

Extraterrestrial Intelligence

Extraterrestrial Intelligence:

*Academic and Societal
Implications*

Edited by

Jensine Andresen

and Octavio A. Chon-Torres

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CONTENTS

Contributors..... viii

Part I: Philosophical and Scientific Perspectives

Chapter One..... 2

Cartographies of Knowledge and Academic Maps

Jensine Andresen, Ph.D., Independent Scholar, Science, Philosophy,
and Religion

Chapter Two 7

Communicating with An Extraterrestrial Intelligence (ETI)

Eamonn Ansbro, Ph.D., Director and Research Astronomer,
Kingsland Observatory, Ireland

Chapter Three 21

Why Are We So Lonely?

Chris Impey, Ph.D., University Distinguished Professor,
Department of Astronomy, University of Arizona

Chapter Four 33

*Unidentified Aerial Phenomena (UAP): An Opportunity to Talk
About Science*

Octavio A. Chon Torres, Ph.D., Professor, Philosophy,
University of Lima, Peru

Chapter Five 41

A Fresh Approach to the Search for Extraterrestrial Intelligence (SETI)

Abraham (“Avi”) Loeb, Ph.D., Professor, Astronomy, Harvard University

Chapter Six.....	87
<i>Scientific and Technology Exploration of Unidentified Aerial Phenomena (UAP)</i>	
Hakan Kayal, Prof. Dr., Professur für Raumfahrttechnik Informatik (Space Technology Informatics) VIII, Julius-Maximilians-Universität Würzburg, Germany	
Chapter Seven.....	112
<i>Are Unidentified Aerial Phenomena (UAP) Produced by Advanced Extraterrestrial Intelligences (ETIs)? A View of the Future of Humanity as A Model for the Emergence of Extraterrestrial Intelligences</i>	
Daniel Gross, Ph.D., Independent Scholar, Physics	
Chapter Eight.....	124
<i>The Impact of Physical Sciences on the Study of Unidentified Aerial Phenomena (UAP)</i>	
Massimo Teodorani, Ph.D., Independent Scholar, Astrophysics	
Chapter Nine.....	142
<i>The Religious and Spiritual Impact of Meeting an Extraterrestrial Civilization</i>	
Dr. Andrew Newberg, Professor, Department of Integrative Medicine and Nutritional Sciences; Professor, Department of Radiology; and Research Director, Marcus Institute of Integrative Health, Thomas Jefferson University and Hospital	
Part II: Social Science and Interdisciplinary Perspectives	
Chapter Ten.....	150
<i>Unidentified Aerial Phenomena (UAP) and the Search for Knowledge</i>	
Michael J. Reiss, Ph.D., Professor of Science Education, University College London Institute of Education	
Chapter Eleven.....	165
<i>Philosophical Discussions of Unidentified Aerial Phenomena (UAP)</i>	
Octavio A. Chon Torres, Ph.D., Professor, Philosophy, University of Lima, Peru	

Chapter Twelve <i>Evolutionary Biology as a Source of Reliable Knowledge about Extraterrestrial Intelligence (ETI): Why We Should Reject Militarism in Our Thinking About ETI</i> Konrad Szocik, Assistant Professor, Department of Social Sciences, University of Information Technology and Management, Rzeszow, Poland	173
Chapter Thirteen..... <i>Will Extraterrestrial Consciousness Remap the Terrestrial Mind?</i> Ted Peters, Ph.D., Distinguished Research Professor of Systematic Theology and Ethics, Pacific Lutheran Theological Seminary	187
Chapter Fourteen <i>Attitude of the Human Self in Encounter with the Other</i> Glen Messer, Th.D., Independent Scholar, History and Theology	218
Chapter Fifteen <i>The Appeal of Ambiguity</i> Ronald Y. Nakasone, Ph.D., Professor of Buddhist Studies, Graduate Theological Union	229
Chapter Sixteen <i>The Time Model of Contact and Eastern Authenticity Testing</i> Olena Kalantarova, Ph.D. candidate, Philosophy Institute, Ukrainian Academy of Sciences	239
Chapter Seventeen..... <i>Relativity and Quantum Theory: The Manifestation of Unidentified Aerial Phenomena (UAP) and a New Order for Physics</i> Carl Peterson, Ph.D., Independent Scholar, Theoretical Physics and Chemistry	263
Chapter Eighteen <i>Mind of the Matter, Matter of the Mind</i> Jensine Andresen, Ph.D., Independent Scholar, Science, Philosophy, and Religion	281

CHAPTER SIXTEEN

THE TIME MODEL OF CONTACT AND EASTERN AUTHENTICITY TESTING

OLENA KALANTAROVA

Before talking about Contact, I would like to raise a question past which humanity swept at high speed, not paying attention to its importance. This is the question of the authenticity of the revealed phenomenon with which we are in Contact. Do we really have an understanding of what we are addressing? With another form of life, with ourselves, or with both?

This is not a question that can be answered by instrumentation that seeks to fix this phenomenon in time and in space. It is not even a matter of manipulation in the media that can fan agitation and/or panic. This is a question for our consciousness: are we able to determine the reality of what is happening? Remember the movie *The Matrix*, in which by dying in a simulation, we risk dying in reality if our mind is not free?

It is not easy to approach this problem of authenticity testing, because it is related to our understanding of the ideological basis of all our scientific models and their relationship with the constituted reality (visible reality, or culture). Here, “authenticity” means the autonomy of the phenomenon and its credibility in relation to its essential nature. Thus, one arrives at a philosophical issue that is both ontological and epistemological, and which, from a metaphysical level, directs science to new horizons of knowledge of the world.

Addressing the question in this way, one finds that modern Western philosophy, obviously recognizing the postmodernist lack of “real philosophizing,” i.e., philosophizing not about the concepts of the real but about the real as such, went in search of new approaches. Perhaps, it has not fully recognized that it simply has been suffocating within the framework of its objectified virtuality. Nevertheless, hoping to remain within its former mechanistic paradigm, it is quite saturated with positivism, at best, together with a touch of naturalism. In this way, Western philosophy found its temporary comfort—both in the sense of the short-lived and in the sense of

using the category of Time—in the arms of the dialogue between Western science and Buddhism (Калантарова 2019). Here, now, I attempt to determine what Western philosophy is looking for there, and, also, what it can find there—and whether it looks like a rehearsal of Contact with the Other, i.e., with the Real.

