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**Anatoly F. Mikhailov**

Vladimir Malyavin's Center for Cultural Exchange and Education "Sredotochie" (Moscow, Russia)

## CHINESE STRATAGEMIC THINKING AND ITS ORIGINS IN THE CULTURAL TRADITION OF CHINA

**Abstract:** the article presents an original view of the Chinese strategy of success and the meaning of the key 36th stratagem of the ancient Chinese canon. This understanding was revealed to the author of the first translation into Russian, Vladimir Malyavin after many years of studying the Chinese art of Tai Chi Chuan and is of fundamental importance for grasping the essence of the Chinese intuitive approach to building a successful strategy in life, when a person encounters different circumstances along the way. A true strategy is not a mental activity based on ancient book texts, but the cultivation of a special tuned state of integrity, centering and suspense, which allows a person to act intuitively in the only right way, not choosing, but following the potential of the situation, keeping calm in any circumstances, without fear of change and increasing periods of uncertainty.

**Keywords:** thinking, stratagem, strategy, theory of conscious human evolution, Russian cosmism, Panhuman, noohuman, noonomy, meritocracy.

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**米哈伊洛夫 A. F.**

弗拉基米尔-马利亚温“中心点”文化交流和教育中心

### 中国传统文化中的谋略思维及其起源

**摘要:** 文章阐述了关于中国人成功策略的独特观点和中国古代经典三十六计的意义。本文所述看法是该书第一个俄文版的译者在经过多年习练中国太极拳技艺后领悟到的,对理解中国人在生活道路上遇到各种情况时依靠直觉确立成功策略具有重要意义。真正的策略完全不是依靠经典文字指导的思索,而是培养特殊的中心化的整体性镇定状态,这使得人能够以直觉方式确定唯一正确的行动方案,即,不是选择,而是顺应事情发展趋势,在任何情况下保持冷静,而不担心情况变化和不明确定性的增加。

**关键词:** 思考、谋略、策略、人的认识进化论、俄罗斯宇宙无际观、完人、智慧人、智慧经济学、精英政治。

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## Foreword

This article does not claim to be scientific and rigorous, relying on carefully verified quotes from trusted sources. This is rather a review of real-life experience and an attempt to tell the scientific community about many years of observations that emerged as a result of communication with bearers of the Chinese cultural tradition, doctors of traditional Chinese medicine, martial artists and masters of health practices. Insufficient knowledge of the Chinese language did not prevent the author from perceiving information, as they say in China, “from heart to heart” – in an effort to get to the very essence of a deep cultural tradition based on an original vision of the world. This vision cannot be comprehended without practicing the Chinese systems of psychosomatic cultivation and the art of Tai Chi Chuan. Please do not judge harshly in case of possible inaccuracies in the quotes given and in the translation of some concepts, including the inability to sometimes cite the sources of the information – the lessons were often obtained in oral conversations with Chinese teachers and in accordance with their experience and traditions of the school.

In this short essay, the author tried to present seemingly disparate theses and episodes of research work, which can be perceived as marginal notes during a journey into the depths of Chinese wisdom.

Perhaps the most valuable contribution of Chinese civilization to the treasury of human experience over time will be the practical understanding of the “Great Limit – Tai Chi” in the process of conscious evolution – from homo sapiens to Noohuman [Bodrunov, 2020, p. 5, 6, 8, 10], to Panhuman – harmoniously developed and perfect, ready for the Great Unity.

## Introduction

In modern society, much attention is paid to the study of Chinese stratagems and issues of strategizing, or strategic thinking, which allows one to retain the initiative and achieve success in military affairs, politics and diplomacy. The most famous treatise of an unknown author, “The 36 Stratagems”, was rediscovered and published in China in 1941, although the first mention of it dates back to the 5th century. The first translation into Russian in 2000 was made by the famous sinologist, Professor V.V. Malyavin, having published the book “Thirty-Six Stratagems. Chinese Secrets of Success”.<sup>1</sup>

Without any prejudice to the importance of the first 35 Chinese stratagems, in this article we will dwell on the characteristics of the last – the 36th stratagem and its role in people’s lives.

