmother taught reading and the father taught playing chess, checkers and constructing, which taught logic as ordering in general.

The first own decision was the rejection of equal, obviously insufficiently diverse checkers (with a difference of the kings only), immediately losing in their strategy and tactics richness as compared to much more diverse hierarchical chess with the father's manual.

The most beloved “toy” was an ultimately ordered atlas of the world, which was animated by the imagination of Jules Verne. All kindergarten and school subjects were loved with equal marks (grades). At the age of 12 after playing in the city chess team, the second key, even fateful, decision to abandon chess (with the fixed initial position, the finite choice of moves and even too far advanced debut theory with memory overstrain) was taken in favor of free creativity in poetry after the grandmother and uncle and in science after two other uncles.

The mother provided the son with worldviewwise picture-perfect namely methodological multi-volume “Children’s Encyclopedia”, whose influence on the growth of the personality at just right time turned out to be huge, even irreplaceable.

In 1966 and 1967, after the successes in the city and regional olympiads, there were the All-Ukrainian Olympiads in geography in Yalta with a detour of the Crimea. Own poems reflected the heroism, purity and order of Sevastopol. The mother transferred the son to the best mathematical class of the future gymnasium and lyceum.

In 1967, at the first acquaintance with the beginnings of philosophy, Zeno's paradoxes "Dichotomy" and "Achilles and the Turtle" were immediately first solved after 25 centuries of their insolvability. In 1968 and 1969, mathematics as the most logical and ordered science was preferred after winning the regional Olympiads in all subjects and gave the third places at the All-Ukrainian and All-Union Olympiads. In 1974, the own scientific work won the All-Ukrainian student competition.

Textbooks for the Moscow State University and for graduate students were also used for philosophy.

Encyclopedias and (encyclopedic) dictionaries including the multi-volume “Mathematical Encyclopedia”, [7–10] and others became forever loved and most fascinating. There followed the formation of the first (highest) category guide with 30 topics of overview, natural, geographical, popular scientific, historical, literary, museum, artistic and musical excursions and with traveling all over the USSR including Sakhalin. The position of the first head of the department of the teaching methods of the fundamentals of (all) the sciences

of the regional Institute for Teacher Improvement, later the Institute for Postgraduate Education, followed. After visiting the main countries of Europe and some beyond, an around-the-world trip on the route Munich – New York – Saint Louis – Las Vegas – Los Angeles – San Francisco – Auckland (New Zealand) – Singapore – Munich followed. These are the main milestones of acquisitions in developing the own methodological universal worldview. In addition to this obtained part of the own universal worldview, the other three of its parts were invented.

The first invented part of the own universal worldview is basically psychological.

Some own psychological lectures-reports since 1987 are “Human Among People”, “How to Become Harmonious and Happy”, “Self-Determination and Self-Realization”, “Destiny Planning and Success Organization”, “Strategy and Tactics of the Highest Creative Achievements”, “The Benefits of Good and Light”, “Poetic Therapy”, “The Poetry of Science, Life and Love”.

These lectures-reports outlined the foundations of own universal psychology of the synergic integrity of providing the creative self-management of the fulfillment of the desired, healthy, happy and successful life of a person and society. It is very important to provide the most useful conscious management of the worldview underlying mental health, in order to achieve the desired, healthy, happy and successful worldview as the socially useful desired worldview of a healthy, happy and successful person. It is no embellishment of the world with a look at it “through rose-colored glasses”, which helps the useful positivity of the conscious

and shifting into the unconscious habit of the unconscious attitude, setting and mood, but prevents humans from correctly perceiving the reality, giving adequate estimates and making the best decisions. The desired correct and very successful methodological worldview of a socially useful universal abstraction [10, p. 7] is rationally and wisely distracted from the unimportant, petty, bustling in the artfully and ingeniously animated reality.

The most important, significant and valuable, essential, weighty, deep, bearing and sublime only with the own inclinations and abilities of the reality for its self-improvement are extracted from the reality. Own conscious and transforming into general prejudices as unconscious habits, attitudes, settings and moods for empathy, help and willingness to socially usefully, rationally and wisely support the animated reality are generally extremely important to promote animated reality in such socially beneficial improving.