In this article, I try to construct a Contact model that permits one to diagnose the state of the actors (i.e., the participants) in Contact, in order to recognize phases of the process of Contact and the algorithm of actors' authentication.

I begin by selecting a category to form the basis of the Contact model in general. Next, I conduct a brief overview of the main trends in Western philosophy's study of Contact and I investigate how Western psychology approaches the issue of Contact. In the context of the developing dialogue between Buddhism and Western science, I survey studies of Contact in Buddhism and, also, studies regarding influences on the modeling of Contact. In the last part of the chapter, I formulate the main characteristics of my proposed approach to modeling Contact.

Modeling Contact

To clarify how we define “model,” I refer to a quote regarding the optimal meaning of models: “A model is a description that helps us understand a phenomenon or process, that is not directly observable” (Block 2015, xiii). I modify this slightly: A model is an abstract representation of reality in the form of a mental construct that helps us understand a phenomenon or process that is only partly directly observable and that also has hidden component(s).

When one raises the issue of Contact, perhaps the first thing to appear in one's mind is the imagination of the distance that will have to be overcome in order to implement this Contact. Such a spontaneous emergence of a mental representation of space is caused by the habit of identifying oneself with one's body. This refers to the specific physical “objects” that possess certain material forms and which come into Contact primarily at the level of the organs of perception. At this level, Contact is projected onto the plane of mechanical interactions and becomes formal and motor. Such instances of Contact are full of resistance because in these instances, the prime sign of Contact is a meeting with an obstacle. This is a kind of horizontal dimension of Contact. Thus, the model of Contact, constructed on the basis of the principle of space, involves a stop, frustration, trauma, conflict, etc.

In this regard, it is worth considering a fascinating, theoretical work that appeared at the end of the 19th century and which anticipated the ideas of Einstein (i.e., his Theory of Relativity) and Minkowski (i.e., his Spacetime Continuum in the geometry of the Theory of Relativity). I refer here to Aksenov's transcendental kinetic theory of time, published in 1896. The origin and justification of this work have not been sufficiently studied. The ideas that are expressed in this theory are incredibly relevant to modern searches for other dimensions by means of the time axis. The reservoir of all our perceptions, which Aksenov (Аксенов 2011) calls the transcendental organ of our perception, moves along the axis of time, which is orthogonal to space: "All objects of our perception extend into the fourth dimension so that three-dimensional objects for us are in fact four-dimensional, and the transcendental aesthetic point of sound only exists in the fourth dimension. All objects of the four-dimensional space are in absolute rest, while the perceiving principle in us constantly makes an unconscious movement in the direction of the fourth dimension, along the normal to our three-dimensional space" (Аксенов 2011, 52) (author's translation).

In his meta-geometric philosophy, Aksenov, a philosopher-mathematician from Kharkiv (Ukraine), connects the mini-interval of time with the heart pulse of a human being, and he connects the micro-interval of time with the time necessary for the act of perception. Viewed from a Kantian transcendental aesthetic, it looks like an indirect reference to time as the *a priori* form of internal sensibility, in contrast to space as the external sensibility. Aksenov insists on the fact that movement of everything in time is a sensual deception, the past does not disappear but only is left without the subjective attention of our "I," since "Time is the movement of our perceiving principle into the fourth dimension ... so existence generally turns into an extension along this dimension" (Аксенов 2011, 108) (author's translation).

The Aksenovian theory of time is very relevant to current searches for other dimensions. If one examines the issue of semantic Contact as opposed to only formal Contact, it is necessary to rise above space and to look into, or from, a higher dimension. There, have preserved this idea of the dual nature of time, with both countable and transcendental aspects, together with its continuous unity with space, one can use time as the guide beyond the known. I therefore propose that we construct our model of Contact based on the dual nature of time principle, even more so because the Latin word "contact" itself does not only mean to touch, but it also designates precisely the coincidence of the temporal rhythms of various dimensions, or levels, of existence.

Contact as a Quest for Objectified External Time

The real revolution in the understanding of the nature of time began in Western science at the end of the 19th century with Einstein's Theory of Relativity. Science was consumed by doubt—it found itself caught in the grip of a trap between Hegel's absolute idealism and the frightening relativity of the material world. Philosophers rushed to the aid of Western science, trying to build new theories of time into the scientific worldview. Below, I trace the contributions of some philosophical reasoning regarding time to the understanding of Contact while noting important trends along the way.

For example, in lectures on the Phenomenology of Time-Consciousness (1905-1910), Husserl excludes objective Time from consideration because he does not consider it an item of phenomenological research. Instead, Husserl claims that: objective space, objective time, and the objective world of real things and processes are transcendent; the phenomenon of the space and the phenomenon of time (*Zeitgestalt*) are the order of connections that can be found in the experience as the authentic immanence; temporal data of experience carry properties of grasping; the thing has a duration; and the phenomenon has changes (Гуссерль 1994, 8-10). One clearly can see that this is about objectivism. Besides, Husserl's phenomenology was a project to overcome subjectivism understood as psychologism and naturalism. But if empirical subjectivism, with its relativism, was overcome by Husserl at the expense of transcendental subjectivism, then to go beyond the framework of transcendental subjectivism, the mathematician-philosopher Husserl introduces the concept of intersubjectivity. Intersubjectivity is not reducible to subjectivity but instead is a certain characteristic of experience and also reflects the possibility of obtaining an experience.

According to process described above, then, phenomenology from the philosophy of consciousness turned into the philosophy of experience (Кебуладзе 2012). But if one goes further and takes into account an additional Husserlian concept—the concept of the internal consciousness of Time (*inneren Zeitbewusstseins*), which considers temporality as a measurement of the experience of consciousness. By adding this concept to our analysis, it becomes clear how phenomenology turns from the philosophy of experience to the philosophy of Time.