## Stratagems in Chinese culture

Natural stratagem of Chinese thinking is worthy of close attention and study for the adoption of this phenomenon by other peoples. It is an amazing phenomenon of traditional Chinese culture, incorporating the heritage of the great thinkers of the Celestial Empire. Such culture-bearers as Sun Tzu and Sun Bin had a special influence on the formation of this foundation. Natural stratagem should refer to an intuitive reading of the potential of the situation and a subconscious understanding of how to act in the only correct way in the current situation without mental reflexivity and previously accumulated knowledge and experience. In most cases, one has to observe and hear about rational stratagem, based on deep knowledge of tradition, literary sources and numerous interpretations. Of course, you can make a strategically correct

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<sup>1</sup> Moscow, White Alfar Publ., 2000. 188 p.

decision, and it can be beneficial, but, most likely, one hundred percent hitting the target will not be achieved.

For a better understanding and “tuning” to the successful use of ancient Chinese thought by the modern reader, we will quote Vladimir Malyavin from the preface to the translation of the book “Guiguzi”. He writes: “The key to the mystery of power in China lies not in the definitions of concepts or in some wise unfathomable books. It lies in complete clarity of consciousness, giving peace, serenity and impeccable balance, which, according to the author, “Guiguzi”, corresponds to “the meanness and directness” – zhongzhen (中正) of all activities, emphasizing: “The future and the most distant is the measure of today (emphasis added – A. M.)”.<sup>1</sup>

It is believed that the legacy of Sun Tzu, Sun Bin and the mysterious author of “Guiguzi” helps to build a successful strategy for dealing with a crisis, business and everyday life. Many books have been written about this. To successfully master stratagemical thinking, in their oral instructions Chinese masters sometimes advise viewing life itself as one big crisis with constant changes – periods of peace, growing uncertainty, and turmoil. In China they like to say: “The worse, the better”, meaning the catharsis and the opportunity to remember the main things. At the same time, they recall the saying: “When everything is fine with a person, he will not raise his eyes to the sky”. Similar sayings are found in the English language: “Don’t have thy cloak to make when it begins to rain”.

Chinese masters proceed from the fact that *there can be no stability at all*, there is only an alternation of cycles *with periods of relative calm*. And if you accept them as *inevitable*, then you can learn to follow the impulse and change in tune with the dynamic world. The famous phrase “May you live in interesting times”, often attributed to Confucius, does not correspond to reality, because changes (interesting times) are constantly present in the world, as affirmed by the Chinese cultural tradition. Correct understanding: “May you live in an era of turmoil”. Troubled times sometimes happen, and the support in them is not the reason, but the heart, and the connection with Heaven is important. They are, in fact, necessary for periodical disillusionment of people, awakening a sensitive waking state and restoring harmony with nature.

More than once I have heard how Chinese masters interpret Buddha’s words about suffering in a non-standard way. Instead of the traditional statement of the fact that a person’s entire life is suffering, they say that life is constant transformations, changes, and one can learn to follow them, changing in tune with the dynamics of the world, receiving joy and satisfaction from this, and also acquiring the ability to calmly perceive periods of growing uncertainty (turmoil), being balanced and peaceful in crisis situations.

It is not for nothing that in China, among the 36 stratagems, it is the last one that is distinguished, which is sometimes called “mother”, and, as a rule, it is translated as “Retreat” or “Fleeing”. Vladimir Malyavin also previously used these words when translating, but after many years of practicing Tai Chi, he came to the conclusion that this is “Following”, and in oral lectures he always talks about this, but this becomes clear only from bodily practice. Apparently, this means “following the Will of Heaven” first and foremost, which is a very important factor in the Chinese tradition. Here again we find a very important and deep intersection with the traditions of Russia and the Orthodox religion, where living according to the will of God is the holy duty of the disciples of Jesus Christ, as is directly stated in the famous “Lord’s Prayer”. Semyon Eryshev writes

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<sup>1</sup> The Secret Canon of China. Guiguzi. 36 Stratagems. 100 Chapters of the Military Canon / comp., trans. and research by Vladimir Malyavin. Moscow, Ripol Classic Publ., 2016. 448 p.

about the similarity of the concepts of “the will of Heaven” and “the will of the Father in Heaven” in his dissertation [Eryshev, 2021], which he defended in 2021 at the Moscow Theological Academy (MTA) under the guidance of Professor Archimandrite Platon (Igumnov).

The peculiarity of the Chinese martial art Tai Chi Chuan is that “the soft conquers the hard”. Using soft power requires special sensitivity, shifts in paradigm of thinking, and sophisticated training methods. As a result, a person consciously cultivates otherness in himself, traditional Chinese Gongfu (art), which allows him to feel confident in unpredictable life situations, calmly perceive uncertainty and follow changes, metamorphoses of life, feeling lightness in the body, a certain suspense and readiness to start moving at any moment in advance, while remaining calm. From a physiological point of view, the study of the Tai Chi Chuan phenomenon can make a significant contribution to the development of human science in the future.

