

© ***Braev Leonard I. The Gate of Philosophy.*** Yoshkar-Ola:
MarPIK, 2004. - 256 p. ISBN 5-87898-253-6

Criticism of Philosophy as a phenomenon of practice, subconsciousness, consciousness and social culture and analysis of relations of Philosophy with value, art, science, religion, ethics and politics are carried out.

A journal review:

© **Anna Selivanovskaya**

On the book of ***Leonard I. Braev***

The Gate of Philosophy¹

Journal “**Zdravy Smysl**” (“**Right Mind**”)²,
Moscow State (Lomonosov) University,
January-March 2011, No. 1 (58), p. 69 -70

This review is written not by a philosopher, but by a common reader, pediatrician, psychoneurologist. Actually I am writing to express my great gratitude to the author for his book “The Gate of Philosophy”. I shall not at all exaggerate to say that it is one of my most favorite and practically used books, though I work neither in humanitarian nor pedagogical spheres.

I am reading his thoughts conveyed in not peculiar to me words and phrases and yet realize that they are about me. It is an otherwise-speech. The author is directing us towards the problems of philosophy so easily and honestly that starting from the very first pages there appears a strange feeling that I am reading about myself, about *my own* thoughts. Though as a philosopher he touches upon a huge array of abstract information and he requires personal experience to understand him, but his surprisingly recognizable questions and thoughts, arising daily in the head of a common person are considered in a special way which clarifies and systematize ideas and bring in originality and novelty.

He does not bring philosophy down to ordinary thinking, on the contrary, he raises any willing and thinking person up to the heights of the philosophic world, giving the possibility to look around and clear up it. And here one feels how true the author’s comparison of philosophy with poetry is: “...when the man is gripped with the questions about the beginning of the world and life, he is

¹ ***Braev L.I. The Gate of Philosophy.*** – Yoshkar-Ola, MarPIK. 2004. – 256 p.

² Literally: “**Healthy sense**”. By implication: Practical Sense, reasonable.

standing stock-still alone with himself in detachment from the bustle, as they say from everyday routine, its gratifyings and rejections; he is having quite a different thought not about his affairs being in the state which is similar to poetry”.

While thinking about the variants offered by the author, one is as if testing oneself owns thoughts and values trying to understand what and when it is important for a concrete person in the concrete situation.

The ideas of this book are strikingly fresh and similar to mine, they are endured by me in everyday work but they are formulated in such an extraordinary exact and beautiful way that to defend my point of view I have to quote them.

I was especially interested in his original theory of *kolains* and implicit pre-conscious knowledge which is so important in my occupation. In contrast to genetic programs of Voit and Beltyukov, the author's *kolains* are not only inborn but they are created with the practical experience and after all even those inborn ones. Generally, whatever L.I. Braev is writing about consciousness and subconsciousness, comprehension and thinking is extremely valuable for psychology, physiology and other medical sciences.

I do not intend to flatter but I know few people capable to investigate so freely and deeply very various fields – from physics to neurophysiology. Moreover, inherent to the author simplicity and humor win the favor to him, that is the sign of great talent in my opinion.

Quite absorbing is his necessity theory which is the theory of *necessity* as objective relations defining our ideals, evaluating and all values, the objectivity of good and evil and solving the problem of the meaning of life.

Until recently I headed Consultation and Diagnostics Clinic in the city of Izhevsk and prior to that I had worked in rehabilitation clinic tackling with alcoholics and drug addicts. So I sharp felt the lack of systematizing ideas which to my mind are to be found in philosophy. Currently there is a huge demand in medicine for the system approach to the man and to his psyche. The gap between the patient's requirements and also of any other person and that we, doctors, can offer him/her extremely negatively affects both us whose help is wanted and those who need this help. I believe it affects the society as a whole.

When having just bought the book I devoured absorbedly its first chapters and looked who ventures to publish such editions which are nevertheless risky as to profit in this country I had an ambivalent feeling of gratitude to the enlightened sponsors and sadness that the society undervalues the role of philosophy and pays so little attention to it. If you can excuse my amateurish approach but honestly speaking I think that only philosophy is able to explain well and cover our current reality.

I daily have this pain. Probably I am writing disorderly. Now I am having three job placements and I come home late but word of honour, when I am very tired or emotionally exhausted I take this book and I go up over this all. I do not know how I could distract brains from patients and all the rest in an other way.

I cannot but agree with the author when he calls philosophy a liberator showing that a union with philosophic culture rewards us the ability to treat critically any new information, to think independently and to live in accordance with one's own views. "While revealing and analyzing the principles of our Weltanschauung, philosophy thus brings us freedom and courage: "...those who have not experienced the moments of philosophic detachment and selfsubmersion cannot be spiritually and thus really free people in the European sense". The increase in the level of philosophic culture undoubtedly is a necessary condition for establishing liberal consciousness and precautions of a totalitarian regime formation.

One day last year I had to think what to present a very good person with. I got acquainted with him at a scientific conference, we communicated with each other a lot in the Internet too (He lives a long way). He belongs to that group of people who have much money who have everything and therefore who are difficult to find a present to. I told and wrote to him much about L. Braev and his book and as a present I made an individual calendar for him with quotations from this book, even full pages and close by there are Erich Fromm, Bakhtin, Freud, Schopenhauer, Losev, Saltykov-Shchedrin, etc. I hope the author is not offended being in such a company.

Sure as it happens usually I do not fully agree with the author. As I understand he is an atheist and I am, on the contrary, a believer, though in the church among others I differ: I do not understand mass thinking. I am a protestant and my favorite and most beautiful subject in life is exegesis.

That is why I am worrying particularly his solution about the bond between philosophy and religion.

It turned out that there was given not only a general and quite exact difference between philosophy and religion as a science and mythological mysticism based on dogmatism but there is also a demarcation of ideism (idealism) and religion. Besides the author considers this theme tactfully and in an unprejudiced way so the systematization of the believer's own world view only clarifies his belief if he does not try to believe with the power of proof using the *scientific methods*. At the same time I agree with the author who shows tactlessness of considering religion as "a science-like ideism". Not agreeing with the claim of theology and religion for a scientific L.I. Braev nonetheless with his tolerance to dissent does not humiliate those mystical thoughts but simply shows

their place in a human activity. The author's historical review of atheism is also unprejudiced.

That is why despite all "ideological discords" I have to admit that if the first book in my life is the Bible, the second one is most likely "The Gates of Philosophy". This book for me personally is a huge acquirement and enrichment. The chapters of the book are about spiritual and existing antinomy starting from page 143 they are to be known to everyone who presumes to judge spiritual issues. All the reasoning for those topics is superficial and worth little without that deep analysis them in "The Gate".

To my mind this book is not only the gates to philosophy but that to the individual world of the reader and his/her interaction with this world.

I feel regret that L.I. Braev's books are not widely known, for example among my acquaintances as they should be.

Thank you again. As to me, this book is of great help for me both in my work and in my life.

A.S. Selivanovskaya

You can enquire about purchasing and publishing books and articles at
kokurin@nextmail.ru gazinur@list.ru newfrost@inbox.ru or libraev@mail.ru