Classical philosophy [9, 10] is unjustifiably inclined to talk about development in general. However, it is important to correctly and deeply understand, distinguish and estimate its social utility and/or harmfulness, which, in view of their multidimensionality and possible compatibility, do not form a dichotomy at all. The very first selectivity of any impressions in long-term memory is initial. It is followed by their second selectivity creating a worldview.

The last trip to Augsburg with the house-museum of Leopold Mozart, the father of Wolfgang Amadeus Mozart, and with a monument to them both with their bas-reliefs on its distinct sides, as well as to Salzburg with the first and the second houses as W. A. Mozart's museums and with the Doppler first house where he was born, along the near Alps can be an example.

The rose-colored worldview sees shining peaks only and extracts positive feelings. The black worldview focuses on piles of rubbish and negative feelings.

Distracting from the black worldview and far exceeding the rose-colored worldview,

the generally useful metalevel methodological worldview, admiring and inspiring, uncontrollably calls for the high feats of true humanity and for the highest achievements of spiritual mountaineering.

The second invented part of the own universal worldview basically refers to the principles of the philosophy of science (starting with the basic principle of admissible simplicity also as a general method in the Dr. Sc. dissertation) published in 1992–1995 in three monographs and a dozen articles in Russian and English and in the most complete form in a monograph on the results of a number of editions of the encyclopedia “Who is Who” about the author as a VIP (Very Important Person).

The third invented part of the own socially useful metalevel methodological universal worldview was created by universal philosophy. It began in 1967 with the metacognitive solution of the half of Zeno's paradoxes based on potential infinity.

The continuation became in 1994 of the successful defense of the Dr. Sc. dissertation (the scientific consultant and teacher was the first vice-president of the Academy of Sciences of Ukraine, academician Georgy Stepanovich Pisarenko (1910–2001)) the metametacognitive solution of the remaining half of Zeno's paradoxes based on actual infinity.

These solutions of Zeno's paradoxes, almost 2500 years old, unapproachable and inconceivable for classical philosophy and science, as well as universal philosophy as a whole and its main parts, namely universal ontology, epistemology and logic, are quite fully represented in a number of monographs and articles, starting in 2012. First true healing holistic infinite continuous, multifaceted universal life creativing with the synergies of universal commultiingenuity and commulticreativity, commultilingualism and commultiscientism, commultidiscoveries and commultiinventions and with psychophilological hermeneutics is presented.

In the spirit of panvitalism, everything that exists is alive with the hierarchy of life according to universal naturology and management. The infinitely wide and deep eternal superrationally ordered Universe inspires Faith, Hope and Love. They are involved in sensual living-in, witty profundity and high wisdom, will and feat. In the spirit of panpsychism, all things have universal spirituality with its hierarchy in universal philosophy and universal psychology. Commultilingualism multiplies life and gives multidimensionality to consciousness via its projections into languages.

Universal life creativing as the healing holistic synergic hierarchy of own universal sciences is commultilingual metafolkloric uniphilological. Universal sets, numbers and measures for the first time namely exactly express, distinguish and measure the infinite and even the discovered overinfinite. They are expressed in finite language, in infinite speech and in their unified linguaspeech-linguistics as the most valuable in the personal consciousness, primary and predominant in the social consciousness with the enormous importance of philology.

Infinite continuous universal logic [4] of this universal life creating identifies private and personal life logic, general logic with formal deductive, dialectical, inductive logics and other logics in logic as a whole in the Heracleitean sense of the Logos [10, p. 134–135, 323–324] as “the through semantic ordering of being and consciousness”, where “everything flows” in life and according to Herac^lit^us.

Therefore, the commultilingual philological nature of the essence and structure of the hierarchy of the healing holistic, synergic union of own universal sciences is quite clear.

The name of each universal science is projected into a multitude of languages with the addition of multidimensionality.

Every universal science is a feasible part of the corresponding science as a whole in the bases of its chosen directions only.