In Taoist sources from Lao Tzu we find the following words: “Man models the Way of earth; Earth models the Way of heaven; Heaven models the Way of Tao; Tao models the Way of nature” [Tao te Ching, 2016, p. 16]. At the same time, they say that man and Heaven are on the same side...

### **“Following” stratagem in the daily life of the Chinese**

In everyday life, it is recommended to follow the potential of a situation from a neutral position of non-involvement. This makes it possible to take adequate actions on a whim, intuitively – from a state of peace and a trusting attitude towards life.

It is worth paying special attention to this ability of the Chinese people, apparently inherited from their ancestors, to be fundamentally in a neutral, holistic state, which allows them to feel what is happening directly, without self-reflection, from an integrated perception by the entire human essence. This skill allows you to adequately read the potential of the situation and promptly provide the necessary reaction or remain calm. As for peace, I often heard the expression in China that peace at rest is not true peace, but remaining in peace in the market square is considered a true achievement, a sign of wisdom and mastery.

We can distinguish two levels of stratagem thinking in Chinese society: the everyday level and the elevated professional level, which is cultivated by martial artists, especially in Tai Chi Chuan.

Everyday level is manifested in the natural communicativeness of eastern society, where there are *no claims to personal boundaries*, and one unwritten rule applies – *give in*. This rule provides an initial strategic advantage and the opportunity to make the necessary strategic and tactical move in accordance with the current situation. A clear manifestation of this phenomenon can be seen in parks and the outskirts of large cities, where people relax after a working day, as well as on the provincial roads of the Celestial Empire.

In city parks and in rural areas, where outdoor areas for sports are provided everywhere, in the evening there are crowds of people who clearly do not want to sit at home alone watching TV, they need to spend their leisure time together. Many of them play board games, some just communicate with neighbors, but most groups engage in various types of physical activity – dancing, aerobics, Tai Chi and others. It must be emphasized that, in addition to the natural manifestation of collectivism, people take particular pleasure in moving synchronously, repeating the movements of the instructor, and the instructors are constantly changing from among the participants. This is reminiscent of a flock of birds, where the birds take turns changing roles, leading the formation behind them. While Western people tend to express themselves through dance, in the East they enjoy synchronously following the movements of the group leader and repeating his movements.

It is interesting to note that on roads in the provinces, far from big cities, at intersections there are usually no traffic lights or the yellow traffic light is flashing, and almost no one pays attention to road signs. From the outside, the movement looks absolutely spontaneous and resembles Brownian movement; it does not obey any laws. Somehow people act and behave like a flock of fish or birds, not colliding, but moving in the right direction for each member. It's amazing for Europeans to see something like this, and if you have to participate in such a movement, you'll need some kind of tuning, without which it's very difficult, if not almost impossible, to be in the midst of such traffic.

When the author himself had to take the wheel for the first time in the outback of Zhejiang province, he stopped after a kilometer and was unable to drive further due to countless different road users: cyclists, motorcyclists, rickshaws, cars, buses, trucks – they all moved chaotically.

After standing for a while, and tuning in, as the wushu masters taught, relaxing, the author calmed down, deconcentrated his attention, began to look at everything at once and nothing in particular, noticing changes that were significant for himself, and slowly began to move, trying to give way first, if possible, and drove forward, when they gave way to him. Gradually everything got better, but this altered state of consciousness seemed unusual to the author at first, but it was thanks to it that it became clear why the strategy of giving in and following is winning, practical, natural and effective.

To maintain this skill in modern Chinese society – thanks to Professor Bai Rong from the city of Jingzhong – an interesting game was invented about 30 years ago. He suggested using a soft rubber membrane and a soft, heavy ball filled with rice or other cereals instead of a stretched fishing line in rackets. The Chinese call this game rouliqiu – soft power ball or Tai Chi racket (柔力球). This is an interesting pairs game, but you can also practice alone. You don't need to hit a flying ball, but take it smoothly as it moves, changing its direction in the desired way – with minimal effort and due to rotation of the body and movement of the hands along a rounded trajectory. There is no competition in the game, on the contrary, people enjoy working in pairs according to the Tai Chi principle, mutually yielding to each other and following the emerging changes in the game. It is very interesting to watch the game, and when learning this art, many difficulties arise, especially at the beginning – it is necessary to radically change the strategy of behavior, the principles of movement and the philosophy of interaction.