Why is the introduction of the concept of inner time-consciousness important? Husserl leaves for consideration only the givenness of temporary objects, which is not measured by chronometers but is instead described by the dual temporal-constitutive structure of the act of consciousness. According to this dual structure, one perceives duration, sequence, simultaneity, and past-

present-future. The basis of such acts is the absolute super-temporal stream of consciousness, which Husserl calls absolute subjectivity. In attempting to identify the primary forms of consciousness in which temporary differences are embedded, Husserl comes to the conclusion that consciousness constitutes Time and reveals itself as the temporal. Accordingly, Husserl separates the concept of psychological consciousness-time from phenomenological inner consciousness-time as a specific structure of the act of consciousness. Critics of Husserl's phenomenological approach note, however, that the research object of the phenomenology of Time still remains uncertain (Керимов 2013, 161).

According to the above, one can observe that as regards the phenomenology of the Time Model of Contact, objective Contact cannot become the item of research in that interpretation of Time. Instead, the phenomenon of Contact causes researchers to investigate the acts of consciousness, but only if the inner consciousness of Contact is found in them. Then, by considering Contact as a kind of temporality, one can have the experience of such a Contact and its awareness.

Against the backdrop of Husserl's large-scale phenomenological project appears McTaggart's work (1908) about the unreality of Time in general. Indeed, the objectivity of Time is a very doubtful category, because according to the Theory of Relativity, for any outside observer who, in fact, has a different experience of perceiving Time, our experience of Time will not look objective (Gödel 1949). McTaggart therefore insists on the illusory nature of both Time and of the changes associated with it, and he notes that he follows Spinoza, Kant, Hegel, and Schopenhauer in this regard. Thus, McTaggart's Time is an emergent phenomenon. In addition, some researchers on McTaggart work note interesting parallels between McTaggart's theory and the theory of the hidden, or "implicate" order of David Bohm. Bohm's theory sometimes is referred to as the holomovement theory or the holographic paradigm. According to this view, the external or "explicate" order of the world of things that are perceived as objects arises from and folds back into a deeper, hidden order (Вюллер 2018).

McTaggart himself specifies two temporal sequences of the occurring: B-sequence, which connects the earlier occurring with the later; and A-sequence, which is associated with the positions of the Past-Present-Future. McTaggart defines the former as permanent and the latter as temporary, although he associates their significance and definiteness only with consciousness. According to McTaggart, it is precisely the existence of Time in the context of consciousness that testifies to the deep rootedness of the perception of Time in the nature of human representation. He also indicates the need for awareness of the imperfection of the world, which is

reflected in the emergence of constant needs-desires in consciousness that cause the illusion of changes and, as a consequence, constitute Time. Hence, if the world has no contradictions and needs-desires, it has no Time (Вюллер 2018).

Although McTaggart's work regarding the unreality of Time is quite minimalistic, because he mentions Eastern views on the nature of Time in it, his ideas become relevant in the 21st century in the context of multiculturalism and interdisciplinary research, including the dialogue between Western science and Buddhism. Moreover, McTaggart's ideas are incredibly organically embedded into a comprehensive comparative study of the concept of Time, which helps us cope with the identification of Contact based on its Time model.

In chronological parallel to McTaggart, Henri Bergson globally tries to understand the nature of Time. He investigates consciousness in the context of Time in *Essai sur les données immédiates de la conscience* (1889), while in *L'Évolution créatrice* (1907), he develops the key concept of duration (*la durée*). He continues to investigate the concept of duration in "Duration and Simultaneity" (1922), in which he philosophically analyzes Einstein's Theory of Relativity (from which it follows that if Time slows down, i.e., stretches, then space narrows, i.e., shrinks, and as a result, the simultaneity of changes becomes a sequence in the moving inertial systems). These works by Bergson testify to his rather 'durable' interest in the study of Time. According to Bergson, the Universe lasts—hence it is in continuous creative activity and in interconnection with all its subsystems, while spiritual and material reality appears to human beings as continuous becoming with the intellect making instant freeze-photos of this becoming. That is why the world appears before consciousness as a collection of images. Further, speaking about the fourth dimension, Bergson focuses on the difference between a thing and its expression. On this view, things are what we perceive, while expressions are what consciousness puts in their place in its own memory catalogs. In other words, floating, the fantastic images of things are formed around the core of their perception, and those are the images that we usually call reality (Bergson 1999 <1922>).

In addition, in Bergson's brief polemical review of Jean-Marie Guyau's *La genèse de l'idée de temps* (1890), he agrees that in measuring and even in symbolizing Time, we use Space (Берсон, 2010)—but this hides the essence of Time itself (Bergson 1999 <1922>). Because the very concept of duration is taken from spatial attributes, the question for Guyau is "how do we distinguish space from time?" This question Bergson actually addresses to himself, and he proposes to distinguish concepts of duration for Time and extension for Space. Wherein, Guyau considers that Time is not a condition

but is instead a result of consciousness, it is not essentially different from Bergson's cinematographic mechanism of thinking. Therefore, in both cases, there is still a mix of concepts Time and Space—although both concepts already appear on the frame of the theory of consciousness.

In the context of our modeling of Contact, Bergson's thoughts turn out to be extremely important. They represent an excellent example of the philosophical rethinking of scientific discoveries as a unique way of creating a basis for interdisciplinary research that can synthesize scientific theories and practices in order to integrate them into the social and cultural field. If such an approach is sufficiently well researched and developed, then it becomes possible to speak of our readiness for any Contact—not only between different spheres of knowledge, but also between different civilizations.

But, alas, as Karl Jaspers notes in 1931 in *Die geistige Situation der Zeit*, in the modern world, the individual has broken up into functions, and (creative) duration has turned into a pastime—everything looks possible, but it is not. On the contrary, the accumulation of self-being turns out to be inaccessible (Ясперс 2013, 52). It looks very tragic—the connection with reality is thinning. Further, Jaspers concludes that Space was taken away from a person in the sense of one's perception of life as a whole. I also would like to add, even before that, Time was taken away as the ability in this whole to see the connection between the retrospective and the perspective by means of the introspective—the pivot on which that Space could be held.