THE METAFOLKLORICITY OF UNIVERSAL WORLDVIEW

Living in uniphilosophically and unilogically comprehended and reinterpreted appropriately chosen folk wisdom of initially unequivuable language and speech with excluding self-contradictions is highly valuable. This especially holds for dictionaries, proverbs [7, p. 389], sayings [7, p. 379] and in general old folklore [8] (judging by the artifacts, and science fiction expresses the zone of the nearest development already achieved).

Folklore with the well-known fruits of creative work of authors genuinely expresses the sanity, feelings and will of people formed by nature including genetics, by the true history of events and by culture including the described history as matrices. Exact concepts are also relevant here: V. I. Dal' was a corresponding member of the St. Petersburg Academy of Sciences in the physics and mathematics department, and academician V. M. Zhirmunsky as the poetics teacher often considered the resistance of the material of language.

The selected constructive, healthy, useful creativity, winged words [7, p. 246] by the best authors on the grounds of material sufficiency for spiritual wealth and justice develop wisdom. Examples of such pearls of folklore and deep, penetrating, highly moral pearls of the creativity of the authors are given in [2], e.g.: “Only by allowing an infinitesimal unit to observe, the differential of history, that is, the homogeneous drives of people, and having achieved the art of integrating (taking the sums of these infinitesimal ones), we can hope to comprehend the laws of history...” (Leo Tolstoy, “War and Peace”, volume 3, part 3, chapter 1).

Healing universal philosophy conclusions [2] important for folk studies and folkloristics are as follows:

1. The world is cruel. The force and the power provide decisions in their own interests. For immortality, people must lifelong learn useful healing worldviews, be self-governingly united and happy under the guiding philosophical and folkloric star self-resistant against high-payeed brainwashing from the outside.

2. Spiritual cleaning (also from weeds) is living water. The volume of perception is limited. Its useful content is important. Black humor thoughtlessly hunted by those who have forgotten proverb “He would rather lose a friend than a jest” [2] is subject to a complete and unconditional burial. Negative data are intended for official use only by persons directly working with them to make decisions needed by the people.

3. Naturally, the abnormal and unhealthy is especially striking. Its frequency and distribution seem to be inflated by orders of magnitude, because of the media freedom and thirst for profitability, and distorts mass consciousness which perceives as the norm media data which ceases to be a mirror of reality. Censorship and fully nationalizing the media are vital. The workers and the revived socially useful folklore will return to the screen. It is better to live well for oneself than interesting for others. Not so obsessive Internet, not in everything perceived as a legislator, will provide information freedom.

4. Not only musical instruments need adjusting, but also the body and especially the spirit. “Writers are the engineers of human souls” (Yu. K. Olesha). This also holds for parents, teachers, scientists (especially humanitarians), journalists and critics, leaders in culture and art, and “society as a “context” works of art” [6] is inherent. Archaeologists, folklorists and archivists extract key primary data. Responsibility and self-censorship are required. “First do no harm” (Hippocrates). Erase and forget all the useless and especially harmful because thoughts are material.

5. “I want to equate a feather with a bayonet” (V. V. Mayakovsky). And even the most powerful modern plane is very far from proverbs with sayings and from a talented sincere pen calling millions for feats with examples of glorious ancestors. This plane cannot do anything itself, without humans.

6. Everyone can and should learn and teach oneself how to inspire oneself with performing folkloric pearls and socially useful songs previously thoroughly selected by the criterion of the greatest positive potential.

7. Socially useful folklore, including its composing and feasible awareness on the levels of sanity and philosophy as compasses and tuning forks, is worthy of creative cultivation right at the lessons all the years of education.

8. M. Heidegger [10, p. 753] correctly pointed out: “The language that reveals the “truth of being” continues to live primarily in the works of poets.” It is joyful to add folklore and folklorists and to fulfill this high duty.

CONCLUSION

Consequently, the classical concept of worldview is clearly insufficient. The psychological nature of worldview and its hierarchy were not revealed. The unconscious in the holistic psyche, language, speech and philology were left aside. The Universe with the denotata of language and speech is unified and holistic, infinitely wide and deep, eternally variable. But there were no exactly measuring the infinite and no understanding any continuum including space and time, motion and change in general.