In martial arts, these skills go up to a high degree of cultivation. They allow you to save life in conditions of extreme uncertainty, a real threat to life, for long periods of time, around the clock. To address such open maximalist problems, of course, a serious level of training and high qualifications of the instructor are required.

In the practices of Taoism and Buddhism, the state of a *contemplative* is consciously identified and formed – a witness of everything that happens in a person's mind, which allows one to observe the processes in the body, psyche (emotions, feelings) and thinking from the side. This state makes it possible to consciously adjust behavior patterns and observe the observer, which is considered a high-level achievement.

These skills fundamentally reveal a person's potential and require separate description and understanding.

It can be noted that it is the masters of China and Russia who reach such high levels of mastery in martial arts, demonstrating absolutely amazing, incomprehensible capabilities. But while in China this is backed by a powerful literary heritage and schools with ancient traditions, then in

Russia, thanks to the talent of Mikhail Ryabko and his “System”, by some miracle there is a revival of a kind of genetic memory of our epic heroes, ancient strongmen who demonstrated miracles of dexterity and remarkable strength. “System is not a historical name. It is not a fighting style, not a school of traditional knowledge. “System” is a semantic definition of the modern perception of the Slavic Tradition, and, more specifically, the East Slavic one. “System” is an image, a symbol of revival of the Slavic fighting tradition, its awakening, its renewal” [Serebryansky, 2006].

The heroes of Russian fairy tales also had the ability to “Go I Know Not Whither and Fetch I Know Not What”. This is also very similar to the Chinese sayings of the Taoists, who said: “The one who transforms the path is like a blind man walking without a staff” [Malyavin, 2014]. In general, at some depth, our traditions intersect in surprising ways or have a common source. But in China the origins have been preserved, and in Russia there is only genetic memory, which only sometimes manifests itself.

### Comparison of the thinking characteristics of Western and Eastern people

The mind of people with Western worldview is characterized by *binary thinking*. It is characterized by behavioral patterns known in biology: “fight or flight” or, in extreme cases, “freeze”, when numbness sets in, and the body cannot act. In principle, in the freezing phase, a transition to superconscious mental activity is possible, which we will discuss a little later. In China, you can often hear: “The wise man does not choose,” i. e. does not constantly face a choice between good and evil, does not think about the situation. This expression implies that the wise follow the potential of the situation – intuitively, in the only correct way, without judging it, without pining labels. We know the position of Rene Descartes “*Cogito ergo sum*” – “I think; therefore, I am”. In the East, constant mental activity is not at all an achievement, much less proof of existence. They would rather say: “I see or realize, therefore I am”. However, the people of the East, apparently, did not need to explain this and emphasize this formula.

The attribute of a wise person is clearly characterized by another statement from the legacy of Lao Tzu, as written by Vladimir Malyavin in the preface to the book about Tai Chi: “A wise ruler unties all the knots before they get tied” [Malyavin, 2011, p. 10]. It convincingly demonstrates the quality of the psyche of a wise person, capable of foreseeing and anticipating current events and showing helpful, courteous behavior. Such qualities of “Noble Men” – junzi (君子) at their extreme strive to return the world to the original harmony, which, according to Chinese concepts, lies at the basis of the universe and is disrupted by the actions of “petty people” – xiaoren (小人), not worthy of respect, thinking only about themselves. It should be noted that the ancient Greeks, on the contrary, believed that the basis of the universe was primordial chaos, and not the harmony of existence.

When we observe the behavior of people of eastern civilizations, especially China, we can conclude that they are calmer, they do not have a constant need for active mental activity, they are basically in an intermediate – “suspended”, neutral state, from which they give a response that is appropriate to the circumstances. Basically, they are in a situation of uncertainty, which gives them a strategic advantage and intuitive stratagem thinking. This is why Chinese representatives most often abstain when voting at international forums. They reserve the right not to make judgments on every occasion or issue, preferring to remain calm, not to take action.