The psychopathological phenomena caused by such conformism (here, meaning the loss of Time as self-being or as a presence here and now) causes a certain concern on the part of experts. In particular, psychiatrist Eugène Minkowski, in his phenomenological and pathological research *Le Temps Vécu* published in 1933, raises the question of the right to “time” (Минковский 2018, 20). Only at first glance, it may seem that Minkowski is simply talking about “free time” that an individual spends in his or her private life. But when references to Bergson's works appear, it becomes clear that Minkowski is talking about the value of the suddenness of Time and its incredible connection with real life. Moreover, Minkowski was inspired by the works of Johannes Volkelt (1848-1930), German philosopher, psychologist, and esthetician, who was known as the critic of positivism and skepticism, and who insisted on a return to metaphysics. Volkelt argues that an immanent theory of knowledge without transcendental assumptions is impossible, and that experience merely consists of random impressions that are controlled from the trans-subjective level. With Volkelt as inspiration, Minkowski focuses our attention on the similarity of space-

time integrity with the integrity of the organ-psychic by raising the question of two extreme aspects of Time—Time as an irrational phenomenon beyond discursive thinking, and Time as a natural, lived during the life. These are the first sprouts of the concepts of “body-mind” and of the “dual nature of time,” respectively.

Minkowski goes further than Volkelt. Minkowski is looking for some intermediate phenomena of Time, and in doing so, he develops the theory of spatial Time structures of mental disorders in which the form of the psyche is determined by the person’s ability to assert himself/herself in the space-time coordinate system (Минковский 2018). Simplified, according to Minkowski, pathological mental shifts in Time are similar to manic-depressive psychosis, and pathological shifts in space are similar to the hallucinatory-paranoid syndrome (de Clérambault’s syndrome). In any case, it would be worthwhile for any Contact model to take into account the possibility of such mental shifts in space and time and to point to an arsenal of tools for the neutralization of their diagnosis.

With respect to the topic of philosophical studies of Time, it is impossible not to mention Martin Heidegger (*Sein und Zeit*, 1927; *Schwarze Hefte*, 1938-39). Heidegger is known for bringing back both meanings for Time: the ontological status of reality; and the status of transcendence. Heidegger also demonstrates the integration of various philosophical trends. Without reference to his most popular quotes, I want to pay attention to two important ideas. The first idea is from *Black Notebooks*: Culture, as an organization of experience, is, in fact, the capture of the impulses of Being—in a sense, it is the capture of the rhythm of the real basis of Being (Хайдеггер 2018). The second idea is from the Zollikon Seminars, which is addressed to psychotherapists: Time is a purely philosophical issue unsuccessfully (Heidegger 2001). Here, my view is that time-based modeling of Contact primarily is a philosophical issue.

Regarding the second idea, namely that Time is purely a philosophical issue, Heidegger notes that natural science is too self-confident. Putting it briefly, natural science is deprived of Time—time in natural science is only indicative and only has the form of a sequence of “now.” Heidegger also claims about the public nature of “now”: for a single person, using the term “now” is redundant, because an individual’s conceptual “I” is always present now and dwells in the illusion of dominance over Time (Heidegger 2001, 204). This suggests that we should study Time neither physically nor psychologically, but, instead, phenomenologically. In such study of the phenomenon “having time,” Heidegger comes to the idea that Time, on the one hand, is a sequence of “now,” in the contemplation of which we are; and, on the other hand, that Time is contained in the “having,” which, like

the triple way of our being (waiting, staying, saving), brings together the future, the present, and the past.

In my opinion, however, it is Ernst Bloch (1875-1977) whose thought is the culmination of philosophizing about Time in the 20th century. As noted by many researchers of his heritage (Болдырев 2012), Bloch's close attention to classical works such as Goethe's *Faust*, in addition to modern ones such as Hegel's *Phenomenology of Spirit*, reflects a passion for learning the new, expressed in the form of exploring both unknown worlds and the "not-yet-being." Boldyrev accurately and succinctly defines Bloch's philosophical reflections on Time:

After going through phenomenological training and carefully reading Simmel, Bloch by himself began to reinterpret this experience. And trying to get away from abstract concepts, he discovered an instant. First of all, the experience of an instant, according to his texts, is the experience of the absence of any experience, since the essence of an instant is in its darkness—it is fleeting and it is not directly experienced by us. The darkness of the moment, according to Bloch, is the characteristic of the original existential situation of a person, which is an anthropological category and not only an epistemological one, and its essence lies in the non-manifestation of the essential properties of a person (both for himself and for those around him/her). A person has no organ for comprehending himself/herself—he/she remains in a blind spot of his/her own perception, resting on what Sartre called "pre-reflective cogito." In general, the closer something is to us the more opaque it is for our consciousness. This is true in the sense of space, [e.g.,] the eye does not see itself; and, what is especially important, regarding the sense of time—the moment "now" (*Jetzt*), which we permanently experience, is especially opaque (Болдырев 2012, 28-31) (author's translation, with 'herself,' 'she,' and 'her' added).

This is the way it occurred—unsuccessful philosophical attempts to stop the instant ("Verweile doch! du bist so schön!", Goethe's *Faust*, Teil I, Studierzimmer II [see Goethe 2014 for English translation]) completed the formation of an ideological base for further experimental research on the psychology of Time.

Contact as a Quest for Embodied Inner Time in Western Psychology

The philosophical background of Time studies occurred in two stages: Cartesian rationalism of "*cogito ergo sum*"; and Kantian transcendental philosophy, which, having opened new prospects logically, led to the awakening of interest in individual consciousness in the last quarter of the

19th century. Precisely then, psychological institutions appear in Western Europe and the United States for studying Wundt's introspection (Wundt 1980), Freud's psychoanalysis (Freud, Fodor, Gaynor, and Reik 1950), etc. Later on, in the 20th century, one sees the development of analytical psychology, gestalt-psychology, neo-psychoanalysis, etc. All of these psych-directions from several sides investigate psychophysiological patterns in the "here and now" for Contact with ourselves.

Hence, if you think that Contact is a trend only of contemporary times, you would be mistaken. Contact is the eternal issue of humanity—how to make Contact with nature, with the otherworldly realm, with spirits, with gods, with one's own body, and, finally, with one's own soul. I find it surprising that humanity has never doubted the possibility of such Contact.