For 25 centuries, worldviewwise necessary Zeno's paradoxes, purely logically refuting even the possibility of motion and generally change, are unapproachable for classical philosophy and science. The worldviews of separate mythologies, religions, ideologies, philosophies and sciences are one-sidedly limited.

Random factology instead of orderly methodology overloads the psyche.

A harmful worldview leads people to creating unhealthy self-problems including imaginary self-deprecation, self-stress and self-indulgence with causeless feurs, stress, depression and even diseuses.

Language and speech express common sense worldview as a support for personal and social health and healing. Languages and speeches as the carriers and producers of cultures define the souls (including worldviews) of people.

Universal worldview is namely the core of the holistic psyche with its consciousness and unconscious.

For the first time, the holistic (like the Universe) and universally acceptable synergic metafolklorical commultiscientific commultilingual worldview of universal life creativing as universal commulticreativity with the hierarchy of own universal sciences is healing.

For the first time in almost 2500 years, the infinite and even the discovered overinfinite are exactly measured. The overelementary, overpointwise and oversetwise actually continually infinitesimal uniparticle essence, structure, composition and consolidation of any continuum, including space, time, motion and change in general, without their atomism as the limit of divisibility are discovered. Worldviewwise necessary Zeno's paradoxes, refuting change at all, are completely solved metacognitively and metametacognitively.

Personal namely vital logics, philologies, philosophies (efficient worldviews) and psychologies are necessary.

Universal commultilingual first true healing worldview, philosophy, psychology, logic and philology lead to universal commultidiscoversies and commultiinventions of universal life creativing.

Universal philology as the synergy of its namely creative universal linguistics, literaturology and scientistics builds up the holistic hierarchy of universal life creativing.

The universal worldview of universal life creativing proceeds from the primacy and teaching of synergic nature, from the need for saving nature with harm overcompensation, from the harmonious correspondence of culture to nature, from mankind's niche improvement, self-preservation, self-development and self-enlightenment with great dreams, successes and achievements and creativing all life activities. The focus is on the order, decency, methodologicity, usefulness, sanity, intelligence, wisdom, persistence, calmness, peace, concentration on the good, forgetting the bad.

Any, even very complicated, natural difficulty is regarded as an incentive to personally and socially useful development and self-development.

The universal worldview hierarchy representable as a mountain is discovered. This mountain is similar to the mountain representing steady consciousness. These mountains gradually narrow from the bottom to the top at the levels of experience, habits, rituals, customs, traditions, universal sanity (healing sense), namely vital faith and confidence, confident knowledge, universal prepossession, universal prejudice, reasoning (classical logic), heuristics, understanding,

**cognitivity (theorizing with reflection),
metacognitivity, metametacognitivity, sapience,
intuition, wisdom, insights and universal logic with
universal discoveries and inventions of universal life
creativing. First true healing holistic infinite
continuous, multifaceted universal life creating
with the synergies of universal commultiingenuity
and commulticreativity, commultilingualism and
commultiscientism, commultidiscoveries and
commultiinventions, as well as with
psychophilological hermeneutics, is presented.**

Commultilingualism multiplies life and gives multidimensionality to consciousness. Universal life creativing as a healing holistic synergic hierarchy of own universal sciences is commultilingual metafolkloric uniphilological. The commultilingual philological nature of the essence and structure of the hierarchy of the healing holistic, synergic union of own universal sciences is quite clear. Living in uniphilosophically and unilogically comprehended and reinterpreted appropriately chosen folk wisdom of initially unequivuable language and speech with excluding self-contradictions is highly valuable.