These findings were confirmed by our Chinese colleagues when, during a visit to China by a delegation of the Free Economic Society (VES) of Russia (April 2023), one of Chinese participants

in the scientific conference, co-founder of the “Huawei” corporation Victor Xu, compared the work of brain of people in China with a computer operating in *ternary code*. He recalled that the world’s first such computer was manufactured and put into operation at Moscow State University in the 1980s. Indeed, in the process of practicing the martial art of Tai Chi and solving open problems in unpredictable circumstances, the brain feels like it chooses a neutral position of uncertainty, from which it calmly observes what is happening in a state of deconcentration of attention, activating all senses to the maximum, and itself, being at rest, it emits “0” or “1” impulses, roughly, as necessary, depending on the potential of the situation, or remains inactive.

It should be noted that in Western society the specialty of an osteopathic doctor has existed for about 150 years. For this profession – for the purpose of successful diagnosis and treatment – it is especially important to learn neutrality. This is a special controlled state of consciousness, consisting of a feeling of the integrity of one’s body at a moment in time and aimed at increasing openness to receiving information about the body of another person without self-reflection and analysis, which allows the doctor to:

- improve tactile capabilities;
- receive more reliable information about the patient;
- minimize the introduction of subjective conjectures into the assessment of the patient’s condition;
- increase the sensitivity of all channels for obtaining information [Mokhov, Aptekar, Belash, 2020].

Doctors acquire this ability during 4-5 years of training in the specialty and use it during work, but not everyone can maintain a similar attitude in everyday life.

This experience has not yet been properly appreciated in Western society, although it can introduce important skills into people’s lives – to read the potential of a situation in a timely manner. It should be emphasized that osteopathy in Russia is recognized by the scientific community; medical universities are already providing training in this new specialty [Potekhina, Tregubova, Mokhov, 2018].

### **Possibilities for developing and studying the neutral state**

From the above, we can conclude that the ability to calmly perceive the constantly changing world and its potential uncertainty can be developed by a person, but among Western peoples this is naturally characteristic of only a few. Perhaps research in this area will lead people of the future to a higher quality of life by unlocking potential human resources and studying the properties of the human psyche.

Among the Russian studies on this topic, it is worth noting the “relativistic concept of superconscious mental activity”. [Klyuev, 2000]. It was developed by Ph.D. A.V. Klyuev, who for many years headed the laboratory for studying the behavior of pilots in extreme situations at the Interstate Aviation Committee (IAC). Based on this concept, the role of the pilot in aircraft accidents was determined. Scientists have come to the conclusion that a person intuitively acts with impeccable accuracy when he is completely in the “here and now” state, in the so-called “vertical time” mode – time seems to stop or slow down. These conclusions were based on an analysis of about 300 aircraft accidents according to transcripts of black boxes and flight recorders. Here is what he writes in his work: “Manifestation of intuitive superconscious mental activity is possible only if *total vigilance of consciousness* is maintained, that is, if the individual is fully aware of the current

situation, which is possible only if active consciousness is *in real (absolute) time* – “*here and now*”. “Here and now” – in a state of rest means a complete absence of thoughts, since any thought causes “wandering” of the consciousness, as well as the absence of emotions of any kind that cause anxiety in the consciousness. “Here and now” – when performing any actions, means that the active consciousness is entirely in the process of these actions, but does not evaluate them in any way and does not anticipate the result (emphasis added – A. M.)” [Klyuev, 2000].

The studies carried out suggest that, in principle, a person can intuitively follow in accordance with all stratagems at the same time – when revealing and understanding the role of “Following”, that is, the 36th stratagem.

These data serve as a guide for further reflection and research in the field of theory and practice of strategizing, and also indicate the area of development of human science in order to form a more complete integral picture of the world and the role of man in it. A huge role in combining scientific and religious worldviews was played by the brilliant Russian nuclear physicist I.N. Ostretsov, who wrote the book “Introduction to the Philosophy of Nonviolent Development”, which was highly appreciated by Patriarch Alexis in 2001 and gained recognition from colleagues in the Russian Academy of Sciences. In particular, he concluded: “Thus, in its technological growth, humanity has come to a point of “singularity”, a way out of which cannot be found by replicating standard classical approaches. Inside the next “matryoshka” there was a void, i. e. the same thing happened in the social and technological structure of society as in physics” [Ostretsov, 2023, p. 73].

For our part, we draw attention to our modest research in this frontier area of human capabilities and the interaction of the human mind and his consciousness. We are certain that if a laboratory for metaphysiological research (LMPR) is created, it will be possible to put our *theory of conscious human evolution and the proposed methodology to the test*. It is outlined on Vladimir Malyavin’s website “Sredotochie”<sup>1</sup>, in the description of the project to create such a laboratory (LMPR) at Moscow State University. Then the potential capabilities of the individual and the prospects for his development will become clearer.