Moreover, Contact brings fruits, both positive and negative. For example, in many religious contexts, it is believed that Contact is beneficial when everything is properly organized and all ceremonies are observed to the end. If a ritual sequence is broken or incomplete for some reason, it often is believed that Contact could be laden with misfortune. Thus, we see in such an instance of Contact, when a person takes the pose of a supplicant, or, even more dramatically, a submissive slave, a rigid protocol for Contact comes to the fore. I refer to that as type "Contact-A." Are we looking for such a Contact now? Do we need Contact, in which we will have to rely on the mercy of stronger "vis-à-vis"? I do not think so.

In any Contact scenario, we should not permit ourselves to remain blind and weak, carried away by the outer side of things. Therefore, the main goal that we must remember is to be rooted in the inner reality of our self-being. Using more archaic language, one could say this is being twice-born, having a pure soul, freeing our mind, etc. In such a scenario, in which we are firmly rooted in ourselves, Contact with us could be valuable for the ambassadors of another Intelligence, i.e., an extraterrestrial intelligence (ETI). In that case, we are worthy of such Contact, let's call it type "Contact-B," in which we are not subservient but instead are interesting communication partners for an advanced ETI.

Now, what time phases should we go through during Contact in order to achieve our goal of establishing an interesting conversation with ETI? Here, I propose we consider one of the concepts of the Cycle of Contact that exists in the dynamics of gaining new experiences by a person who satisfies his/her needs—in this case, the need for knowledge. A slightly modified version of this concept, proposed in gestalt-psychology by Friedrich Perls, can assist us in focusing on the topic. The phases of Contact are the sequence of changing of Figure-Ground Perception in the process of creative adaptation. Figure-ground perception means the environmentally isolated

object that has a certain value for us and captures our attention, moving other objects to the background and overshadowing them. The process consists of the following stages:

- (1) Out-of-contact: formation of target motivation in accordance with one's internal needs (Перлз 2004, 273);
- (2) Pre-contact: the search for external objects that can satisfy one's internal needs (Перлз 2004, 274-7);
- (3) Contacting: creative adaptations in a state of complete openness and uncertainty (Перлз 2004, 278-9);
- (4) Post-contact: completing Contact and integrating one's experience (Перлз 2004, 279).

In this or a similar coordinate system, we can pay attention to the process of Contact itself, prepare for it, and complete a strategic mapping of science disciplines and tactical philosophical reflections with respect to integration. During phase (1), we must drop into the actual cultural, scientific, and philosophical context to recognize social and individual needs. During (2), we should explore the activity of our identities, check our signal systems, and scan close-in space. Phase (3) is the most dangerous phase because we open the gateways to Contact and dissolve all boundaries, conducting our direct interaction with the real authenticity of any actors in Contact. Only during this phase do we experience actual Contact by being in the indefinite "now." During phase (4), we reconstruct all previous context conventions to complete our mutual actions and integrate the experience gained. Regarding phase (3), all kinds of surprises await us, which should be the case for Contact in Now-Time. The dual nature of Time is essentially the ability to work simultaneously in two layers of Time: temporal, fragmented, phenomenal Time; and permanent, hidden Time. If we want to plunge into the depths of hidden Time, we should turn our attention to those psy-directions that boldly explore the area of the unconscious (Перлз 2004, 273-317).

From the postmodernity of the 1950s-70s, the structural psychoanalysis of Jacques Lacan provides us information regarding the path of Contact and the unconscious. It should be noted right away that Lacanian psychoanalysis is the most structured, specific, and not completely deciphered direction. Moreover, it can open us not only to the psychology and philosophy of Contact but also to its psycho-philosophical transcendence.

Translating this discussion into the language of structural psychoanalysis, I provide here ancient Greek parallels to clarify my analysis. The temporal changes of the world are merely symbolic of one's Contact with the Real,

which fill our philistine life with dramatic stories of relationships with our own kind (e.g., the mirror shield of Περσεύς) (Lacan 2007). Analyzing Lacanian concepts of empty and complete speech, one can be convinced of the validity of such an analogy: empty speech is one-dimensional, because the analysand is identified with the signified; whereas full speech is multidimensional since it verbalizes the Past and exposes its connections with the Present to aspire towards and into the Future. Full speech makes it possible to change the order of past accidents (Verhaeghe 2014).

Continuing on, the Imaginary is the reflexes of tragic patterns of our relationship with the image of Deity hidden by the looking glass (like the head of Gorgon, reflected in the mirror shield of Περσεύς). The Real of the elusive “now” is manifested by means of the linguistic constructs of our “I,” which are inserted into the gap between the memory of the past and the dream of the future, and which are our tragicomic grimaces in front of the mirror, such as Freudian slips, which protect us from the chthonic unconscious under the direct gaze of which we would be turning to stone forever (Gorgon on her own). In practice, in the process of psychoanalysis, we find that the Imaginary is a kind of Space of mythological patterns, the Symbolic is a kind of Space of formulated (self) descriptions, and the Real is a space contracting into a point like *La Peau de chagrin* (*The Wild Ass's Skin*). As depicted in this novel by Honoré de Balzac (Balzac 2012), it is that which causes tightness and lack of space in the usual everyday sense, and which immobilizes our flesh but frees our consciousness from Time, stopping it.

One more capacious myth analogy, cited by Slavoj Žižek in his studies of Lacan's psychoanalysis in the chapter “Trouble with the Real, Lacan as a Viewer of Alien” (Žižek 2007), deals with R. Scott's film *Alien*. That film raises the question of the real being released from the depths of Cosmos—more specifically, from the depths of the unconscious Cosmos. Žižek clarifies this process:

The lamella is an entity of pure surface, without the density of a substance, an infinitely plastic object that can not only incessantly change its form but can even transpose itself from one to another medium: imagine a ‘something’ that is first heard as a shrilling sound and then pops up as a monstrously distorted body... Lacan's description not only reminds one of the nightmare creatures in horror movies; more specifically, it can be read, point by point, as describing a movie shot more than a decade after he wrote those words, Ridley Scott's *Alien*. Everything Lacan talks about is there: the monster appears indestructible; if one cuts it into pieces, it merely multiplies; it is something extra-flat that all of a sudden flies off and envelops your face; with infinite plasticity, it can morph itself into a multitude of shapes; in it,

pure evil animality overlaps with machinic blind insistence. The “alien” is effectively libido as pure life, indestructible and immortal (Žižek 2007, 62).