BIBLIOGRAPHY

- 1. De Bono E. The Mechanism of the Mind: Understand How Your Mind Works to Maximise Memory and Creative Potential. London: Vermilion, 2015. 352 pp.**
- 2. Gelimson L. G. Metafolkloric Highly Moral Ideal as the First Principle of (Meta)Uniphilosophy by the Author // Yazyk i poetika russkogo fol'klora / Resp. ed. N. V. Patroeva. Petrozavodsk: Izd-vo PetrGU, 2015. P. 83–86.**

- 3. Gelimson L. G. Universal (Philo)Logicity of Multilingual Universal Life Creativing and Unilifecreativing Uniphilology [Electronic Resource] // Studies in Philology and Cross-Cultural Communication: Scientific Research and Practical Solutions: Electronic Scientific and Practical Journal. 2017. No. 1 (1). URL: <http://vfmk.ru/journal/01/0114.html> (Publication Date: 12.07.2017).**
- 4. Gelimson L. G. Universal (Psycho)Logicity of Multilingual Universal Philology [Electronic**

Resource] // Studies in Philology and Cross-Cultural Communication: Scientific Research and Practical Solutions: Electronic Scientific and Practical Journal. 2017. No. 1 (1). URL: <http://vfmk.ru/journal/01/0115.html> (Publication Date: 12.07.2017).

5. Kelly G. A. The Psychology of Personal Constructs. Volume One: Theory and Personality. Volume Two: Clinical Diagnosis and Psychotherapy. London: Routledge, 1992.

- 6. Koudrjajtseva E. L. Society as a “Context” of Art Production and the Phenomenon of Feature Films Citation in Connection with the Notion of National Identity // Vestnik Rossiyskogo universiteta druzhby narodov. Seriya: Voprosy obrazovaniya: yazyki i spetsial’nost’. 2014. No. 4. P. 58–66.**
- 7. Linguistic Encyclopedic Dictionary / Ch. ed. V. N. Yartseva. M.: Sov. entsiklopediya, 1990. 686 pp.**

- 8. Mythological Dictionary / Ch. ed. E. M. Meletinskiy. M.: Sov. entsiklopediya, 1991. 736 pp.**
- 9. New Philosophical Encyclopedia: 4 vols. / Sc. ed. council head V. S. Stepin. 2nd ed., rev. and add. M.: Mysl', 2010.**
- 10. Philosophical Encyclopedic Dictionary / Ch. eds.: L. F. Il'ichev, P. N. Fedoseev, S. M. Kovalev, V. G. Panov. M.: Sov. entsiklopediya, 1983. 840 pp.**

**Ph. D. & Dr. Sc. LEV GELIMSON: HEALING FIRST HOLISTIC AND ACCEPTABLE
UNIVERSAL SYNERGIC COMMULTISCIENTIFIC COMMULTILINGUAL
WORLDVIEW 103/104**

CONTRIBUTOR'S PROFILE & ИНФОРМАЦИЯ ОБ АВТОРЕ

| | |
|--|--|
| Name | Gelimson Lev Grigorevic, literary and artistic pseudonym Leo Himmelsohn |
| Ф.И.О. (полностью) | Гелимсон Лев Григорьевич, литературно-художественный псевдоним Лео Гимельзон |
| Degree Current position | Ph. D. & Dr. Sc. in Engineering in the section “Physical and Mathematical Sciences” by the Highest Attestation Commission Classifier Director Director, Producer, Literary and Artistic Manager |
| Должность, звание | директор, д-р техн. наук в разделе «Физ.-мат. науки» по Классификатору ВАК директор, продюсер и литературно-художественный руководитель |
| Institutional affiliation | Academic Institute for Creating Universal Sciences, Munich, Germany |

**Ph. D. & Dr. Sc. LEV GELIMSON: HEALING FIRST HOLISTIC AND ACCEPTABLE
UNIVERSAL SYNERGIC COMMULTISCIENTIFIC COMMULTILINGUAL
WORLDVIEW**

104/104

| | |
|--|--|
| | Multilingual Literary and Musical Theater, Munich, Germany |
| Место работы | Академический институт создания всеобщих наук, Многоязычный литературно-музыкальный театр, Мюнхен, Германия |
| e-mail, эл. почта | Leohi@mail.ru |
| Postal address Почтовый адрес | Ph. D. & Dr. Sc. Lev Gelimson, Westendstrasse 68, D-80339 Munich, Germany |
| Science Index (SPIN) | 8046-6818 |
| Scopus ID | 6505889792 |
| Researcher ID | R-5007-2016 |
| ORCID ID | 0000-0003-0627-84 |