### **Opportunities for the development of modern society**

To address the problems facing an individual and humanity in general today, to find a way out of the semantic impasse of modern civilization, it is necessary to show a scientifically based path of *transition from homo sapiens to Noohuman – Panhuman*. It is described in detail by the outstanding Russian orientalist Tatyana Grigorieva: “...why “Panhuman”? This is the most pressing problem. They say: a smart man finds a way out of a difficult situation, but a wise man does not get into it. Is it because there is no wisdom without compassion? It is the mind of the heart, not the economy, that will save the world from crises. In the meantime, the best minds are looking for a way out of the crisis and cannot find it, forgetting that “man is the measure of all things”, good and bad. For Taoists, man is the “soul of things”, and if the soul is not in good order, then everyone, the whole world, suffers. And therefore, it’s time to think about how the view of man, say, by Confucius and Aristotle, differs and why there has been such interest in Confucian and Buddhist ethics lately. I don’t know if there is a more important question than the question of a person’s purpose and whether he is fit for this purpose. Or he will hang around between Heaven and Earth, imagining that this is Freedom” [Grigorieva, 2011, p. 7].

<sup>1</sup> <https://sredotochie.ru>.



There is confidence that this other Panhuman will be able to trust over time and directly connect to a single source and receive the necessary knowledge from the Great Mind as from the “heavenly Internet”. The philosophers of *Russian cosmism* Vladimir Solovyov and Nikolai Berdyayev thought about this at the beginning of the last century. Over time, people will be able to step over their limitations, convert hidden powers by climbing up the ladder of existence, solving the problems facing humanity along the way, and moving towards Great Harmony.

“In this way, the ideas of representatives of Russian cosmism about the Panhuman can be realized, and the plans of modern thinkers about implementing the ideals of *Noonomy* [Bodrunov, 2018] and the transition to a *new human-oriented world economic order*. This, in turn, can pave the way for the necessary and long overdue transition from democracy to the rule of worthy and wise people – *Meritocracy*.

It is worth paying special attention to the life orientations that, according to Confucian concepts, wise people in China should have. These are the five Constant Virtues (“wuchang”) inherent in the original human nature “Xing”: benevolence – “Ren”, propriety – “Li”, righteousness – “Yi”, wisdom – “Zhi”, trustworthiness – “Xin”, which are originally inherent in human nature. A person, joining the culture of the ancients (wen), reveals these qualities in himself (emphasis supplied – A. M.)” [Grigorieva, 2011, pp. 22-23].

Conscious cultivation of such qualities in society for people choosing a career as leaders and aspiring to be vested with power is the key to the success and prosperity of future generations around the world.

## Conclusion

Relying solely on the intellectual, mental activity of the human mind will not allow solving those open problems that urgently confront humanity today, and the theoretical study of ancient Chinese treatises on strategy will not help here.

A solution can only be found in a thorough study of the conditions of a person who is in the face of mortal danger, when the price of a mistake is life. An example of this is Chinese martial arts, where a person’s condition allows him to maintain a calm mind and a relaxed body in the face of mortal danger, and at the same time intuitively act with impeccable accuracy in a state of complete uncertainty and without relying on accumulated knowledge. These abilities make it possible to save life and effectively solve unforeseen life problems, particularly in aviation.

The development of an algorithm for tuning the human psyche, which will allow one to act on a whim, but consciously and in the only correct way, without choice, but preserving life, will reveal the potential capabilities of a person, thanks to which the path will open to the conscious human evolution and the transition from a reasonable person to a feeling and harmoniously developed person, capable of restoring the balance of spiritual and physical forms of life.

It is impossible to “run away” from change and uncertainty, since this is the inevitability of the world order. But we can learn to follow them and change in lockstep with the constant changes in the world. To do this, it is necessary to take the human science to a new level, to study man as a single whole – a connecting link between the spiritual and the material, forming, as we study, an adequate integral picture of the world, which in itself will become the answer to the questions “Who are we, why are we, and why is everything happening this way?”

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## Information about the author

### Anatoly F. Mikhailov

Executive director of the ANCO Vladimir Malyavin's Center for Cultural Exchange and Education "Sredotochie" (40/7 Myasnitskaya str., bld. 1, Moscow, 101000, Russia)

E-mail: [daotravel@mail.ru](mailto:daotravel@mail.ru)