Also, Lacan notes that the spatial logic of the order of Time makes it difficult to understand the transition and absorption between the three modalities of Time: The Instant of the Glance; the Time for Comprehending; and the Moment of Concluding (Lacan 2007). In order to avoid the reduction of Time to Space, Lacan tries to investigate some functions to provide the process of connection of Times. Lacan’s change of temporal modalities is somewhat reminiscent of a search machine:

A certain time is defined (in the two senses of taking on meaning and finding its limit) by its end, and the end that is at once goal and term... The objectivity of this time thus vacillates with its limit. Its meaning alone subsists, along with the form it engenders of subjects who are undefined except by their reciprocity, and whose action is suspended by mutual causality in a time that gives way under [sous] the very return of the intuition that it has objectified... Having surpassed the time for comprehending the moment of concluding, it is the moment of concluding the time for comprehending. Otherwise, this time would lose its meaning (Lacan 2007, 168).

With such a rather free and creative reading of Lacan’s topics, one notices that the hypothetical Contact in which we take part, during the peak Contacting phase, always opens the gates to our hidden reservoir of the unconscious. Therefore, Contact requires an unshakable and heroic readiness to meet the unpredictable real in the here and now, when any holographic projection can appear from the unconscious and replace the reality of what is happening, whether individual or collective, depending on your theoretical preferences. Such projection reflects the ignorance of our own hypertrophied perception. Also, since it is impossible to exclude yourself with your past experience and expectations of the future from any instant of Contact, and, also, realizing that there is no doubt regarding the reality of our existence (which cannot be said about our unconscious counterpart), our consciousness state plays a key role not only in setting goals for Contact. This is true throughout the entire cycle of Contact, particularly when there actually occurs a release of the unconscious in the phase of full Contacting. Working with the reservoir of our sliding/floating signifieds is a titanic and fundamental work regarding Contact with our deepest Gorgons. Any attempts to sketch the neuro-net over this unconsciousness are reductions in which the subtle structures of mind-text are reduced to the material structure of body-text that only points to the signified (*signifié*) yet is not the signified itself. Nevertheless, study the

temporal aspect of Contact could constitute our first step toward recognizing that fact.

In other words, the Lacanian version of triple Borromean rings may well reflect the essence of any Contact, in which there always is a place for the openness and unpredictability provided by the connection of the Contact participants by means of a hidden pattern. This occurs whether or not there is an adequate neurocognitive model of this hidden pattern, and whether or not such a neurocognitive model is possible at all. Here we can turn to neuroscience as currently understood to see if it offers any answers.

In his psychological research, Richard Block presents a brief history of time-dependent behavior and experience (Block 2015). He also proposes that cognitivists should consider various models of Psychological Time. These models are based on three kinds of Time: time as succession, during which one studies the state of mind at each separate moment in time; time as duration, which refers to the kind of Time that generates the context of what is happening; and time as temporal perspective, which addresses the Time associated with psychiatric illness. Block also refers to Scott Campbell's consideration of one's "external clock" based on quasi-circadian rhythms as conceptually distinct from one's "internal clock" based on a long-term time perspective (Campbell 2014, 107-9).

Block also discusses the association of Time with other rhythmic structures, such as rhythmic music; two kinds of durations of Time, namely prior time and posterior time; Time perception in experimental psychology, etc. Furthermore, one can use similar cognitive Time-model classifications to study time-dependent Contact in various areas of human life. This is a more traditional approach, since one also can use such classifications to form tools and skills for Contact and to determine areas in which one can apply the results of specific instances of Contact (Block 2015).

Neurophenomenologist Francisco Varela also proposed unique ideas in the 1990s to study phenomena from a first-person perspective. Such non-reductionist approaches are well-suited to the kind of interdisciplinary research one requires for Contact theory. Varela pays serious attention to Husserl's time-consciousness study "to propose an explicitly naturalized account of the experience of present newness based on two complementary approaches: phenomenological analysis and cognitive neuroscience" (Varela 1999, 266). This incorporates research on neuro-dynamics used for phenomenology together with research in cognitive science and phenomenological psychology. An important idea from Varela's studies of Now-Time is the issue of chaos. For Varela, chaos is associated with the issue of nonlinearity and self-organization. This insight is very important for a neurophenomenological comprehension of all phases of Contact, since

in the case of ETI, it is possible that **we are dealing with the interaction in various orders of Time and various states of activity of actors who exist in various (i.e., different or overlapping though not necessarily identical) Space-Time-coordinates.**

One of the final neurophenomenological topics Varela investigates is transcendence as it relates to the science of mind. This theme logically arises from the idea of chaos and an attempt to master it, and it elevates the issue of going beyond the boundaries of the order of Time to the rank of transcendence.

There are many bold ideas in Varela's writings. One of them demonstrates how Varela names the first-person account by the very phenomenological approach that examines experience (Varela 2001). Referring to Husserl's phenomenology of inner time-consciousness, Varela in the section entitled "Neuro-phenomenology of just-past" explains "dynamics intrinsic to slippages of appearance" by referring to Husserl's description, "new presentations each of which reproduces the contents of those preceding, attach themselves to the perceptual presentation, and append the continuous moment of the past" (Varela 2001, 213). In Varela's view, this idea opens the door to the naturalization of temporal experience. Varela also reflects on connectionism as a provoker of the renewed concept of emergence and insists on enactive cognition of emergent activity of the agent to demonstrate the advantages of the phenomenological approach to solving the mind-body problem, etc. By exposing principal divergence between phenomenology and natural sciences, Varela thereby warns of the necessity of another approach to experience. Thus, Varela notes the great potential of neurocognitive sciences if only because they manage to avoid reductionism to begin to study mind with consciousness instead of without it. For our purposes here, namely discussing contact with ETI, one could add—and consciousness with Contact, not without it; and Contact with Time, not without it.

Uncertain Now-Time and Polyidentity

Even at this initial stage of constructing the Time-Model of Contact, one finds the opening horizons of new promising areas of research involving philosophy, psychology, psychiatry, and the neurocognitive sciences. That is not even a complete list.

Having become acquainted with the classical theories of Time, one now can consider the modern reading of the issue of Time that exposes the Time problems of Contact. It may seem like a lyrical digression, but, in fact, progress in these directions can open before us a real depth of knowledge not only regarding the nature of Time and the possibilities of Contact, but

also regarding the very existence of the Real that lies below it and which is a prime goal of our longstanding and unsuccessful searches thus far. The logic is as follows—Now-Time in its uncertain status, i.e., an uncertain form of Time, opens access to the unknown Real unless we paste together this gap in the canvas of Time between the Past and the Future that exists, or appears to exist. Here, we insert in the gap our own ideas about ourselves. Therefore, Contact as interaction with the Real raises the questions of both Time and Identity, including self-identity. In this context, the spacewalk of Now-Time makes it possible to cognize other orders of Time.

It is within the framework of the logic described above that one can consider possible trends in the understanding of Contact. In confirmation of the hypothesis of a close connection between Time and Identity, one can cite the collection of scientific essays edited by J.K. Campbell, M. O'Rourke, and H.S. Silverstein (Campbell, O'Rourke, and Silverstein 2010). For example, in the introduction entitled "Framing the Problems of Time and Identity," Matthew H. Slater emphasizes the following: "Identity, in particular, appears to be an important battleground for the eternalists and presentists" (Campbell, O'Rourke, and Silverstein 2010, 4). He also fixes the preliminary definition of identity as "the relation that everything bears to itself" and the significance of contexts, notably their opaqueness, for investigations of identity properties. One way or another, the authors consider the concept of Time-and-Identity as an obvious experiential yet practically inexplicable phenomenon. Slater also mentions perdurantists, who associate theories of identity with temporal parts by means of the concept of persistence. In this context, Slater hints that without metaphysics, one is unable to approach solutions to issues in the sphere of Time-and-Identity.

Side by side—Time and Identity—we should not lose sight of the fact that identity is the first barrier that we raise to protect our 'selves' when we enter into Contact. However, the rhythm of Identity's transformations is hidden in the secret of Time. I think this is one of the most promising ideas, namely that uncovering connections between concepts and experiences of Time, Identity, the authenticity of being, and the possibility of Contact with the Real reveals previously hidden true knowledge in its depths.

Distinguishing the concept time as the set from proper time as the members of the set, Helga Nowotny, a sociology professor in Germany, considers the latter to "stand for a constellation of beliefs regarding future, past, and present, for opinions about change and permanence, about the inevitability of death, about philosophical, religious and aesthetic judgments, and even about identities and allegiances. It stands for the totality of a person's or group's ideas and experiences of time" (as described

by J.T. Fraser in the Introduction to Nowotny's book, *Time: The Modern and Postmodern Experience*, 4). Nowotny herself raises many fresh issues regarding the nature and properties of Time conceptualized from a sociological perspective. These include: mass intoxication by the illusion of simultaneity and overcoming it; the necessity of providing a special politic of Time; and so on (Nowotny 1996). Nowotny also elaborates the concept of social time, in the frame of which she uses the collocations: "men's time" and "women's time"; "private time" and "public time"; "shared time"; etc. (Nowotny 1996, 8, 13). In fact, in Nowotny's investigations, the condition of Identity formation becomes one of the primary questions with respect to the topic of Time. By gradually acquainting oneself with Nowotny's work and recognizing her source of inspiration (Georg Simmel's *Philosophie des Geldes*, 1900), one arrives at the dominant opinion on Time in sociology, i.e., it is determined by the rhythms and senses of people's lives, and it determines their Identities. According to this view, any Contact among living beings will be incredibly sensitive to the order of Time of all its participants, which could be expressed in mutual understanding or misunderstanding depending upon the synchronizations of their everyday lives.

Lifestyle dictates Identity, Identity determines behavior, a person tends to change Identities over Time, etc.—in this way Huntington introduces us to the phenomenon of Identity (Huntington 2005). Here it becomes obvious that a natural spontaneous or artificial planned poly identity that permits multiple identities and maneuvering between icebergs of social crises begins from the context of an impending problem situation. This may well become an adaptation mechanism to Contact of any etymology (Рыбаков 2018).

Certain events can serve as a toggle switch to change Identities. For example, with respect to actual events, issues regarding the hermeneutics of events and the very moment of being present in the context of the interaction between subject and event are raised again within the framework of the phenomenological project. In *L'Aventure temporelle* (2015), Claude Romano develops the idea that the subject manifests itself and comes to itself through the event, which does not belong to the transcendental level. Researching event experience based on the phenomenology of Time is the prime task for Romano. He seeks the post-metaphysical frame for his reasoning and finds it in the terms of fleeting, non-constituent touch with Now-Time—i.e., in the opposite of Husserl's three constituted Times (Гусерль 1994, 77): objective time; pre-experienced time; and the absolute temporal flow of consciousness. Pushing from phenomenology aporias of Husserl Time-Consciousness, Romano proposes that we face apophatic

phenomenology and recognize that Time does not need constituent subjectivity (Романо 2017, 29). This logical step helps Romano arrive at the total *l'aventure* of being in Now-Time—outside of objects, outside of movement, outside of change, outside of reduction to number—tautologically, “time is timing”—and the internal event is Time itself (Романо 2017, 119-121).

. Actually, such a flash perception of events is a key to reality, purified from mental constructions and free of space curvature. It helps one comprehend that Now-Time is the one and only passage state to Contact. By “passage state, I mean the phase of Contacting, i.e., directed, pure Contact without overlay by passions and prejudices. It is an invulnerable state of the here and now, the empty state/space of clear mind that is ready to give birth to new meanings from the depth of other/hidden time.

Here I wish to say a bit more about our “Borromean rings”—Time, Space, Identity—on which the Contact is held. Time is not only the key to Identity but also the key to Space, i.e., to its quality. Also, Space dresses us in the costumes of various Identities—especially, when it comes to mental Space and social Identity.

Although Space as such is still outside the field of our specific attention, I would like to note the reflections of Henri Lefebvre from *La Production de l'espace* (1974). This book, which is built on the consideration of different dichotomies that define space, raises vital issues of mental topology, the solution of which can reveal not only the subtle structures built into abstract Space, so-called cities as the cradle of thought (Лефевр 2015, 9), but also the core on which Space is held, which is the rhythm of life of these structures over Time. Lefebvre emphasizes that mental Space is filled with reductions and rests on contradictions such as homogeneous-fractional, center-periphery, etc. My view is that this follows from the fact that such bipolar contradictions do not allow the collapse of Space. Lefebvre also holds that in addition, such dichotomies are held in a bundle by means of some third—the so-called excluded third that mathematicians sometimes reference—namely by means of some hidden non-obvious process (Лефевр 2015).

Schnoll conducted laboratory experiments in space for over fifty years, publishing his results in 2009 (Шноль 2009). These scientific experiments focused on the non-obvious binding process. Shnoll undertook the unprecedented tracking of histograms, which are curves of scatters in measurements. These are diagrams, consisting of rectangles, the area of which is proportional to the frequency of a variable change, and the width of which is equal to the interval between certain biochemical events in living tissues or between the events of stochastic processes of radioactive decay.

The experiments were carried out in different geographic locations around Earth and at different times of the day and different times of the year. My view is that the patterns in the oscillations of the near-Earth cosmos-physical Space detected by Shnoll confirms the validity of the ancient astrological hypotheses about the dependence of Space on Time and on the location of the observer.

From his experiments, Shnoll concludes that regardless of the nature of the process under study, there is a synchronicity of changes in histograms in different geographical locations of Earth at the same local (and absolute) time. Also, there are daily, monthly and annual periods of such fluctuations. In addition, special fluctuations are present on the days of the equinoxes and solstices, the rising and setting of the Sun and the Moon, and during the new moons. Also, macrocosmic fluctuations are observed during solar eclipses (Шноль 2009, 10, 241-64).

In fact, Shnoll claims that the Space-Time Continuum is anisotropic (Шноль 2009, 10). Therefore, one can assume that the Space that Lefebvre explored—physical (natural) and abstract (mental, social)—exists in a temporal, cyclical fluctuation that is correlated with the rotation of the Earth around its axis and relative to the Sun and fixed stars. This fluctuation is reflected in traditional calendar systems. Continuing this reasoning, one also can assume that Identity understood at least in part as a product of Space-Time also may be subject to “seasonal changes.”

Theoretical physicist Carlo Rovelli finishes the tenth chapter of his book, “The Order of Time” (2017), with the words:

In order to understand our experience of space, it is not enough to think of Newtonian space. We must remember that we see this space from inside it, that we are localized. In order to understand time, it is not enough to understand that we, in every moment of our experience, are situated within time (Rovelli 2017, 93).

Extrapolating from Rovelli, my view is that we are tempered, in accordance with the Latin meaning of *temperatio*, which refers to acoustic tuning systems. It is reminiscent of the interplay between a musical instrument, a composer, and the music itself. For example, music theorist Andreas Werckmeister invented well-tempered tuning in 1681, which for the first time made it possible to play keyboard instruments, in all keys, with equal melodies. Prior to this, one used moods that corresponded to natural acoustic proportions but that created discordant sounds in certain keys. Johann Sebastian Bach composed a beautifully sonorous collection of music that exemplified the musical potentiality of Werckmeister’s invention (duisburger philharmoniker n.d.).

something like *The Well-Tempered Clavier* (*Das Wohltemperirte Clavier*) by Mozart.

That is to say, we exist according to, or by means of, the rhythm built into us in the frame of a certain order of Time. Hence, it is important to realize that we are building a model of Contact from within the frame of our inner time rhythm as human beings. For an outside observer from another point in the Universe, we exist in a time order that is different from theirs. This presents a significant challenge for Contact, including Contact with extraterrestrial civilizations (ETCs). We therefore require a Multi-Ordered Time Model of Contact (MOTMC).

A Multi-Ordered Time Model of Contact (MOTMC)

I outline six primary elements in the construction of a MOTMC. First, Time has a dual nature: natural (conventional); and transcendent (ultimate). Second, Time is the source and measure of self-organization of Space, both physical and metaphysical, both individual and social. Third, the space-time continuum is a Time capsule as the condition for establishing individual consciousness. Fourth, Time gives us synchronization keys. Fifth, Time itself is the key to Contact at any level. This includes physiological Contact, such as a circadian rhythm associated with the pineal gland; psycho-mental Contact, such as that associated with the rhythm of human breathing; and cognitive Contact, such as that which is associated with the heartbeat in the Tibetan Buddhist tradition, since the human mind is located in the heart in that tradition. Finally, sixth, Time-related association allows us to order Contact at the conventional level. This is diagnostic of the current state of Space and in relation to the actors of Contact. It also prepares us for the creative, transcendent level of Contact during the phase of direct Contact.

My hypothesis is that human beings have a chance to realize Contact with any higher intelligence, including an ETI, only during the state of the Other Time, i.e., in the Time context of the Other. Even then, Contact will not destroy us. However, we will have had to demonstrate our readiness to be a worthy participant of such Contact and to advance in knowledge. So, it is very important to be ready for Contact on various levels, from the material to the spiritual.

Today, Western knowledge remains separated from the process of comprehending its achievements at the level of culture, politics, the humanities, and science, even though disciplines within the humanities such as philosophy and religious studies contribute to the development of integrated approaches to knowledge, and, thereby, create the basis for

interdisciplinary research. As for science, the gradual weakening of the influence of spiritual institutions in the educational sphere during the Age of Enlightenment led to a paradigm shift from geocentric to heliocentric. It made cognition of the object world a greater priority. Thus, the objective world turned into a set of points and all of the subtle structures hid within the twilight notion of unconsciousness.

In the East, Buddhism was always focused on the subjective, contemplative mind, which I write about elsewhere (Kalantarova 2020) and in dialogue with Dr. Jensine Andresen (Kalantarova 2021). Nevertheless, both of these approaches to investigating the Real fit into a single picture of the subjective-objective world. The question is how far and how efficiently from the point of view of realizing their goals they have advanced in their achievements. No doubt, Western Science opens up the possibilities of new technologies to Buddhist Studies. However, Buddhism opens up to Western Science the new methods to enter in Contact and to distinguish the true Contact from its imitations.

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